

VOLUME  
XXX



THE

# CHURCH MISSIONARY GLEANER

She gleaned

in the field

until even



1903

CHURCH MISSIONARY SOCIETY.

SALISBURY SQUARE.  
LONDON. E.C.

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N.B.—GLEANERS' UNION SECRETARIES should write for deputations to address their meetings.

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**FIELD OF OPERATIONS.**—One hundred branches of the Homes (65 in London, 35 in the Provinces) are continuously engaged in the task of rescuing, upbringing, and training the inmates. These are Cosmopolitan, not merely Metropolitan Institutions; two admissions out of three come from outside London; 2,500 children are Boarded Out in 184 Rural Centres.

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**EXTENT.**—In 1901, 2,822 Waifs were freely admitted, and 7,887 were educated and maintained. Nine admissions take place every twenty-four hours. Over 6,000 are to-day under the care of the Association. 1,208 of the little inmates are Sick, Ailing, Helpless, Afflicted, or Incurable. (These include the Blind, Deaf and Dumb, Deformed, Maimed, and Infants.) 46,500 Orphan Waifs have already been rescued by the Homes. 27,000 of these have been sent to Sea or Placed in Situations in Great Britain.

**EMIGRATION.**—A system of organised emigration to Canada has been carried on by the Homes for twenty years. During that time 13,657 trained Boys and Girls have been successfully placed out beyond the Seas. Not one in fifty of these has failed. 1,053 young Emigrants have been sent abroad this year alone.

**COMPARATIVE STATISTICS.**—During the last two years 5,771 Boys and Girls have been freely admitted. If all the admissions in the same time by all other existing Societies were totalled, the aggregate would be much less than one-half this number. The total admissions, for example, of free cases by the next largest Society (Church Waifs) dealing with the same class average under 400 annually, as compared with a yearly average of nearly 3,000 ENTIRELY FREE admissions by this Association.

**RELIGIOUS PRINCIPLES.**—This National Incorporated Association is the UN-OFFICIAL WAIFS' SOCIETY of ALL the Churches. It is conducted on the broadest Christian basis consistent with loyalty to the truths of the Gospel. There is a Church of England section and a Nonconformist section, EVERY CHILD BEING BROUGHT UP IN THE RELIGION OF ITS PARENTS. In particular, it is entitled to the aid of every Minister of Religion in the Kingdom, for there are few districts throughout the country from which it has not freely admitted a child or children to its unconditional benefits. For example, of the 2,892 Waifs or Orphans freshly admitted during 1901, no fewer than 1,973 WERE RECEIVED FREELY ON THE APPLICATION OF THE CLERGY AND NON-CONFORMIST MINISTERS OF VARIOUS DENOMINATIONS.

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The

## Church Missionary Gleaner

JANUARY 1, 1903.



## Editorial Notes.

**A** GLAD New Year to all our readers! May 1903 be fraught with blessings in the path which God shall choose for each of them. The texts selected for the opening days of January in our new Almanack form a succession of watch-words and sequence of teaching that we shall do well to enshrine in our hearts at the coming in of the year. "Before our God to seek of Him a straight way"—this is to be our daily attitude; "choosing for us that which is right"—our daily occupation; "stretching forward," pressing toward the goal—our daily ambition; "buying up the opportunity"—our daily endeavour; "not anxious for the morrow"—our daily frame of mind. Thus the "plain path" will be clearly shown, and fearlessly trodden. Let us so keep step with God that, like Caleb of old, we may "fulfil after Him," and obey His great commission eagerly and joyously.

Our readers scarcely need to be reminded that the first whole week of the New Year is observed very widely as a Week of Prayer, in accordance with the invitation annually issued by the Evangelical Alliance. Perhaps it is not equally well known that the origin of this observance dates from the foreign field. In 1859 a little band of American missionaries at Ludhiana, in the Punjab, sent round the world an invitation to united prayer for the outpouring of the Spirit in the first week of January, 1860. Prayer-meetings were held in the first week of the year in response to this call, and then continued under the general influence of the Revival Movement. And they actually were held all round the world. The C.M.S. periodicals at the time contain notices of gatherings as far east as Shanghai and as far west as Red River. The Week of Prayer thus inaugurated has been observed ever since, and is still a much-valued season in many parts of the mission-field. There are, we think, indications that the opening days of 1903 will be even more sanctified by world-wide prayer than those of recent years. Is it not a strange thing that the Church should need to be roused to prayer and to ask for the spirit of prayer? Surely it ought to be its daily occupation. A fountain of prayer continually ascending: a stream of answers continually coming down.

The second full week of 1903 will be as usual of special interest to supporters of the Society. The Islington Clerical Meeting, which from year to year grows in numbers and vitality, and therefore in importance, will again voice to the world of evangelical and loyal Churchmen pregnant utterances on cardinal points of doctrine and practice. This year the C.M.S. Clergy Union is taking advantage of the occasion to bring the members of that meeting into closer touch with the working of the Society. A meeting will be held on the preceding day, Jan. 12th, at which Mr. Fox and the Rev. H. G. Grey will speak. Then, as is well known to most of our friends, during the remainder of that week the C.M.S. Association Secretaries meet in Salisbury Square for prayerful discussion of their plans of campaign, both new and old. In all these gatherings there is especial need that the Spirit of God may direct and control every deliberation. We would also draw attention to a special effort to be made

by the London Lay Workers' Union in the early months of this year (see page 15). This also claims our very definite remembrance in prayer.

The Committee Room in Salisbury Square is hallowed and made interesting by a thousand memories and associations. Interspersed with the sterner business of administration come the pauses when discussion is suspended in order that outgoing missionaries may be dismissed with words of prayer and exhortation, or an interview is held with home-coming veterans or a group of younger workers. There have been one or two unusually interesting occasions lately; when, for instance, at the same Committee meeting the intrepid Mr. Peck was warmly welcomed fresh from his perilous journey through the frozen Straits and from his beloved Eskimo converts; and the architect and builder of the new Mengo Cathedral in the person of Mr. Borup received an attentive hearing as he described the new building and the response of the Baganda to industrial training. At each session some seats on Committee are occupied by the descendants of a missionary-hearted ancestry, the sons of those who fathered the Society in its younger days or built it up by their prayers and counsels and labours. A striking instance in this connexion, and worth recording, occurred quite recently. A member of the Committee recognized in two missionaries returning from the widely separated fields of North-West Canada and West Africa those who had received through his father, thirty and ten years previously, their call to the foreign field. By a singular coincidence they were interviewed on the same day by the Committee, which included one who had so close a link with their early history, and for whom the story of their labours possessed such a unique interest.

Another of our oldest friends and fellow-workers has been taken from us. Mrs. Sandys received her Home-call on Dec. 3rd. She was a sister of Bishop Stuart, and in the old days (1853 and onwards), when he was a C.M.S. missionary at Calcutta, she was with him there. Then she married that veteran missionary, the Rev. T. Sandys (father of the present Public Orator at Cambridge). He died in 1871, and for the past thirty years Mrs. Sandys, even in advancing age, has been one of the most vigorous of home-workers for the great cause. In the Church of England Zenana Society she was a "mother in Israel" indeed, dealing personally with every candidate, and following those accepted for service with never-failing sympathy and prayer. When our own Society began to send out women, about fifteen years ago, she put her large experience also at the service of our Committee, being a leading member of the Ladies Candidates' Committee, and for some years its Secretary. And she gave, joyfully, a son and a daughter to India, through the C.M.S. and C.E.Z.M.S. respectively. Many are the missionaries' wives who have done noble service both abroad and at home, and among them all none will be more gratefully remembered than Emily Sandys.

Not greater, but very different, is the loss of younger labourers still in the field, for whom some years of happy service has been hoped. Such were two who also have just been called away. Mrs. Charlton, of Bengal, was a devoted

and ardent missionary, a true helpmeet to her devoted and ardent husband, and a worthy daughter of that energetic East End clergyman, the Rev. T. Richardson, founder of the Bible and Prayer Union. She had been working thirteen years. The other, whose death we grieve to record, had a still shorter term of earthly service. The Rev. H. E. L. Newbery, a Liverpool curate and active member of the Younger Clergy Union in that city, went to Tinnevely only two years ago. He could ill be spared; and we can only take the comfort that "God is Wisdom, God is Love."

On Thursday, Dec. 4th, we received the following startling telegram from Uganda: "Mengo Hospital destroyed lightning; patients saved." Those who have read Sir Harry Johnston's book on the Uganda Protectorate (reviewed in the December *C.M. Intelligencer*) will scarcely be surprised at the tidings, for he tells us that "the most disagreeable feature, perhaps, of the Protectorate is the frequent and very dangerous thunderstorms," as many as two hundred occurring during the year in some places. It is cause for great thankfulness that no lives were lost. The Medical Mission Auxiliary Committee remembering that "he gives twice who gives quickly," immediately wired in response: "£500 granted hospital, brick if possible." We are sure that our friends will commend their action and show it by speedily refunding the Auxiliary.

Many of our readers will learn, with thankfulness, of the safety of our workers in the disturbed district of Si-chuan, raided by the "Boxers." About May last fresh trouble began in this western province of China, but, as will have been noted by our readers, the Protestant Missions escaped injury almost entirely, the chief attack having been upon the Roman Catholics. From letters that are reaching us we are receiving details of the occurrences, of which tidings reached us through Press telegrams some months ago. During August and September the city of Sintu was attacked and our workers there were compelled to retreat to the capital, Chentu. The firm attitude of the resident Government Official, and subsequently that of the Viceroy, is matter for thankfulness. The strenuous efforts made by the former to protect the city from the assailants, who were ravaging the surrounding neighbourhood, committing acts of massacre and incendiarism, and the determined action of the Viceroy in quelling the disturbance and bringing the culprits to justice, restored peace, and in answer, as we believe, to the many prayers that have been offered the danger is passing away. But, as we have often remarked, China is, and will remain, subject to volcanic upheaval as long as millions of its inhabitants are without the knowledge of the Gospel of Christ, and the unruly passions of sinful men are unrestrained by its influence.

May we call our readers' attention to a new feature in our Magazine, viz., THE QUIET HOUR page? Never in the history of our Society was prayer more needed than at the present time. We hope that our friends all over the world will use the suggestions, and present the petitions, and study the devotional paper that will appear month by month. In connexion with the subject of prayer we would heartily recommend the use of the *Islington C.M.S. Cycle of Prayer with Definite Topics* in connexion with all localized GLEANERS. For terms application should be made to the Hon. Secs., 16, Alwyne Square, Canonbury, N. And we also warmly commend to those who desire to pray intelligently the special helps to study being brought out through the C.M.S. Circulating Missionary Library. The two pamphlets already issued, *Practical Hints* and *India*, are on exceedingly suggestive lines. All particulars may be obtained from the Hon. Librarian, Bracken Lodge, Hampstead, N.W.

## Our Missionary Students' Page.\*

### THE UNITED PROVINCES OF AGRA AND OUDH.

BY THE REV. J. P. ELLWOOD, of Meerut.

TURNING to the pear-shaped map of India, in the centre of Northern India you will recognize the *North-West Provinces and Oudh*. It is a common and very natural mistake made at missionary meetings to introduce a missionary from these parts as coming from North-West India. When these Provinces were first formed the name was strictly correct, but since that time the Punjab has been added, which is in the north and is still further west. Another new province is being formed in the north-west of the Punjab, and therefore the title has become decidedly incorrect. Just lately its name has been changed to *The United Provinces of Agra and Oudh*, coupling together the traditions of the Mughul Empire as represented by Agra, and that of the Court of Oudh as represented by Lucknow.

The United Provinces of Agra and Oudh is the land of three great rivers, the Ganges, the Jumna, and the Ghagra, which have influenced much of its history and formed the centres of its religious life. It conveys little practical information to be told that the Provinces include an area of 107,503 square miles, with a population of nearly 50 millions. To realize it somewhat in another way, the total population is about the same as that of the whole German Empire in an area smaller than that of Italy. Oudh, which is less in extent than the civil district of Gorakhpur, includes twice as many souls as Belgium. Another single district—Basti—exceeds in population New South Wales and New Zealand put together.

The United Provinces of Agra and Oudh is the country of the Hindus, and the people are called *Hindustanis*, because they live in Hindustan proper, and speak two forms of Hindustani, namely, Hindi and Urdu. Hindi is spoken chiefly by the Hindus. Urdu is a mixed language, and was formed by the Mohammedan conquerors and camp followers out of Hindi, Persian, and Arabic.

These Provinces have been the centre of religious life and activity for upwards of 3,000 years. Benares, Allahabad, Ajudhiya, and Muttra are the sacred centres of Hinduism and of the Solar and Lunar races of North India.† The great Epic Poems, the *Mahabharata* and *Ramayana*, had their origin in these parts, and they picture the life of Northern India in its original and poetic simplicity. An ideal state of things is portrayed in the *Ramayana* as prevailing when Rama came to reign (about 1000 B.C.).

All the great teachers therefore gravitated to these great centres of religion and philosophy. Buddhism, a sect of Hinduism, took its rise in the eastern parts of these Provinces. Many interesting personal relics of Sakya Muni have lately been discovered, even the very beads he used in meditation, and the charred bones of the great teacher himself. There is not a Buddhist in any of these parts at the present day, so successfully did Hinduism incorporate the new teaching; and it is prepared to do the same thing with Christianity if Christians fail to follow up their opportunities. The great Mohammedan kingdom of Northern India took its rise in Delhi and Agra, and an attempt was made by the great King Akbar to form "the *Divine Faith*" out of Mohammedanism, Hinduism, and Christianity, but it failed, as all such attempts are sure to fail.

It is evident therefore that this part of India forms the historical centre of a great race and a great people. It is still the centre of religious life and activity. Thousands of pilgrims flock to its shrines each year, and English protection, peace, and railway intercommunication have given an impetus to its traditional worship and filled its sacred cities with seekers after God. Mohammedanism is even

\* Under this title it is proposed to give our readers a series of Historical Sketches of C.M.S. Mission-Fields. These Sketches should be studied with the *Gleaners' Atlas* in hand.

† In the northern part of British India there were, in times long prior to the Christian era, two dynasties who strove for mastery, viz., the Solar dynasty, descended from Rama, which entered India B.C. 2300, and the Lunar dynasty, descended from Yadu, which entered India B.C. 1300.



making an attempt to cope with the great questions of the day, and a kind of reformed Mohammedanism is appearing in Aligarh, Agra, and Lucknow. The contention between the races of North India was never keener than now. The ambition of each caste, class, or family is to attain the highest distinctions in education or the best positions in Government service. No matter what standard is declared necessary to attain these ends there are hundreds of candidates ready to pass any required examination and qualify for service. The Christian who runs shoulder to shoulder with his fellow-countrymen requires all the training we can give him and the moral stamina which his religion inculcates. It must be understood that education is not confined to the rich and affluent. It is perhaps correct to say that the sons of rich men and landowners have not risen to the call of modern education like the sons of poor Hindus and Mohammedans. A man may be of very good class or caste and yet be very poor and ignorant. There is a tremendous upheaval going on in all parts of India, and our system of education is either preparing men to view Christianity in the proper light, or preparing men and women to oppose it with all their might and main. There are many phases of unrest to make our rulers anxious and thoughtful. We are face to face with a people who believe in religion, and nothing in the form of Atheism will satisfy them. No Hindu or Mohammedan who has passed through the mill of modern education can be exactly the same as he was when he entered his college. If he be at all thoughtful, he must feel the want of something higher in his life, some greater ideal, something which will satisfy his new cravings. Many of these young men stifle their convictions and sink into mere machines in a Government or railway service. Some few rise above their surroundings and are destined to become the leaders of religious life, either in favour of, or opposed to, Christianity. Between the educated and uneducated there is a great line of demarcation, and the influence of the former over the latter increases in ratio to their real earnestness of purpose and their respect for the customs and traditions of the country. The mass of the people are still uneducated and ignorant, after all our endeavours. Education therefore may only become an instrument of oppression, torture, and disloyalty if the masses are left out.

Mr. Crooke in his book on the North-West Provinces says:—"Of every one hundred souls eleven live in towns and eighty-nine in villages. . . . The predominance of agriculture is thus the *primary social fact* which must never be forgotten. Agriculture is really a vital industry of the people; with it are mostly closely linked all the other local industries." These quotations assure us that the mass of the people live in the country, in villages, that the wealth of the people is in its land and crops, and any system of religious influence which fails to recognize this fact will fail to touch the heart of the people.

The *Diocese of Lucknow* covers the area under consideration, and it may be profitable to refer to the Bishop's charge delivered last January as touching the progress in these parts during twenty years. We remember the time, thirty-one years ago, when the Christian community was under five thousand. The Bishop says:—"The total number of Indian Christians in that part of the country covered by this diocese is given as 68,841. Ten years ago it was 23,106. Twenty years ago it was only 11,823. It has therefore trebled in the course of the last ten years, and been multiplied by six in the last twenty years. For this we say, Thanks and praise to God!" If these numbers could be analyzed it would be found that the greater additions have taken place in villages where the simple lives of the people have made them more receptive to Christian truth, and have presented no barrier of sophistry which the people in cities are so apt to raise when Christian truth is placed before them. We may follow the Bishop in a few pregnant words:—"There is ground for thankfulness, but certainly not yet for exultation or anything like boastfulness. What are 69,000 Indian Christians in these provinces put beside forty-seven and a half millions of Hindus and Mohammedans? It still, alas! remains true that to the great majority of the people of this diocese Christ is an unknown Person and His Gospel is an unknown message."

An awful responsibility rests upon us as Englishmen, and especially as Christians, to send many more missionaries to India to attack these great centres of Heathenism and Mohammedanism. Practically the north is the heart of the empire, and when North India declares itself in favour of Christianity the other parts will soon follow.

(To be concluded.)

## About Ourselves.

UNDER the title "About Ourselves" in the December number of our Magazine we unfolded plans for the New Year. In addition to Historical Sketches, Memorable Services and "Translational" Articles, some of which have begun in this number, we have been promised a set of papers by Mr. Peck describing his last tour amongst the Eskimo. The first of these will appear (D.V.) in February. We go to press too early in December to be able to say what response there has been to our suggestion that every reader should endeavour to secure other readers by using the new **Canvassing Form**. But in case it has escaped notice we refer to it again. It is a little bit of very real service which should appeal most of all to Gleaners, since one of their avowed aims is to glean interest in the foreign field through reading and disseminating missionary literature. And it is very natural that we should look first to them, since the Gleaners' Union has been instrumental in doubling the circulation of the **GLEANER**. A very enthusiastic member remarked lately: "It seems to me reasonably possible to push the circulation of the **GLEANER** so energetically as to double its monthly issue once again, and not only possible but necessary, if our Union is to advance."

If each Gleaner would begin to take in the Magazine regularly from January, 1903, at once the circulation would rise. The **Canvassing Forms**, which contain spaces for the names of new subscribers, and which, together with copies of this Magazine, are issued **FREE on application**, are novel and attractive tools with which to work. Again we would remind you of the readers' privilege to spread the message of what God is doing in the heathen and Mohammedan world. We owe it to Him; we owe it to His toiling labourers in the far-off field, that His Voice through theirs should be heard far and wide throughout our Empire. How deeply He desires, how earnestly they long, that the great Enterprise may be brought closer home to the hearts of God's children! Will you help to realize that wish?

Many an old subscriber might take *two* copies instead of one in the New Year, and pass on the extra copy to some one within reach of their own hand whose interest in missionary work might be aroused for the first time by a perusal of the **GLEANER**. God has again and again thus used it. He is ready to do so anew through you.

Applications for **Canvassing Forms** should be addressed to the Lay Secretary, Church Missionary House, Salisbury Square, E.C.

## "If it must be so!"

[The Japanese equivalent to our "Good-bye" (God be with you!) signifies "If it must be so!"]

O H, happy privilege of Christian friends  
That at the very moment when they part  
In the familiar whisper of "Good-bye"  
They (half unconsciously) do still commend  
Their dear ones to a Heavenly Father's love!  
But not so those ungladdened by His smile,  
Bowing unwilling to a hard decree,  
Submissive in their human hopelessness,  
And the pathetic wistfulness of tears  
That know no comfort. "If it must be so!"  
They say and part—though it may be for ever.  
Saviour, Who hast revealed our Father's love  
To us unworthy, look upon these sheep,  
And in Thy great compassion gather them  
Into the love and shelter of Thy fold,  
Until for them and us the last farewell  
Be witness to a trust in love so great,  
That none could wish it otherwise with those  
Who for a little while do dwell apart.  
And thus the cry of our humanity,  
The "If it must be so" of vain regret,  
Be changed into a watchword of our hope,  
And "God be with" our dear ones evermore!

ANON.



THE NEW CATHEDRAL AT NAMIREMBE, MONGO.

## The New Cathedral at Namirembe, Uganda.

BY MR. K. E. BORUP.

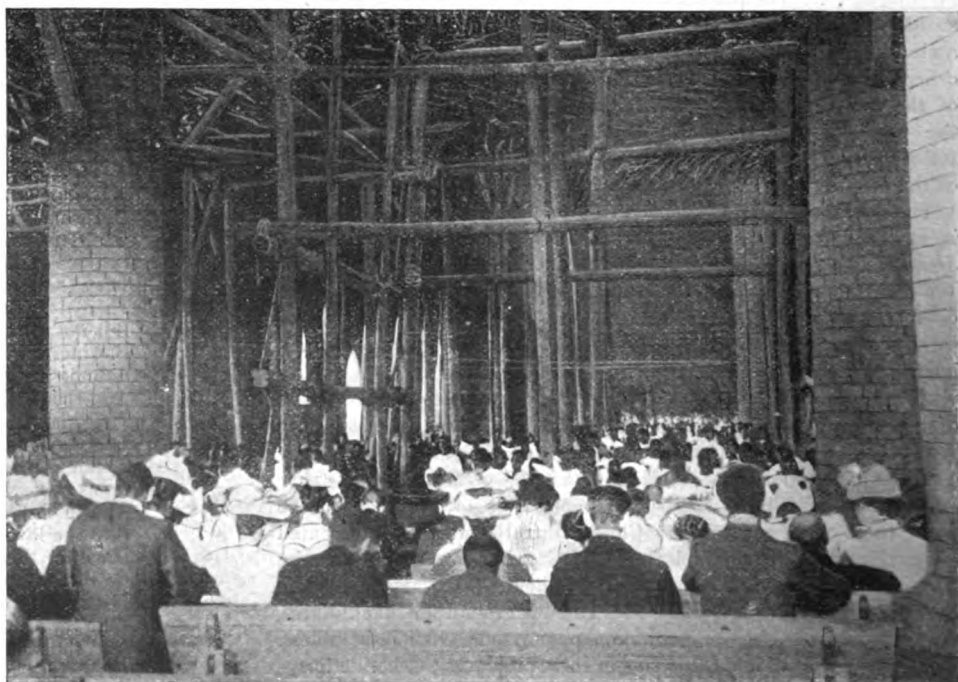
**R**EADERS of the *GLEANER* have already heard a great deal about the new cathedral which the Baganda have been building for themselves at the chief C.M.S. station in Uganda, called Namirembe. The work of building the walls and brick columns of the church was finished early in November of 1901. The roof was immediately proceeded with, and was destined to take nearly a whole year to finish.

The Protestant Christians of Uganda are very proud of their cathedral, the erection of which has claimed no small part of both their energy and their money during the past two years. The church is not yet finished, and it may not be fully finished for perhaps another year.

One of the photographs shows the exterior of the building and the thatched roof with its three pointed spires. Iron girders cannot be obtained in Uganda, so timbers for the roof had to be brought by Natives, sometimes from a distance of fifty miles, and often it required 100 men or more to carry one beam. The beams, and most of the other building materials for the church, had to be carried by porters to the place of building, as the roads leading to and from the outlying districts in Uganda are unsuited to wheels, and delays often occurred in bringing heavy materials for the roof, because of the scarcity of labourers at the time when we were ready for the materials. Difficulties had been anticipated in getting the Baganda workmen to climb high scaffolds for the purpose of building the roof, but in reality many of them seemed to like to work at a height of from forty feet to eighty feet in the air, better than on the ground; and although they never before

had climbed such tall scaffoldings, yet we had none but very minor accidents. It was a happy day to the chiefs and work-people when they placed the gilded vane with a lightning conductor attached on the apex of the central spire, about eighty-five feet above the ground, for they felt that the actual work of building the great "house to God's glory" had been accomplished. The vane and lightning conductor were a present from friends in England, and constitute to the present time the only objects in the new Namirembe church which are not native to Uganda. The eaves of the roof of the church project about eight feet beyond the walls, so that the building is protected from the heavy rains which are of such frequent occurrence in Uganda.

The inside of the projecting roof is beautifully finished with a covering of reeds or canes, laced together with a certain kind of bark, which is usually made black by steeping it in black mud for a few hours. The reeds grow freely in the country, and when they have been carefully washed with water and sand they retain a pleasing golden colour; they are then carefully selected, and only those of a certain and uniform size are kept and used for making the ceilings, and other work requiring to be thus covered. When the black strips of bark which bind the reeds together are neatly and uniformly laced unto the reeds, the effect is very bright and pleasing. The whole of the interior of the church above the height of the walls is being finished in like manner, and gothic arches have been



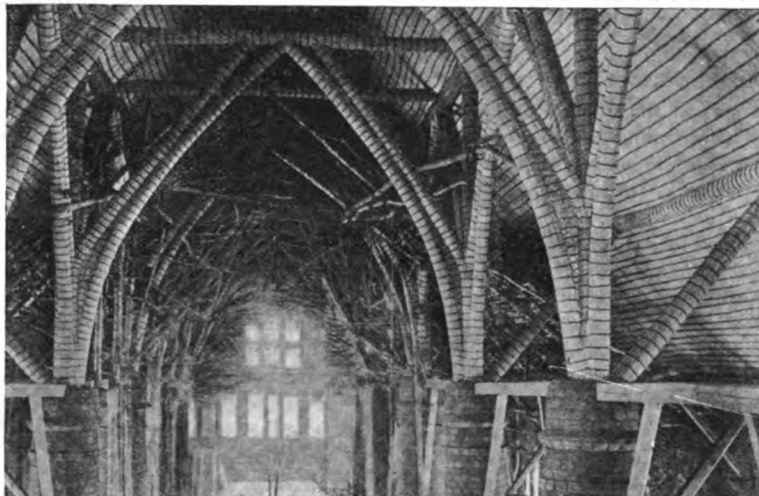
CONGREGATION AT THE FIRST SERVICE IN THE NEW CATHEDRAL.



LOOKING TOWARDS THE WEST END OF THE NEW CATHEDRAL.

constructed from the same materials (as will be seen in the photographs of the interior). All timbers and woodwork above the height of the walls have also been covered with golden-coloured reeds. The ceilings of the dome, which at its base is fifty feet square, and those of the two side spires, are also being finished with reeds, laced together at different angles, giving a still more pleasing effect. The work of lacing and attaching these reeds is a very slow and laborious one, and has taken a long time. The chiefs in charge of the work are determined to make it the neatest and best work that the country can produce, and they are succeeding admirably.

The end view of the church is that of the east end, and here we hope in time to see memorial windows erected to the sacred memory of the great men who have given their lives for Uganda—Bishop Hannington, Bishop Parker, Mackay, Pilkington, and others.



LOOKING TOWARDS THE EAST END OF THE NEW CATHEDRAL.



EAST END OF THE NEW CATHEDRAL.

The church is not yet finished; the windows and doors have still to be made, also the pulpit and furniture. However, on several special occasions services have been held in the edifice. The first of these services was held on June 26th of this year, the day on which His Majesty King Edward VII. should have been crowned. In Uganda we did not hear about the King's illness until nearly noon of that day, when the Coronation service in the Namirembe cathedral was over. The photograph of the congregation was taken at that service. The Commissioner of Uganda, Colonel Hayes Sadler, C.B., was present, with his officers, in uniform.

Shortly before leaving Uganda, in September, 1902, the writer of this article visited a hill to the south of Mengo. That hill only a quarter of a century ago was used by the old kings of Uganda as a place of execution. At

that time executions in Uganda often meant cold-blooded murder. And on this particular hill thousands of innocent victims of the wrath and cruelty of former kings of Uganda would be murdered at one time, and their corpses left a prey to wild animals. To this day their bleached bones are to be seen in quantities all over the hill. There are many other similar old execution-places to be seen in Uganda. At the time when this awful and merciless bloodshed took place in Uganda, it used to be the boast of the king and of his great chiefs, that they had absolute power of life and death over their subjects, and that they could use it with unbridled license. To the rulers of Uganda the glory of their country consisted in the quantity of blood they were able to shed, and



the terror in which they were held by all their subjects, as well as by the surrounding nations. Standing on that hill, on which less than thirty years ago death wails of murdered thousands used to ascend, and looking towards the north, the hill of Namirembe is clearly seen. The object upon it which at once arrests attention is the new church, and its erection marks a visible change in the aims and aspirations of the chiefs and people of Uganda. They have patiently and persistently laboured on under great difficulties; they have persevered, and finished at any rate the most difficult part of the work which they set out to accomplish, and they will surely not fail to bring their efforts to a creditable conclusion.

The first hill reminds us of the time when Uganda could truly be called "Darkest Africa," for the "prince of the power of darkness" held undisputed sway. The second hill (its name means Peace) reminds us of the Gospel of Christ which is the power that has wrought this marvellous change in the people of Uganda. They have erected their new church to the glory of Him Who has led them out of the power and darkness of death, into the life, light, and liberty of Christ Jesus, His Son.

## "Dedicated to Thee by our Office and Ministry."

STORIES BY MISSIONARY BISHOPS OF REMARKABLE BAPTISMS, CONFIRMATIONS, AND ORDINATIONS.

### I. A Memorable Baptism.

BY THE RIGHT REV. THE BISHOP OF VICTORIA, HONG KONG.

IT was in the upper storey of a Chinese farmhouse, a long low room running along one side of a square courtyard. The outer side was entirely closed by a wall, against which leant some farm instruments; the inner side looking towards the courtyard was open throughout its whole length. The other three sides of the yard were occupied by similar buildings, and every one of the upper rooms was filled with a crowd of Chinese, who had come to gaze. For a new and strange thing was happening in that little out-of-the-way mountain village of Ky-i-nen, something that but few of those who had come together understood, and yet something full of meaning and pregnant with great results for all the district round. We were gathering in the firstfruits of our Mission in T'ai-chow.

And yet not quite the firstfruits. Two men from the neighbourhood had already been baptized in Ningpo. Of them, one, an old man, had already been called to his rest; the other, his son, who had been the first to receive the Gospel, and who had been the means of bringing his father to the knowledge of Christ, was then standing in the farmhouse. He had heard the story of the Atonement from the lips of a Chinese evangelist in the waiting-room of the then newly-started Ningpo Hospital; he had by God's grace accepted it as being "exactly what he wanted"; he had brought his father up from T'ai-chow for instruction, and, in God's mercy, for baptism; he had, on his return home, begged that evangelists might be sent to T'ai-chow to help him in the work, which he now felt to be a duty, of telling his friends and neighbours of the Saviour of the world; he had entertained those evangelists in his home, and led them about from place to place, and now he stood in that upper storey rejoicing with us at the first ingathering of the harvest.

It was a wonderfully impressive scene. At my side stood the young Chinese deacon who had been the leader of the evangelistic band. Dzing Teh-kwong was his name,—Dzing "Obtained Light" in English,—and indeed he has obtained light, and by God's grace has been the means of spreading the light which he has obtained. For many years, since 1877, I have known him, and he has been a soul-winner throughout the whole time. Now here he stood, worn out by the strain of teaching and preparation, but rejoicing in heart, and with him the two lay evangelists who had been his fellow-workers. On a rough table in front of us stood a small silver font, and behind the table the group of converts, some thirty in number, men and women with two

or three children, and then behind them masses of Heathen packed so tightly together that in the middle of the service part of the floor gave way and went down with a crash, but mercifully in such wise that no one was hurt. It was in such surroundings and in such a manner that that first group of T'ai-chow converts were "by our office and ministry" dedicated to God.

As I sit and write, the faces of the group rise up before me after a lapse of fifteen years. There is the really beautiful face of Ke'h-meo, the farmer in whose house we were meeting, a man who had been a seeker after goodly pearls, and had sought them in the schools of Confucius and Buddha, and had now found the Pearl of great price in the school of Christ. There is his elder brother, now for some years called to his rest. There is that brother's daughter-in-law, who was the first in that village to receive the good tidings, who had pressed the evangelists to spend the night in her home that the men of the farm might hear the Gospel message at night,—that blessed night spent over the Word of God, which led to the foundation of the Church in that place. There is the fine young schoolmaster, a local scholar of repute, who, having received the Gospel even before his baptism, had become an evangelist, and who was there with two of his old pupils whom he had led to Christ. He, too, is with his Saviour now, called to his rest after some years of faithful, fruitful labour, just before he had completed his course of training for the holy ministry. Many are the faces that rise up before my eyes, faces of those beloved converts, most of whom I am not likely to see again in this life; but I doubt not that we shall meet again in that Kingdom where there will be no more separations.

And yet this was but the ingathering of the firstfruits. Remarkable as the scene was in itself, it was the more remarkable for the harvest which followed. From that little village the seed of the Gospel has spread far and wide; and, as I take up the newly published Annual Report, I see the numbers of the T'ai-chow Mission put down as: "baptized, 912; catechumens, 200; total, 1,112." "For our Gospel came not unto them in word only, but also in power, and in the Holy Ghost."

[The next paper of this series will be "A Memorable Confirmation," by the Right Rev. the Bishop of Travancore and Cochín.—ED.]



### WESTERN EQUATORIAL AFRICA.

**Once an Opponent, now a Leader.**—In the course of a visit among the farm villages of Abeokuta, Mr. E. Fry went to a place called Erunbe. They were met by a recent convert, named Fayeni, and some of the Christians, and as they neared the village the church bell was rung to announce their arrival. Mr. Fry writes:—

"This man Fayeni, the leader and founder of the church at Erunbe, was a few years ago a very bitter opponent of Christianity, being a *babalawo*, or priest, of the chief idol worship of the country, called Ifa. He once took a cutlass and threatened Jacob Fadipe [the catechist] if he persisted in preaching Christ, and told his people that Fadipe was only deceiving them. However, he asked Fadipe to teach him how to read, in order that he might learn off many incantations in connexion with Ifa worship. Fadipe undertook to teach him, and before he had got through the Yoruba primer, which contains some well-chosen passages of Scripture, he was converted and became as enthusiastic for Christ as he had been in opposing Him. He is a voluntary worker and very energetic. Their little church is no longer large enough for them."

### UGANDA.

**A Church Census.**—At the request of H.M.'s Commissioner, a census has been taken of all the C.M.S. churches and schools in the Uganda Protectorate. This census has furnished the C.M.S. Secretary in Mengo with the name of each church, the capacity of it, and the average Sunday attendance, and has revealed the remarkable fact

that there are 1,070 church buildings, having a seating capacity of 126,851, with an average Sunday attendance of 52,471. All this in a country where the first baptism took place only twenty years ago.

**Uniting in Prayer.**—A striking instance of the observance of the C.M.S. Special Day of Intercession on Sept. 30th comes to us from Kabarole, the capital of Toro. Mrs. Fisher writes:—

"The sun had just risen over the English shores, ushering in and calling the children of God to rise to the day set apart for special intercessory prayer on behalf of the heathen world, while on the western side of interior Africa's great snow-peaked mountain range of Ruwenzori a number of those who have been brought recently from the darkness of Heathenism to the 'glorious light of the Gospel of Christ' were hastening to unite their voices with that of the home country in pleading with God to send out His Light and His Truth to the regions beyond the reach of its rays.

"The large new church very speedily filled, King Daudi Kasagama mingling his voice with those of his ministers and subjects in heartily singing the well-known favourite hymn 'Like a river glorious.' After explaining the object of this special service the Rev. A. B. Fisher read passages referring to the command, promise, and power of prayer. Apolo Kivebulaya, our ordained Native, and a chief then offered earnest supplications to God that He would thrust forth more labourers into His vineyard and supply the necessary means."

Among those who spoke was a young chief who had been spending six months in Nkole as a missionary, who besought his brethren to have compassion on the multitudes who faint and are scattered abroad as sheep having no shepherd.

**Another Royal Correspondent.**—The capital of Nkole, a country between Uganda and the Albert Edward Lake, was occupied by the Rev. J. J. Willis in January, 1901. The country has a sparse population of about 300,000 in an area of some 8,000 square miles. The first converts in Nkole were three boys at Kasenga, on the Albert Edward Lake, who were baptized on May 4th. Our readers may remember the portrait of the young king Kahaya in the *GLEANER* for July, 1901. The Rev. A. B. Fisher has sent to us a translation of a letter he had received from the king. Since the letter was written three or four other Nkole converts have been baptized. The king wrote from Mbarara, the capital, on June 6th:—

"My friend, how do you do? I greet you with very much love. Wonderful. What is the news of your place? Our news is good: there is no bad. Then I want to tell you two girls are going to be baptized this Sabbath-day. Well, good-bye. God guard you.  
"I am, KAHAYA, King of Ankole."

#### INDIA: UNITED PROVINCES.

**A Red-Letter Day in the Bhl Mission.**—The work of evangelization has gone on very slowly in the Bhl Mission, in the Central Provinces. In 1900, after twenty years' work, the Annual Report showed only fourteen baptized and fifteen catechumens. The Rev. C. S. Thompson, the pioneer missionary, did a great deal to allay the suspicions of the timid Bhlis by love and care until he died in the midst of the people he loved in 1900. Since then the missionaries have been brought very close to them through the fearful times of famine. Relief works were opened and grain distributed. The missionaries walked in and out among the people; services were held daily for them; thousands of children attended the schools, and in this way the Bhlis have learned that the desire of the missionaries is only to help them, so that now they are welcomed wherever they go. The Rev. W. Hodgkinson reports the baptism on Sept. 28th of fifteen boys and two men from amongst these people at Bilaria. The service was a very simple one. There is no church and the service was held in the verandah of the bungalow: a small table was brought and covered with white muslin, and on this water was placed. There were some forty outsiders present, thirty of whom are inquirers. Mr. Hodgkinson says:—"I shall never forget the joy I felt in thus being permitted to admit these souls into the Church: truly, the work of a minister of the Gospel, and especially so of a missionary, is the noblest work on earth."

#### INDIA: TELUGU COUNTRY.

**After Many Days.**—Two Brahmans were baptized at Vizagapatam, in South India, and one of them told how he had been given a Bible thirty years previously, and he said he would never forget the prayer which had been offered up by the missionary who had given it to him. Truly we can never tell when the seed sown will spring up and bear fruit.

#### NORTH-WEST CANADA.

**Reaping in Joy.**—During last year (1902) the missionaries to the Eskimo in Cumberland Sound had the joy of seeing fourteen

Natives baptized, four men and ten women, and a wonderful movement has taken place amongst the Eskimo, many of whom have forsaken their heathen customs. Another man, captain of one of the whaling boats, was also desirous of baptism, but was suddenly called away to the whaling. The Rev. E. J. Peck has returned to England. He travelled home in a whaling-ship. Prior to leaving for England he went in the same ship along the shores of Davis's Straits to a position fully 200 miles within the Arctic Circle, where the vessel cruised about in search of whales. At a place called Rivetok he found some fifty Eskimo. The ship remained there eight days, and during that time Mr. Peck had many opportunities of teaching these isolated people. He found there a woman named Paddo, who had spent a winter at Blacklead Island seven years ago, and who had then learned to read, and had carried away with her a few portions of the Word of God. Mr. Peck writes:—

"She had done what she could. Others had been moved by her influence, and I found a most ready and attentive audience. One of these inquired if I could return to them again. I told him that I was going home, and that I could not say where I might be led. He then cried out, 'Pray divide yourself in two, leaving half with us and half with those in the white man's land.'"

Many readers of the *GLEANER* will remember the pictures in our pages for August, 1897, of the sailing-ship *Alert*, in which the journey to and from Cumberland Sound has been usually made, and will be sorry to hear that that vessel was wrecked in September last. All the crew were providentially saved.

**Self-helping Christians.**—Archdeacon Phair, of Rupert's Land Diocese, writing on Oct. 25th, says:—

"There are many signs of encouragement at the distant Shoal River Mission. The Indians have begun to learn that accepting the Gospel means accepting service and some self-denial for Christ's sake. The question of (badly needed) extensive repairs at their own church came up at a large meeting of Christian Indians, and I was pleased to find that the old idea of looking to white Christians for the help they require is a thing of the past. It is cheering to find these people, who are usually so slow, beginning to realize that they must take a share in the great march of aggressive work which is the infallible sign of real life in a Mission Church. They are learning to give and to practise self-denial."

#### A TESTIMONY FROM THE FIELD.

**HEARTILY** glad am I that I have come in actual contact with Heathenism, that I have seen those who have come out of the darkness of Mohammedanism, Hinduism, and Sikhism into the glorious light of the Gospel of Christ. There was a time when I doubted whether it was worth leaving much-loved and happy and successful work in England to engage in work for God in this land. I was driven to despair at the difficulties of mastering a new language; I was appalled at the immensity of the problems connected with the forming of an Indian Church; I became heartsick at the stupendous ignorance, childishness, and frowardness of the average Indian Christian; but nevertheless I thank God for allowing me to come out here. Yes, I say it from my heart, it *has* been worth while.

A CLERICAL MISSIONARY AFTER SEVEN YEARS' WORK IN INDIA.

#### "FOR THE UNKNOWN BENDED KNEE."

(Hymn 68, C.M. Hymn Book.)

[The following lines were penned by the Rev. C. T. Wilson, of Palestine, just before leaving England for the Holy Land.—ED.]

**UNKNOWN** to the prophet Elijah, who said, "I, even I, only am left," there were 7,000 in Israel who had not lowered the knee to Baal. "Unknown" to man, but not "unknown" to God. These 7,000 had not the courage of Elijah to come boldly forward and confess Jehovah as God. Had they done so perhaps Israel's candlestick might not have been removed, but yet God owned them. Turning now to almost any quarter we like to choose of the mission-field, but perhaps above all to Mohammedan lands, we hear of men and women convinced in heart of their souls' need, and that Jesus Christ alone can supply that need, who yet have not the courage to come out and confess Him in baptism or by definitely seeking for Christian instruction. Yet how rarely do we hear prayer for such, and on the other hand how tremendous is their need of our prayers! "Can I be a secret Christian? For my mother says she will poison herself if I am baptized." How overpowering the temptation in such a case to the secret believer to say nothing about it! Yet it is not unlikely that in many cases the coming out of the secret Christians is all that is needed to start mighty movements which shall gather tens of thousands of souls into the Gospel fold. Might it not be that if the Church of God would unite in special prayer for such it would result in such an ingathering as the world has seldom seen? C. T. WILSON.

## Poona Needs and Opportunities.

BY THE REV. R. S. HEYWOOD.

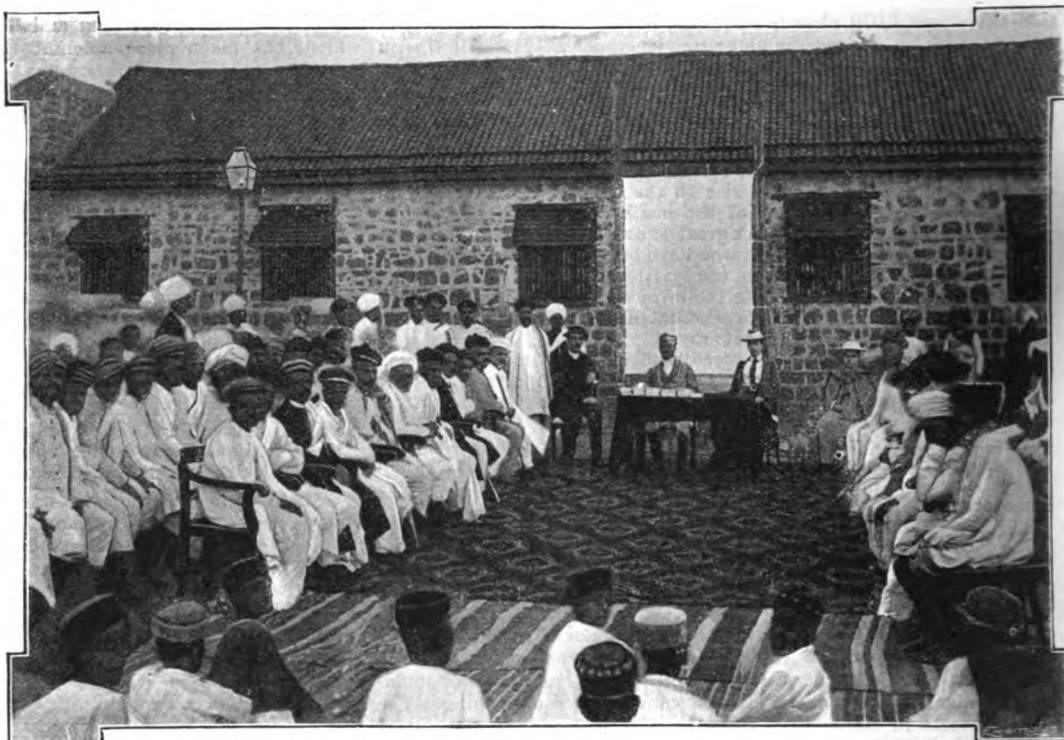
THE collector is coming to distribute the prizes to the boys in the Government school. All the principal people of the town will be present, and the *mamlatdar* will be very glad if you will come and show your magic-lantern pictures after the prize-giving is over."

Such was the message brought to us one day in the spring of 1895 by the master of the little Mission-school at Khèd.

As many of our readers will know, "collector" means the English official, so important in India, who is judge and general director of the Government in the extensive district committed to his charge. He has several "*mamlatdars*," or Indian magistrates, under him, each of the latter being responsible to him for a large subdivision of his district.

According to the last census, the *mamlatdar* of Khèd is responsible for a subdivision of 888 square miles, with a population of 111,428 souls.

This subdivision forms about a quarter of our Mission district, and Khèd itself, a town of about 4,000 inhabitants, distant twenty-six



A LANTERN PREACHING AT KHÈD, POONA DISTRICT.

miles from Poona, on the Nasik road, is one of our most important out-stations, with a school where about 150 or more boys daily receive Bible as well as secular teaching.

At the time we are writing about, however, the C.M.S. had only just taken up work there, and in the small English class (nucleus of the present school) there were not many more than a dozen boys, while we were staying in the tiny Mission-bungalow chiefly in order to have better opportunities for language study.

In answer to the invitation given above, we told the *mamlatdar* that all our lantern slides were Bible pictures, but he made no objection, so of course we gladly seized this opportunity of witnessing before such an assembly.

Accordingly on the evening fixed upon we put up our sheet against the wall of the court-house and got our lantern ready. The collector and his wife arrived just at sunset, and the photograph was taken immediately.

The Government schoolboys are seated in front, and the *mamlatdar* is visible, sitting in the row on the collector's right hand, at the end nearest to him, in a white dress.

So quickly does darkness come in India that about three-quarters of an hour after the photograph had been taken, the prizes having been distributed, we were showing our lantern pictures, and the Christian master at that time in charge of the English class was interpreting. (He is seen very clearly in the picture of the Christmas treat, wearing a white waistcoat, and sitting at the



A CHRISTMAS TREAT, POONA, WESTERN INDIA.



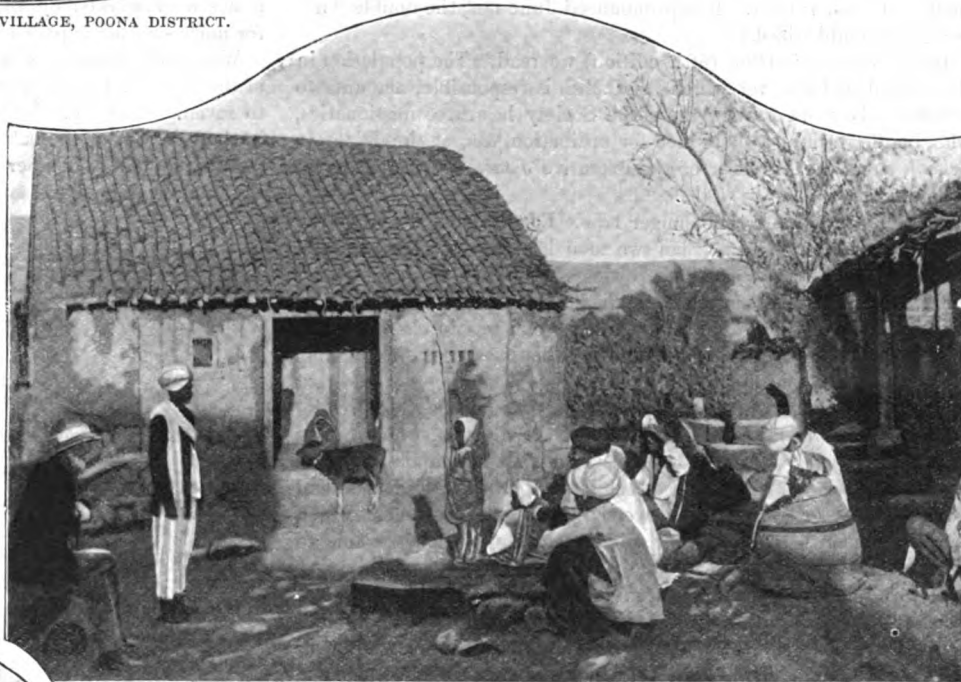


ENTERING WALAD VILLAGE, POONA DISTRICT.

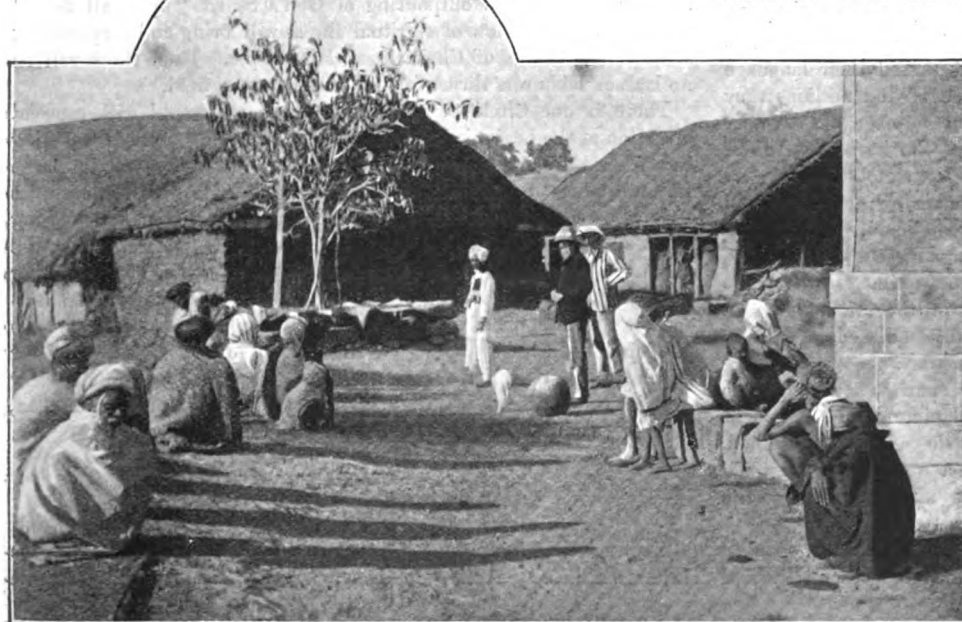
further end on the right-hand side.) The collector courteously stayed to the end of the address, and afterwards remarked on the excellent way in which it had been interpreted.

This was, I think, *our* first Scripture magic-lantern address in India, but by no means the last. The magic-lantern almost always draws large audiences, including the principal people of the village where it is shown; and with very few exceptions the simple and direct preaching of our Lord's life and death is then listened to with the greatest quietness and attention.

But now let us leave the out-station: Khéd and pay a visit to Poona itself. As many may know, it is 119 miles by rail from Bombay, and contains nearly 150,000 inhabitants, of whom I suppose about 4,000 must be English, as it is the headquarters of the Bombay Army.



PREACHING IN TIPHANWARI VILLAGE, POONA DISTRICT.



EARLY MORNING PREACHING IN WALAD VILLAGE.

Several Missions are at work at Poona, most of them having large schools and orphanages, but there is only space here to speak of C.M.S. work, which, though less than many others, is unique in this respect, that it includes a Divinity School and two congregations speaking different languages.

In the Divinity School every year a few Indian Christians, who bring their wives and families with them, study with a view to becoming, by God's blessing, more efficient evangelists to their fellow-countrymen. Six of the students of the past six years have been ordained, and two of these are now working in the C.M.S. Church, Poona.

Every Sunday at eight a.m. the Marathi congregation assembles for worship, and gives place at 9.30 a.m. to the Christians of the Tamil colony, each having their own distinct language and clergyman in charge.

God has been very good to our Christians in the recent plague epidemics. Only a very small proportion have caught the disease, and of these more than one has witnessed a bright confession in the hospital ward, while the pastors in their devoted visiting have had special opportunities of witnessing for Christ before the Hindu and Mohammedan sufferers.

But our picture shows, not a sad, but a happy scene, viz., the annual Christmas subscription dinner of the Tamil congregation. To this several visitors, including the English missionaries, always receive a cordial invitation. The latter generally manage *sitting down* all right, but getting up again after dinner is a more difficult operation for knees and legs not accustomed to such positions!

The dinner illustrated took place in the large upper hall of our Divinity School

building, where monthly G.U. Meetings (in English), Sunday-school, and other gatherings are regularly held. The fare was excellent—curry and rice eaten with the fingers off plates made of leaves.

Two of the individuals in the picture may be noted. The Tamil pastor, Rev. G. Yesudian, who acted as host, sits in the centre with his hands on his knees. Standing up, to the left of the picture, in a light suit, is one of Mr. Yesudian's chief helpers in his congregational affairs. He had the unspeakable sorrow of losing his only child, a bright little boy about eight years of age, through the terrible plague. Some may remember how in the Annual Report for 1900, page 284, Mr. Yesudian's account of his death ran as follows—he had been "well taught to pray and sing and to love his Saviour. His favourite song was 'Jesus is my Rajah,' and on his death-bed he said to his father, 'I am going to Jesus.' His end was peace."

But now we must leave Poona again and look at the large districts lying to the north-west, for which the C.M.S. is entirely responsible. They are the Poona and the Junnar districts. (Junnar was formerly printed Junir, but now in all maps and official publications its correct spelling Junnar is used. It is pronounced June-ner, the double "n" being thus emphasized.)

In the *Gleaners' Atlas* (fifth edition) we read, "The population in this neighbourhood, for which the C.M.S. is responsible, amounts to 500,000. To work among these the Society has three missionaries, who, besides training young men for ordination, &c., at the *Divinity School*, supervise the work of the extensive *Junir Itinerancy* north of Poona."

Alas! these words are no longer true. For the greater part of the last eight years not more than two men have been stationed there, and almost for three years past, owing to the terrible lack of men, there has been only one man who had passed the second language examination. For more than a year that one was in charge of the *Divinity School*, expected to spend several hours each day in teaching, and therefore unable to supervise effectively the district work, so that for the past year, in order to give the latter a chance, the *Divinity School* has been entirely closed. For in the districts, which are at least sixty miles by forty miles, several of our Indian brethren are stationed as schoolmasters and catechists, and in their loneliness and isolation they sorely need the oversight and encouragement which an Englishman with his greater spiritual advantages may be able to give them.

Nor is Poona unique in Western India for its depleted condition. Look at the history of the past five or six years. Thank God a new man came out in time for the one Hindustani-speaking missionary in charge of the Mohammedan work in Bombay to take his furlough, and the work of the late Colonel Freeman among English-speaking Parsis, &c., has been taken on by Mr. McNeile. But what of the main work among the Marathi-speaking inhabitants? Six years ago the twelve men in Western India who had passed their language examinations were but a handful in the face of the millions they worked amongst. But since then even that number has steadily decreased, and to-day we have only seven men who have passed their examinations, and one studying who arrived last October, while furloughs due in the immediate future will make the deficiency still greater. Shall we not remember our Lord's command, "Pray ye the Lord of the harvest that He will send forth labourers"?

But the pictures shown this month refer to the time six years ago when Canon Roberts, the present Secretary of the Mission, was in charge of the Poona district. He can be distinguished in each of the three pictures, which were all taken on one day.

As usual we left our tents a little before sunrise, and walked to Tiphanwari, the village shown in the central picture. It lies about forty miles north-west of Poona. Only a little company assembled, including however, as is so often the case, a quadruped, a buffalo calf! The freshness of the early morning air is shown by the blankets in which the listeners sit huddled up.

After Canon Roberts had spoken we left the catechist to speak a while longer, and to try and press home the message, and hurried

away to another village named Walad. Here another catechist had preceded us.

Notice the long shadows cast by the people sitting down. Owing to the great heat of the sun, even in winter our work has to be done in the early morning before it has much power. Unlike home congregations, Indian listeners often object and argue. The old man in the blanket sitting on the extreme right was, I remember, very full of objections and questions based on the visitation of the plague that was then raging in the neighbourhood.

The addresses over we returned to our tents, and is it not sad to have to record that certainly till the next year came round no band of preachers went that way again? Yet every itinerating missionary knows the sad fact that while many Indian villages have never been visited at all, very few of those that have can be visited more than once a year.

But in order to make a more definite impression, in the last few years several permanent out-stations have been opened in the district. Not counting Junnar there are now five of these, in each of which is a school worked by Christian masters, and opportunity is taken for more systematic preaching of the Gospel.

We would appeal for earnest prayer for Western India. Think of the need for English workers, where a staff of twelve has dwindled to seven. Think of the needs of our Indian brethren, who stand in the forefront of the battle, often in positions of great isolation and temptation, and remember that at present the *Divinity School* where they can be trained and taught is closed for lack of teachers.



"When thou hast shut thy door, pray to thy Father."—St. Matt. vi. 6.

A Missionary Motto:—"Let us advance upon our knees."—JOSEPH NEZSADL.

THE most hopeful spiritual movement of the past year undoubtedly was the formation of Prayer Circles for the outpouring of the Holy Spirit. We trust that the multiplication of such Circles in the home and foreign field may be a conspicuous feature of 1903. The Revival of 1860 was chiefly remarkable for conversions to God; but it was accompanied by the quickening of spiritual life in God's own people, the blessed influence of which has remained to this present hour. Both are needed now. Let us encourage one another to expect an outpouring of God's Spirit "upon all flesh," and such a fresh inflow of spiritual life as will bring an overpowering sense of the claims of Christ upon His people. Then there will be no lack of labourers thrust forth into the harvest field.

There is one Circle of Prayer to which we would call especial attention at the beginning of another year. A Central Prayer-meeting has been held for many years past every Thursday in the large Committee Room of the C.M. House in Salisbury Square. It occupies only one hour, from four to five p.m., both opening and closing *punctually*. It is conducted by the Clerical and Lay Secretaries of the House in rotation, by whom brief addresses are given. The meeting is wholly devotional and intercessory. Items of latest foreign intelligence are announced as topics for united definite intercession. To the circle which has already availed itself of this quiet hour for waiting upon God, and for getting into close touch with our Society and its needs, Thursday afternoon has been a very precious season, infinitely compensating for any sacrifice of time involved.

"To talk with God no time is lost.

Talk on! Talk on!

To pray to God no breath is lost.

Pray on! Pray on!"

The meeting is open to all C.M.S. friends and to all who are interested in any foreign missionary work. An especial welcome

awaits clerical and lay brethren in the Metropolis. At five p.m. tea is provided for all those who come from a distance, and an opportunity for social intercourse is afforded.

Invitation slips have been prepared and will be supplied *gratis*, useful for enclosing in letters to London and suburban friends. Our praying friends in the country who are unable to join us personally may help to fill the Committee Room with "substitutes" if they will thus use the invitation. Members of all the C.M.S. Unions are forming a choir, so that the hymn-singing may be more hearty and effective than ever—a true "making melody" unto the Lord.

Many signal answers have been granted to petitions offered at this Central Meeting; and for the strengthening of faith it is proposed to register all such, not only in a book kept for that purpose, but in the columns of our **QUIET HOUR** page. Very recently an East African missionary, just home on furlough, when addressing the Committee, said that a few months previously his life had been despaired of. He had been mauled by a leopard and lay in a critical condition. Contrary to medical expectation, one day his illness took a sudden favourable turn and recovery began. "It was inexplicable to the doctors," he said, "but not to me. I remembered that the Thursday Prayer-meeting was taking place, and that the news of my accident would have just reached Salisbury Square, so that I was being prayed for at that very hour."

Special requests for prayer to be presented at the Meeting should be addressed to the Secretary, Central Prayer-meeting, C.M. House, whom they should reach by first post on Thursday morning; or they may be dropped into a box placed upon the table.

#### AT THE MERCY SEAT.

[Requests for Praise and Prayer will be found arranged so as to synchronize with the C.M.S. Cycle, and, it is hoped, will be used in connexion with it.]

#### Thanksgivings.

- Jan. 6th.—For remarkable progress in Uganda (pp. 4–7).  
That when the hospital at Mengo was destroyed by lightning the patients were all saved (p. 2).  
" 10th.—For recent baptisms among the Bhils (p. 7).  
" 20th.—For the safety of workers in the disturbed districts of Western China (p. 2).  
" 24th.—For baptisms among the Eskimo (p. 7).  
" 27th.—For recent offers of service (p. 15).

#### Intercessions.

- Jan. 10th.—That full advantage may be taken of present openings in India (pp. 2, 3).  
" 12th.—For an increased staff in Western India (pp. 8–10).  
" 27th.—For the special effort to deepen interest among men (p. 15).  
" 29th.—For the Gleaners' Union and the Sowers' Bands (p. 14).

#### PROMISE TO BE PLEADED.

"If ye shall ask anything in My Name, I will do it."

#### Answers to Prayer.

With a view to eliciting more prayer for our Missions and missionaries and to strengthen the faith of God's believing people, we invite C.M.S. workers in the foreign field to supply us with incidents illustrative of Answers to Prayer. These may be addressed to the Editor of the **GLEANER**. The leader of a C.M.S. prayer-meeting in the homeland writes:—"We noted month by month throughout 1902 C.M.S. special petitions for urgent needs and have had the joy of thanksgiving by seeing our petitions granted. We hope the **GLEANER** will continue to keep us well informed of special requests being answered."

## "The High Places of the Field."

BY THE REV. HARRINGTON C. LEES, M.A., *Vicar of St. John's, Kenilworth.*

THE missionary miner needs two things—the pickaxe of spiritual insight and the spade of an open and obedient heart. Equipped then with these, let us dig for hid treasure in this field of the Word.

#### 1.—The Condition of the Land.

Promised by God, centuries before, to His son Israel, it had been claimed by him in the person of his descendant, Joshua (Gen. xxviii.

13, 14; Joshua xi. 23). The land, however, while definitely *claimed*, had not been fully *occupied* by those to whom it had been promised (Joshua xv. 63, xvii. 12), and the opening of Judges iv. shows us the Promised Land in possession of an enemy who was supposed to be conquered. (Cf. Joshua xi. 10; Judges iv. 2.)

The application of all this to missionary work is obvious. There is much land to be possessed; it was promised by God to His Son centuries ago (Ps. ii. 6–8), and definitely claimed by Him after His resurrection (St. Matt. xxviii. 18).

Much was done by the Apostles, but a look round the world to-day shows that the victory has yet to be claimed, in lands where Krishna the thief and libertine, Ganesh the elephant-headed glutton, Hanuman the monkey, and Kali the bloodthirsty, hold almost undisputed sway; or where men and women, with aching hearts, cry to a Buddha who feels, sees, and cares nothing, wrapped in the apathy of eternal slumber.

Let us return to our story. A cloud of oppression hung heavily over the land of Israel. Four words will give us the key to the cause; they are *War, Ways, Wells, and Weapons*.

(1) *War*. "They chose new gods; then was war in the gates" (Judges v. 8). The choice of new deities brought upon the people the vengeance of unrest, and nothing is more clear in studying the religion of ancient India, for instance, than that, peering through the incrustations of evil, we often find evidences of that primeval revelation of God which must have come through Noah. But the Heathendom of to-day shows a gnawing hunger of constant unrest, the warfare of a conscience striving after, and never finding, satisfaction.

(2) *Ways*. "The highways were unoccupied, and the travellers walked through byways" (Judges v. 6). The roads, which should have been places of safety, had become full of peril, and the travellers were driven to walk in "crooked ways" (see margin). Is not this the condition of unsaved Heathendom? Religion, the highway to God, has been seized by the devil, and turned into a source of destruction for deluded souls, who walk in "crooked ways" that lead only to death, counting it religion to murder, and holiness to be impure.

(3) *Wells*. "The noise of archers in the places of drawing water" (Judges v. 11). The enemy made the very occasion of drawing fresh water a source of peril to the thirsty people. We recall how, in the *Pilgrim's Progress*, Christian is warned that as he approaches the wicket gate "there is erected a strong castle, of which Beelzebub is the captain; from thence both he and they that are with him shoot arrows at those that come up to the gate, if haply they may die before they enter in." How often has the thirsty inquirer, or promising candidate for baptism, disappeared mysteriously in some Indian or Persian town! Sometimes poison or the knife, sometimes kidnapping and torture, have been employed, but all of them shafts aimed by the great archer at those who would fain quench their thirst at the Well of Life.

(4) *Weapons*. "Was there a shield or spear seen among forty thousand in Israel?" (Judges v. 8). Here was the climax. Not only was the foe strong, but the captive people had not even weapons wherewith to fight him. (Cf. 1 Sam. xiii. 22.) No human power can break down the might of Heathendom; like the Israelites we can only look to the Arm of God for victory. Henry Martyn, a century ago, felt that a Brahman truly converted to Christ would be a real miracle. Charles Darwin, lacking Martyn's faith, said the Patagonian was incapable of elevation by the message of the Cross. The past century has shown us both converted Brahmans and Christian Patagonians, but the weapons used in this warfare have not been "carnal" (2 Cor. x. 4). The Church of Christ, with outposts in every clime, has need of all the intellect, physical power, and human capacity which we can lay in solemn dedication on the altar of our service, but the Word of the Lord still rings in our ears, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. iv. 6).

(To be continued.)

## Sunday-school Missionary Lesson.

### THE EPIPHANY.

#### The Leading of a Star.

*Read*—Collect and Gospel for the Epiphany. *Compare*—Portions of the Epistle. *Learn*—Isa. ix. 2; St. Luke ii. 32.

TWO beautiful stories which children love to hear told over each Christmas-tide, viz., The Message of the Angel to the Jewish Shepherds, and the Message of the Star to the Gentile Wise Men.

To-day's lesson about the second of those stories—The Message of the Star to the Gentiles. *Read* St. Matt. ii. 1—12.

#### I. The Men led by the Star.

Who were they? Travellers from the East, the country (probably) of which we read in the Books Esther and Daniel. Astronomers who studied the stars and knew a great deal about them; wise men.

Why had they taken the long journey from their Eastern homes to Jerusalem? Because they had seen a star which differed from all other stars—the star of a King—"We have seen His star" (ver. 2). How could they have known about the Messiah, the King? They may have heard of the prophecy of Balaam, a wise man of the East (Num. xxiv. 17). Or of the prophecy of Daniel (chap. ix. 24—26). And they may have been expecting the coming of a prince or king just about that time. But certainly, in some way, God Himself must have caused them to understand the meaning of the beautiful new star.

#### II. The Message of the Star.

"A King is born. Go and worship Him!"

Did the wise men *believe* and *obey*? Yes.—See verse 2.

It would seem that as soon as they understood the message of the star they set off to find the King, to worship the King, to offer presents to the King.

(Picture out long journey, cavalcade with richly-laden camels, the visit to the city of the King—Jerusalem, disappointment, reappearing of the star, the "exceeding joy," following the star, and finding the infant King.)

The wise men gained their end at last (verse 11). They found the King, worshipped the King, and presented to the King their costly offerings, gold, frankincense, and myrrh.

Have *you* found the Saviour-King? Do *you* worship Him? Do *you* offer Him costly gifts—the heart's best love—the life's best service?

#### III. The Missionary Message of the Star.

The Gentiles were to the Jews what the Heathen are to us. The Jews had the knowledge of the true God, and were inclined to look upon Gentiles, i.e., all the rest of the world, as Heathen, who had no right to the salvation of God or to His promises.

How did God, at the birth of Christ, show that this was a mistake? By sending a star to guide Gentiles to the Saviour. (Compare message of angel "to all people."—St. Luke ii. 10.) See also super-scription of Collect. Epiphany means manifestation, showing forth.

The Epistle shows how St. Paul had learned this lesson. He was the Apostle—or missionary—to the Gentiles. (Compare Epistle, especially reading verses 6 and 8.)

If Christ had *not* been manifested to the Gentiles *we* should be Heathen to-day, for Great Britain was a heathen country when Christ was born; and if He had not come as "a Light to lighten the Gentiles," and if His missionary servants had not brought us the Light, we should have been "in darkness even until now." Therefore we keep Epiphany as the manifestation of Christ to ourselves.

#### IV. Missionary Stars.

Can *we* be God's missionary stars? Think! The Heathen to-day do not know the Saviour. They have a right to know Him, for He came to *save them*. It is God's will that they should know that He loves them, and has sent His Son to give them Eternal Life (St. John iii. 16).

We must look upon them as "fellow heirs," &c. (Epistle), and we, like St. Paul, must "preach among (the Heathen) the unsearchable riches of Christ."

Missionaries to the Heathen are like stars leading them to Christ. Will you try to send many such stars? Would you not like to be yourselves missionary stars?

Remember three things. A missionary star must be—(1) Chosen and sent by God; (2) Filled with His Light—having His Holy Spirit within; (3) A guide to Jesus, the Saviour.

Think of the "exceeding great joy" which filled the hearts of the wise men when the star showed them where to find Jesus.

Compare the great change which comes to converts from Heathenism or Mohammedanism when they find Jesus as their Saviour. Their hearts and lives are filled with "exceeding great joy": it shines in their faces and so lights up their lives that others "take knowledge of them that they have been with Jesus."

#### Illustrations.

"Upon these hath the Light shined."

See *Story of the Year*, for 1902, p. 46—Happy death of a hospital patient in Uganda. Page 155—Words of Sheuksh when laying foundation of Kitkatla new church, in place of the one which he had destroyed.

See also GLEANER, 1902, p. 29—"Japan: Let your light so shine." Page 75—"Eighty-nine years of sin forgiven." Page 92—"All one in Christ Jesus." EMILY SYMONS.



*Photograph by*

MRS. MARGARET ANNE NEVE, NÉE HARVEY.

Born May 18th, 1792. Photographed, July 14th, 1902, in her 111th year.

## A Centenarian C.M.S. Supporter.

MRS. MARGARET ANNE NEVE,  
AGED 110.

WE are sure that readers of the GLEANER will be interested in seeing a portrait of one who may with truth be called the oldest living supporter of the C.M.S. Mrs. M. A. Neve, of Guernsey, is not only an annual subscriber to the Society, but until quite recently has been a constant reader of the GLEANER.

Born on May 18th, 1792, this venerable lady has enjoyed the remarkable experience of living in three centuries. The register of the parish church of St. Pierre Port, Guernsey, testifies that "*Marguerite Anne, fille du Sieur Jean Harvey et de Elizabeth Guille, sa femme*," was there baptized on May 27th, 1792. The influence of her early training has been seen throughout her life in the charming courtesy of her manner and the erectness of her bearing.

Of the troublous times until Napoleon Buonaparte was overthrown and when Guernsey was one huge camp Mrs. Neve had, until quite lately, a vivid recollection; and would relate how her father, who held a Captain's commission in the Royal Guernsey Artillery (of which he was afterwards Colonel) had to take his turn of guard and patrol whilst the Channel Islands were held in daily readiness to repel a French invasion.

In 1823 she was married from Rouge Huis, her parents' old home and now her residence, to Mr. John Neve, of Tenterden, in Kent. After a quarter of a century of married life Mrs. Neve became a widow and returned to Rouge Huis to reside with her mother and sister. The two sisters went abroad every summer and thus visited every country in Europe—Portugal excepted. The winter evenings would be spent by the travellers in reading the history and studying the language of the country they intended to visit the following summer. Indelible memories were thus stored, the vivacity of which have astonished all who have listened to Mrs. Neve's accounts of her travels. In her ninety-first year she paid a second visit to Cracow!

Since then her life has been spent at Rouge Huis in cheerful activity—knitting a little, reading her Bible, and enjoying the visits of



her numerous friends. Annually she has entertained the Guernsey Hospital Children to a sumptuous tea, watching with keen pleasure their enjoyment of the outing in the pretty grounds of her house. "I like to think of her," wrote a friend in the winter of 1900-1901, "sitting erect in her arm-chair, close to a window overlooking the lawn. A soft shawl of her own crocheting adds to the attractive whiteness which her snow-white hair leaves on the mind. Her complexion is wonderfully clear. Her eyes are bright and clear, and her voice strong, without any signs of quavering. Every word she speaks is distinctly pronounced. . . . Thus, in calm contentment this venerable lady passes the evening of her long and eventful life, tended with the greatest solicitude by her nieces and nephews." A copy of Mrs. Neve's "last likeness taken in the garden on July 14th, 1902," on the back of which she has written her name, has been kindly sent to the Society for reproduction in these pages. In a letter from her niece (Miss Harvey) we are told that the book lying on her knee is *Scripture Truths*, by Dr. Marsh, in the contents and large print of which our dear old friend has greatly delighted. Miss Harvey continues:—

"She has always felt warm interest in the work of the C.M.S., and has taken the *GLEANER* since 1878. She cannot now interest herself in anything, for I am sorry to say she is ill and confined to her bed. The doctor says it is not paralysis, but natural decay, through which she has lost power to walk or stand. She is in a happy state of mind and constantly meditates aloud in such words as these: 'Blessed Saviour, I belong to Thee'; 'Wash me and I shall be whiter than snow'; 'Hold Thou me up and I shall be safe.'"

May the "evening-time" of our dear old friend's long day of life be "light" indeed with the radiance of the Sun of Righteousness; until for her the eternal morning breaks and the days of the years of her pilgrimage are over! I. H. B.

[The incidents of the above sketch are taken from an illustrated article which appeared in the February number of the *Girls' Realm* entitled "A Girl when the Last Century was Young," by G. J. P.]

## Jottings from a Journal.

BY THE REV. W. C. WHITE, Lo-ngwong, Fuh-Kien, China.

[The following is a partial record of a typical day on a recent school examination tour in the Fuh-Kien Province, China.]

NING-TAIK, Jan. 13th, 1902.

E were up at daybreak, and after breakfast I went out to the school-room for the examination. It was in a loft of a large farmhouse, and there were thirteen boys awaiting me, most of them over twelve years of age. The boys were ranged around me in a semi-circle, and the examination began. In the first year's course there is the repetition from memory of the Creed, Lord's Prayer, the Ten Commandments, and twelve hymns, followed by the three character classic and a catechism of important truths. Afterwards comes an explanation of the cardinal doctrines learnt in these, with the meanings of individual characters and sentences, ending with the "Chinese



SHIH CHING-SENG.

Classics of Great Learning Doctrine of the Mean," both of which are repeated from memory. The important part is to see that the boys understand the main truths of Christianity, and an examination is a fine opportunity of evangelistic teaching, for invariably there are many Heathen standing around who hear the truths of the Gospel for perhaps the first time.

The answer to some of the questions are sometimes very original and always very Chinese. This morning, to the question, "What causes so much sorrow upon the earth?" the answer was "The devil." The Chinese have the firmest belief in the malevolence of the devil and evil spirits: on every side one sees evidences of this. The intricate windings of the road are to keep demons, who always go in a straight direction, from finding their way from one place to another; the wall built right across the front of the door, around which one has to turn to enter the house, is for the same purpose, viz., to keep spirits who cannot turn corners from entering; and on many roofs



CIO SENG-HING AND HIS ADOPTED SON.

are jars or bottles with the mouths facing away from the house. The unfortunate demon who happens to fly into one thinking he is entering the house, has to turn round to get out, and with his nose once pointing into space, he has perforce to go in that direction. Poor people! they live a life of bondage to evil spirits. Another boy answered this question by "Money," and this was distinctly Chinese, for it is the word one hears oftenest in China, and probably nine wranglings out of ten is because of money. It took some time for them to grasp the fact that "sin" is the cause; they are so materialistic. . . .

After giving the six successful boys their rewards, we started for the next school, about four miles distant. At a small village we sat down to rest, and, of course, were at once surrounded by a crowd. This time I was the examinee, and a fusillade of questions was fired at me. Why was my hair short, and why were my feet long? etc. Their curiosity satisfied, we told them of the one true God, mighty to save.

Just before coming to the church we paused at the open door of an opium shop. Over the door hung a lantern, whose dim light shone through the paper sides, revealing the usual characters, "Foreign Happiness." But it was the inside that attracted our attention. On the bed or couch was the tray with its opium lamp lit, and all the usual opium-smoking requirements. By the bed stood a man who had presumably just finished his opium smoke, looking in a dazed, heavy way at a little child of not more than three years of age, who was laughing with glee at having obtained the opium pipe with which she was imitating the smoking of her senior. It was with a heavy heart over the thought of the curse and vices of this land that we turned into the little alley leading to the church, but were soon cheered by the hearty welcome of the old catechist, as well as by the Chinese characters over the church door—"Believe and obtain happiness." Not "foreign happiness" this, but heavenly happiness and blessing.

The old catechist here—Shih Ching-seng—(surname "Stone," Christian name "Deep Faith") is the first convert of this "western villages" district, and is frequently mentioned in the *Story of the Fuh-Kien Mission*. He is now seventy years of age, and having laboured faithfully as a catechist for about thirty years, he has just retired from the active list of workers. For the convenience of the old man we have allowed him to come here to live, and have appointed his son, Su-Ming—the "little son" spoken of in the *Story of the Fuh-Kien Mission*—to be the catechist in charge. The latter has not yet moved over to this his new field of labour, but is expected in a few days.

I had a very pleasant evening with the old man, who is full of reminiscences of the past. Especially was I interested in his account of the death of the proto-martyr of the Fuh-Kien Church, Ling Ciek-ang—the Christian of Ni-du—and of the old bookseller, Cio Seng-hing, who was the instrument of Ching-Seng's conversion over thirty years ago. This old man, Cio, is still alive, living with his adopted son, a catechist in the Lo-ngwong district; and I am frequently the bearer of letters and messages between these two old friends.



"A **HAPPY** New Year" to all our Gleaners: may it be happy because lived in the presence of the Lord and spent in His service. Surely there never was a time when we needed to take to heart more earnestly and prayerfully the thought of our new Motto, "In labours *more* abundant"; that the Kingdom of our Lord and Master may be more quickly and surely extended throughout the wide world.

It is sixteen years since the readers of the **GLEANER** were startled by a new proposition. The Editor "invited all members, friends, and supporters of the Church Missionary Society to enrol themselves members of the new Gleaners' Union." On the pages of that July number, 1886, the plan, which has since undergone few modifications, was "modestly and quietly" unfolded, but the pertinent questions were asked, "Why should not the Gleaners' Union become in time a powerful body, with world-wide influence?" and "Why should not the result be a real move forward in missionary interest, sympathy, and enterprise?" Thank God, these aspirations have been marvellously fulfilled. More than one hundred and forty thousand members have been enrolled and are bound together and to the Society by the links of prayer and work. And to-day we not only repeat through the **GLEANER** pages a hearty invitation to join the Union, but desire to continue to set apart at least this column every month for Notes, Hints, and Correspondence. How glad we should be if the experience of those early days to which we have alluded were repeated so that the Editor could again say, "Every post is bringing in applications to join the Gleaners' Union from the very class we wanted to reach—individual workers and sympathizers in distant places." For the benefit of new readers of the **GLEANER** we would say that application for enrolment may be made to the Gleaners' Union Secretary, C.M. House.

Because the objections against joining a Union in these days are exactly the same as were rife when the G.U. was started, we venture to repeat what was written to the readers of our Magazine when the movement was barely two months old. An applicant for membership wrote:—

"In spite of already (in some measure, at least) carrying out what is asked of the 'Gleaners,' still the sense of *union* is always such a gain, that I enclose the printed form to ask for admission."

"Thousands," said the **GLEANER** in reply, "we know well, are now doing all we want the 'Gleaners' to do; but they are the very people we want first of all. We are quite sure that if *they* will join, others will follow them. Another of our letters mentions that 'a chief worker' says, 'I don't see that we can do more than we are doing.' Very well, then join the Union because of what you *are* doing."

The Secretary of the Union received a letter from the Rev. A. W. Smith, the new "O.O.M." before he left England for the Yoruba Mission, in which he writes:—

"Very many thanks for your letter conveying the welcome news that the Gleaners' Union has adopted me as an 'O.O.M.' It will be a great encouragement to feel that I am being specially remembered in the prayers of Gleaners. May the Lord of the Harvest Himself answer those prayers as He deems best."

Mr. Smith, who was one of the Islington College men ordained this year, is a brother of the Rev. S. R. Smith, of the Niger Mission, who went out in 1897.

The suggestion mentioned in this column in our August number is bearing fruit: we have received a very fair number of contributions towards the Deficit, representing "a penny a day for a month"; and we believe one friend who has been greatly interested in the matter has been approaching some of the Branch Secretaries on the subject, so that we may yet receive more help towards the extinction of the Deficit.

We have had so many inquiries in the Branch Secretaries' reports this year that we feel constrained to announce here that books for the preparation of addresses or papers, and maps and diagrams for illustrating the same, can always be borrowed from the Loan Department at Salisbury Square. Send a postcard to the Superintendent, Loan Department, and give as long notice as possible. Back numbers of magazines and supplies of free literature can be obtained from the Publication Department. Orders should be addressed to the Lay Secretary, who will always supply a catalogue upon application.

#### New Local Branches of the Gleaners' Union.

Egremont: Sec. Miss M. Ewart, 7, Market Place, Egremont, Cumberland.  
Gateshead, St. John's: Sec. Miss M. E. Harrison, Saltwell Vale House, Low Fell, Gateshead.  
Gloucester, St. Mary de Crypt: Sec. Miss E. Flick, 110, Hillfield Parade, Gloucester.  
Hampton Wick: Secs. Miss Trengrouse, Chesfield, Hampton Wick, Middlesex; Mrs. Dewar, St. Helier's, Hampton Wick, Middlesex.  
Hyde: Sec. Mrs. Westerman, Hyde Vicarage, Luton, Beds.  
Kirby, West: Sec. Miss C. C. Sweney, 8, Dunraven Road, West Kirby, Cheshire.  
Liverpool, Fazakerley: Sec. Mr. J. Newton, 44, Third Avenue, Fazakerley, Liverpool.  
Nenagh: Sec. Rev. J. H. Yates, Summer Hill, Nenagh, Co. Tipperary.  
Osborne: Sec. Mrs. Waldegrave, Osborne Rectory, Sherborne, Dorset.  
Swansea, St. Mark's: Sec. Miss L. Howells, 3, Hall Terrace, Carmarthen Road, Swansea.  
Swansea, St. Thomas's: Sec. Miss M. Evans, St. Thomas's Vicarage, Swansea.  
Swansea, Oystermouth: Sec. Miss C. Davies, Gwern Church Park, Oystermouth, Swansea.

#### The Sowers' Band.

"In the morning sow thy seed."—Eccl. xi. 6.

IT is possible that many diligent readers of the **GLEANER** are quite unfamiliar with what is now one of the principal branches of "work among the young" in connexion with the C.M.S., i.e., the Sowers' Band. Accounts of its doings appear month by month in the *Round World*, but there are many who never see that periodical, and to whom the Sowers' Band is nothing but a name.

"In the morning sow thy seed."—Such is the motto of our Union. Its object is to instil into the minds of those who are yet in "the morning" of life the duty and privilege of helping in that glorious work of "sowing the seed of God's Word throughout the world."

We have now over 500 branches in England, Ireland, and the Colonies, and a few even in the mission-field. Two missionaries are supported by the Sowers' Band—Miss Boileau, of South China (who is partly honorary), and the Rev. J. D. Simmons, of Ceylon. Many Bands have also a special object which they support, such as a cot in a Mission hospital, while others give all their offerings to the C.M.S. General Fund. There are no hard-and-fast rules as to the working of a Band, the main object being to give the children that true deep interest in missionary work which springs from personal knowledge.

Any one wishing to start a branch is invited to apply for particulars to the Hon. Central Secretary, C.M. House, Salisbury Square, E.C.

E. W.

#### Candidates and Vacancies.

FROM remarks and inquiries which reach us from time to time concerning the supply of candidates, there appears to be a certain amount of misapprehension in the minds of some of our friends upon the subject. For example, not long ago an extract from a certain American newspaper was sent to us, in which it was stated that there was a "startling falling off of candidates" offering themselves to the C.M.S. The paragraph was headed "Earnest workers needed." It is indeed true that earnest workers are needed, and always have been, and always will be so long as such vast masses of mankind remain unevangelized; but our contemporary was mistaken in thinking that there is a "startling falling off" in the number of candidates offering their services to the C.M.S. For while the number in the last year or two has not been up to that reached in some previous years, there is nothing which need cause any real surprise, still less anything startling in this, when we look at the facts. So far as statistics can be relied upon, the number of inquiries and offers with a view to service which reach Salisbury Square is probably not far short now of double the number which were received ten or twelve years ago. The annual statistics showed a steady and gradual increase up till the year 1897. In the following year, which our friends will remember was the year just before the Centenary, there was a larger increase than there ever had been before; but in the Centenary year itself the increase was so large as to dwarf that of 1898 by doubling it. The Centenary year therefore reached a high-water mark, and this indeed is not surprising

when we remember the volume of prayer and special effort which the Centenary called forth. The following year, as is not uncommon in matters that have to do with human beings, showed a certain reaction, and the numbers dropped to about the same as they were in 1897. In 1901 there was, however, a very slight increase. It is too soon yet, as we go to press early in December, to speak of the numbers who offered during 1902, but there is every reason to hope that this increase will have been at least maintained, if not enlarged. We would ask this month for special prayer that during 1903 there may be a still larger increase; and that ere long the number of offers of service reached in the Centenary year may no more be the high-water mark in the Society's history, but may be exceeded as each year goes by. But with our prayers let us not forget to join our thanksgivings for all that God has done, and is doing, in stirring the hearts of many of His servants to cry, "Here am I, send me!"

In continuation of what we said in November in answer to a request for information for intending candidates, we should like to add that offers of service are welcomed from any who believe that God is calling them to volunteer for foreign missionary work, whatever their social position may be. The minimum age at which an offer of service can be dealt with is, generally speaking, twenty-two; but young men who may need a long course of training can be accepted for probation and training as young as twenty, and medical students at nineteen. The Committee have not fixed any definite upward limit of age, either for men or women; they recognize, however, that the older a recruit is the more difficult it will be for him to learn a foreign language and to show all the adaptability needed by a missionary. In the case of older recruits, therefore, age is a matter to be very seriously considered in connexion with their suitability in other respects.

We are thankful to record that the following have been accepted as missionaries since our last issue:—The Rev. A. N. MacTier, B.A., Trinity College, Dublin, and Curate of St. Luke's, Wolverhampton. He will (D.V.) go to evangelistic work in Tinnevely. Messrs. J. Parker and R. H. Cooper, Islington College men, who are now taking a short course of medical training at Livingstone College, have also been accepted. Mr. Cooper will, we hope, join one of the Associated Bands of Evangelists in India in due course. The Fuh-Kien Province, in China, will gain a recruit in Dr. Mabel Hanington, who comes from New Brunswick and has taken a full medical course in Canada. Miss Marion Ostler, who has been in training at the Olives, has also been accepted, but her location, like that of Mr. Parker mentioned above, has not yet been decided upon. D. H. D. W.



THE Ladies' C.M. Union for London entertained some 160 Sunday-school teachers at the C.M. House on Friday, Nov. 21st, when the Rev. F. G. Macartney, of Western India, gave an illustrated address on his work in that Mission. The Rev. G. B. Durrant presided.

The closing months of the past year have seen the arrangements in connexion with the Simultaneous Addresses to Sunday-schools in London in full swing. The lists before us as we write are most encouraging. In East London, for the first time, the Deanery of Shoreditch was included, and in this deanery on Nov. 2nd seven sermons or addresses were given, making a total number for the whole district, including the deaneries of Bethnal Green, Poplar, Shoreditch, and Stepney, of ninety. On Nov. 23rd the schools throughout the Islington Deanery were visited, but no list has reached us of the various centres visited. On the same day arrangements were made for the schools in North-West and North Suburban London, rural deaneries of Willesden, Hampstead, Hornsey, Enfield, Tottenham, Barnet, and St. Albans, and the list shows 126 speakers provided. South London followed on Nov. 30th, and here again the number of schools to be provided for was large, 148 being visited on that day alone, while thirty-seven were visited either previously or later. An entirely new district was worked for the first time on Dec. 7th, that of Central London, comprising the deaneries of East and West City, Finsbury, Holborn, and St. Pancras. This list shows a total of fifty-nine addresses, either on this day or previously. Thus the movement continues to grow, and it is hoped that arrangements will shortly be made

whereby the whole of London is reached by means of these half-yearly addresses.

The Rev. Canon Roxby presided over the morning meeting of the Gloucester C.M. Union held at Cheltenham on Nov. 26th. After the reading of the report and general business the Rev. Canon James read a much appreciated devotional paper on Eph. iii. 1-10, followed by an address from the Central Secretary, the Rev. J. S. Flynn. After an interval for luncheon the members reassembled in St. James's Parish Room, when Canon Roxby again presided, and addresses were given by the Central Secretary, the Rev. C. W. Thorne, Miss E. A. Luce, of the United Provinces Mission, and Miss Barclay, of China. The day closed with a special service for Gleaners in St. Matthew's Church, when the Central Secretary preached.

The winter meeting of the Worcester C.M. Union was held at the Guildhall, Worcester, on Nov. 21st. At the morning meeting, when the Rev. Canon Newton presided, a proposed revision of the rules of the Union with a view to expansion and development was discussed. The meeting closed with a devotional address by the Rev. C. W. Thorne. At the afternoon gathering Canon Newton gave the opening address from the chair, and the Rev. J. S. Flynn followed, and the Rev. E. Brewer gave the closing address. After an interval for tea the clergy met for conference under the presidency of the Bishop of Worcester. Addresses were given by the Chairman, the Rev. J. S. Flynn, and others, and a brisk discussion followed.

A subject of much interest was brought before the members of the London Clergy Union on Nov. 17th, by the Rev. G. T. Manley, viz., that of work among Indian students resident in England. The speaker's paper was listened to with deep interest, and called forth much useful discussion.

Under the title of "Bazaar Preaching in North India" the Rev. G. B. Durrant told of his work at Agra, in the United Provinces, before the Ladies' C.M. Union for London on Nov. 20th.

A meeting of the Ladies' C.M. Union for the diocese of Liverpool was held under the presidency of Mrs. Chavasse on Nov. 21st, when Mrs. H. E. Maddox gave an address on the work in Toro.

Sales of Work have been held as follows:—Beverley, Nov. 25th; Clapham, St. James's, Oct. 29th and 30th, £300; Doncaster, St. James's, G.U., Nov. 14th; Gateshead, Nov. 19th; Harrow Road, Christ Church, Nov. 13th, £50; Hemington, Nov. 26th; Ipswich, St. Peter's, Nov. 19th; Monmouth, G.U., Nov. 6th; Preston Dec. 3rd and 4th, £196; Reading, Nov. 25th and 26th, £215; Saxmundham, Nov. 13th, £45; Scarborough, Nov. 27th and 28th, £281; Shanklin, G.U., Nov. 19th, £56; Surbiton, Christ Church, Nov. 27th; Utttoxeter, Nov. 25th; Walthamstow, Nov. 13th. In our notice last month of the Sale at Holy Trinity, Leicester, the total should have been £340, not £195, of which sum £280 comes to the C.M.S.

**Correction.**—"A Liverpool St. Bridite" points out an error which occurred under "Home Notes" on page 175 of our November number. We there stated that the Rev. C. H. Druitt had been appointed to "St. Bride's, Liverpool"—it should have been St. Bride's, Old Trafford, Manchester. We regret the slip.

## An Urgent Call to Men.

THE C.M.S. Lay Workers' Union for London, in view of the pressing needs of the mission-field, are arranging a special effort to arouse and deepen missionary interest amongst men, which is to extend over both the Metropolis and the provinces between February and May, 1903, as far as friends are willing locally to zealously support the movement.

The scope of the effort is three-fold, as follows:—

- Missionary meetings for men—members of the congregation, Sunday-school teachers and other Church workers, and young men, as early as possible in Lent, in every town, parish, and district. Also services in church. (It is suggested that existing men's services and meetings could be largely utilized.)
- Whole Day Convention of C.M.S. Laymen at Exeter Hall on Saturday, May 2nd, 1903, to which representatives from provincial towns, districts, and parishes should be appointed as delegates.
- Lay Conferences and C.M.S. gatherings on May 4th and 5th, 1903, for the delegates to attend, hospitality being provided over the stay in London where required.

The Hon. Secs. of the C.M.S. Lay Workers' Union, Salisbury Square, London, E.C., will be glad to hear, as soon as possible, from Clergy, Secretaries, and other friends willing to co-operate, and to send further particulars. We hope that the movement will be warmly taken up.



"Jesus sat over against the Treasury."—St. Mark xii. 41.

THE financial outlook at the end of the first eight months of the Society's current year leaves something to be desired, but also calls for praise and thanksgiving. None of the heads of receipts stand high except that of "Appropriated Contributions." On the other hand, the expenditure is low, showing that both the efforts of the Committee at home and of the governing bodies in the Missions are telling in restricting the expenditure to the lowest possible dimensions without actually curtailing the work. If the needed increase is to come in the form of appropriated gifts, the support of living agents (either European missionaries or native agents) is again earnestly commended to the notice of the Society's friends. But increase in the Society's General Fund is greatly needed.

#### Givers.

The following extracts from letters are given in the hope that the example set by the givers will be widely imitated:—

"The Lord has recently made me a steward, and I have the pleasure to enclose a cheque for £250 for the Church Missionary Society."

"As I am ten years old to-day I enclose ten shillings for the Church Missionary Society."

Several accounts of very touching contributions to the Society in its need have come from Branch Secretaries of the Gleaners' Union. We give two. One writes that one of her Gleaners, a carpet planner by occupation, surprised her by saying he wished to contribute, and produced five sovereigns, "half-a-year's savings." His self-denial is emphasized by the fact that he and his wife are fast approaching the three-score-and-ten years, which points to less ability for work in the near future. Another sends a guinea contributed by a working woman, with the pregnant message, "I have done without something I intended to purchase."

#### The Adverse Balance.

To the date of going to press £13,233 had been received, leaving £14,369 yet needed to extinguish this balance. The response to the latest appeal of the promoters of the scheme for clearing it off has been comparatively small.

The challenge of the friend who offered £10 provided nineteen others offered a similar amount has been more than taken up. In the December number of the GLEANER the number of tens still needed for completion was three. Since that number went to press six more have come in, making the total £30 more than the amount of £200 aimed at. Why should not the scheme for the extinction of the whole Adverse Balance meet with similar success? We hope and trust it may do so before the end of the Society's financial year.

#### Acknowledgments.

The following anonymous contributions are thankfully acknowledged:—

Anonymous, towards expense of this autumn's outgoing lady missionaries, £40; S. A. C., gained for a little work, £1 8s.; Tenth of the Proceeds of Sale of Apples, 5s.; Poor Old Woman, 6d.; L. V. M., reader of the GLEANER, £1; Gleaner, sale of photographs, 9s.; Misses D., missionary-box, 5s. 3d.; W. B. D., 4s.; A Steward, £250; Lancashire Witch, £2; Gl. 125,925, for Mission-house, Fuh-Kien, 5s.; Anonymous, 15s.; Anonymous, for Gordon Memorial, Khartoum, £1; Friend, thankoffering, £1; Gl. 65,385, £1 1s.; E. T. C., for Chuki Re-building Fund, £1; S. J. M., £1; E. E. C., for T.Y.E., £3 4s. 6d.; Grandborough Sunday-school Missionary-box, 6s. 4d.; God's Tenth, 10s.; R. L. H., £10; Miss M. P., 5s.; F. R., missionary-box, 8s.; Thankoffering for Special Mercies on the 12th of November, £1; Lover of the Esquimaux, for Blacklead Island, 10s.; Friend, for Uganda, 2s.; Miss C., 3s.; E. M. H., 8s.; R. H. W. C., ten years old, 10s.; Gl. 60,415, in memory of Frances E. Turner, for Chuki Re-building Fund, £2.

Sales of jewellery, &c.—Thankoffering, for India Famine Fund (bracelet), £1 5s.; Anonymous (books), 8s.; Anonymous (silver mug), 8s. 6d.; H. W. and M. H. V. (diamond brooch), £52 10s.; K. M. L. S., for Mengo Industrial Mission (stamps), 18s.

Towards meeting adverse balance and increasing expenditure.—Members and Friends of First-class Alderley Edge Girls' Sunday-school, part proceeds of sale, £5; One who takes the GLEANER, St. Albans, £2 2s.; Misses F. and S., pence saved (extra), £1 10s.; Gl. 4,148, thankoffering, £10 10s.; Gl. 4,148, thankoffering for family mercies, £10 10s.; For His sake, 5s.; Gleaner, thankoffering for travelling mercies, 2s. 6d.; A. B. C., wellwisher, 10s.; Stillorgan Gleaner, 2s. 6d.; Hazelgrove, going without a new dress this winter, £3; S. J. P., Gleaner, 5s.; Gl. 85,269, 2s. 6d.; Wellwisher, 10s.; M. J. W., 10s.; Snowball, £1; R. and L. Matt. v. 1, £20; St. James's, Hatcham, G. U. Working Party, £3 5s.; E. T. C., £2; J. H., portion of tithe, £5; Gleaner, 2s. 6d.; Gl. 114,538, 2s.; Gl. 246, 6d.; Gl. 9,353, £1; E. W., 5s.; G. M. F., £1; T. I., reader of GLEANER, 2s.; J. S., £1; Torquay, £30.

A penny a day for a month towards adverse balance.—Gl. 81,745, 85,093, and 118,068, 7s. 6d.; Gl. 63,835, 63,836, 54,217, and 54,218, 10s.; L. A. S., Gleaner, for October, 2s. 7d.; H. L., Gleaner, for October, 2s. 7d.; Gl. 95,842, 2s. 6d.; E. C. H., 2s. 6d.; Gl. 111,121, 2s. 6d.; Gl. 128,591, 2s. 6d.; Gl. 8,703, 2s. 6d.; Gl. 75,349, 2s. 6d.; Gl. 93,095, 2s. 7d.

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#### Articles for Sale.

Amongst others, the following are for sale at the C.M. House, Salisbury Square. The Lay Secretary will gladly afford all information on application:—

Mounted horns from India for ornamenting halls or rooms, from 15s. to £1 10s. each pair. Embroideries, books, curios, lace, water-colour drawings, the latter from 5s. each. Oil-colour box (fitted), £1 5s. Sacred Song, "The Coming Glory," 1s. 6d. each. Nocturne for pianoforte, 1s. 6d. each. Autographs; silver muffineers, from 10s.; silver match-box, silver pencil-case; ermine muff, £2; long black fur boa, autoharp, boxes of mounted Indian butterflies, £1 each, &c. &c.

#### Publication Notes.

IT is possible that new readers of the GLEANER are unaware of the Society's two smaller monthly periodicals and their scope. *Awake!* is intended especially for working-class readers, and its contents are designed to arouse and arrest the attention of the simple and less educated. We hope that the Parochial Quarterly Examination on the contents, which is explained at length in the January number, will be taken up by the clergy for the benefit of their people. The children's Magazine, the *Round World*, is gaining ground year by year, but it has not yet, as it should, made its way into every home of our C.M.S. constituency where there are nursery and schoolroom folk, nor, probably, into every Church Sunday-school where the Society is supported. Superintendents of Sunday-schools should note the special "Competition" which is to be a feature of the New Year. Co-operation in making these illustrated halfpenny Magazines more widely known in country and town parishes during the coming year will be greatly valued.

A postcard will secure copies of the **Canvassing Form** for the GLEANER (see p. 3). Applications should state the number of copies that can be used in this way.

The Magazine Volumes for 1902 are now ready, viz., *C.M. Intelligence*, cloth, 7s. 6d.; *C.M. GLEANER*, cloth (ordinary edition), 2s. 6d.; art edition, 3s. 6d. net; *Mercy and Truth*, cloth, 2s. 6d.; *Awake!* cloth, 1s. 6d.; the *Round World*, cloth, 1s. net. The art edition of the C.M. GLEANER is bound in cloth gilt, bevelled boards, and gilt edges, and forms an excellent presentation Volume.

There are not very many copies left of the present edition of *Story of the Fuh-Kien Mission*, by Mr. Eugene Stock. An entirely new edition is in the press, and we hope to be able to announce its publication shortly. In the meantime the remaining copies of the present edition are offered at 1s., post free. The Book forms very excellent reading, and gives an account of the work in the Mission up to 1890.

Several new Papers have been issued since our last Notes were written. A four-page Paper of **Independent Testimonies concerning Missionary Work** can now be had for general distribution, the larger Paper being reserved for personal and special use. A Paper for children on **Uganda and the Baganda** takes the place of the old Paper entitled "A Sunday in Uganda," which has been widely circulated. A very interesting Paper of **Facts for Young People**, about brown, black, yellow, and red men, and what they believe, has been prepared; it should be made use of freely by workers among the young.

Another very useful paper which has just been revised and brought up to date is **How the Money is Spent**. It is a ten years' comparative table, showing the proportion of every pound spent on the direct work of C.M.S. Missions, and on the collection and administration of the Funds. Free of charge.

The Message to Gleaners from the Motto Texts for 1903, entitled **God's Fellow-Workers**, by the Rev. H. S. Mercer, can now be supplied for general distribution at 4d. per dozen, or 2s. 6d. per 100. Gleaners will have received their copies of this booklet in their renewal packets, but may be glad to have copies for wider circulation.

**Outline Studies on Mohammedanism** is an excellent handbook, prepared and published by the B.C.C.U. for the use of Missionary Bands during the winter of 1902-3. It should prove useful to members of C.M.S. Unions and Bands who take up the work in Mohammedan lands. Price 4d. net (post free to C.M.S. friends) from the Publishing Department.

Inquiries have been made by several friends for copies of the Hymn leaflet (with music), "I hear ten thousand voices singing." It has been reprinted, by permission, from the C.M. Hymn Book, and published by the South Africa General Mission, and can now be obtained from the C.M.S. Publishing Department. Price 4d. per dozen, post free, or 1s. per 100 net (1s. 3d., post free).

By an oversight we have omitted to mention before in these Notes that the Report of the Medical Mission Auxiliary of the C.M.S. for the year 1902, entitled **Preaching and Healing**, can be obtained by non-subscribers to the M.M.A. for 1s., post free.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.



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# The Church Missionary Gleaner

FEBRUARY 2, 1903.

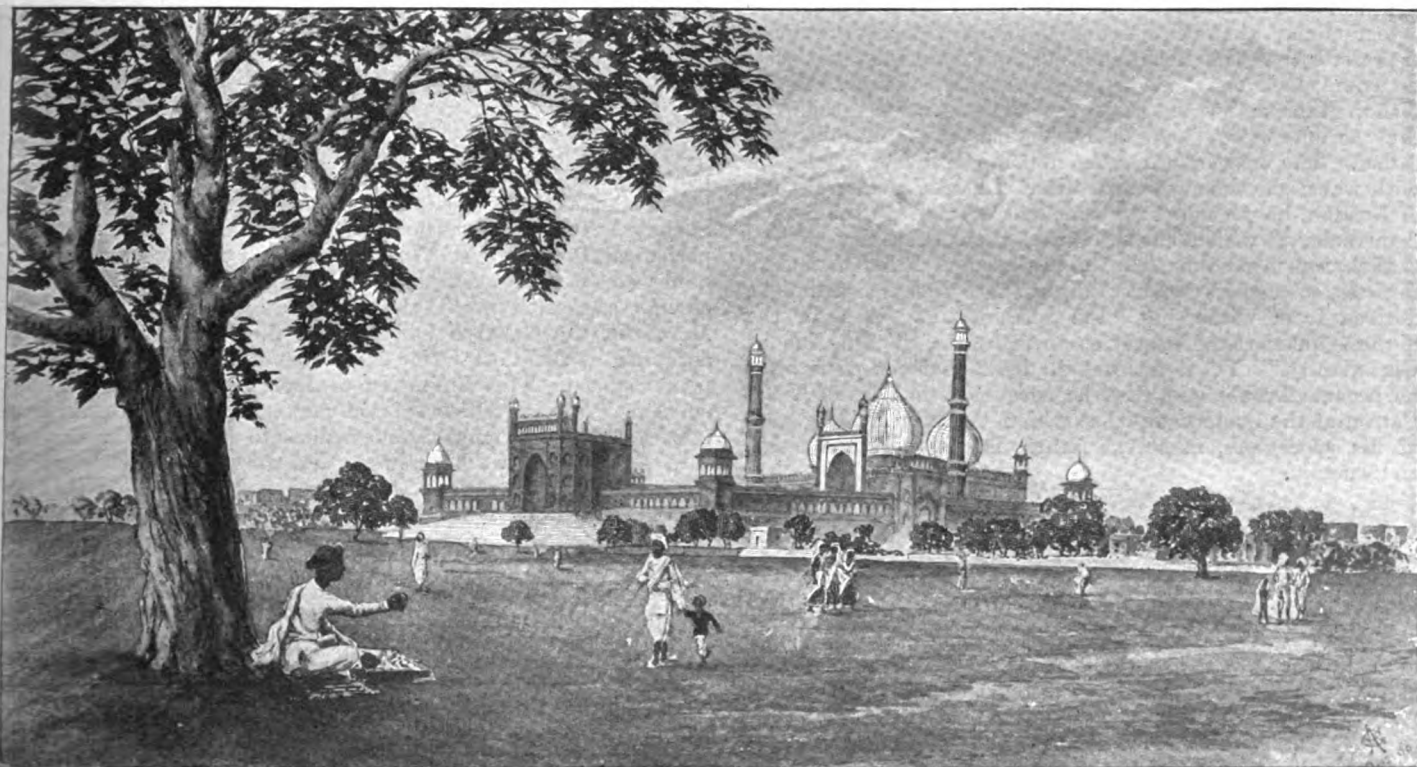


## Editorial Notes.

THE brilliant Imperial pageant and proclamation of the Delhi Durbar—a striking sequel to the Coronation solemnities—was full of significance, not only to all subjects of the British Throne, but to all members of the Kingdom of Christ. The spectacle of East and West blending with heartiest accord in making Edward VII. their Emperor-King was peculiarly moving. It is surely the *Christian* statesman who realizes most clearly the enormous responsibility we have incurred by the inclusion within the British Empire of the Indian Empire. Nowhere has the overruling hand of God been shown more openly than in the history of India. British possession has been called “a political miracle.” This “fairest jewel in the British Crown” was enshrined therein at a terrific cost. Well may we rejoice that it is being retained there, not by might of sword, but by the compelling power of union and concord. After centuries of strife and terrorism, the vast dominion, almost as large as Europe, and containing one-fifth of the human race, has become so loyal and so welded into the one Imperial fabric that to-day its military forces rejoice to “belong to a single and homogeneous Indian army of King, Princes, and peoples”; and this sentiment has found expression in a supreme act of homage and loyalty. Lord Curzon predicted a golden future for India conditionally—the “supremacy of the paramount power” must remain “unchallenged.” Those words are capable of conveying a higher meaning. We prophesy that the people of

India will be prosperous and satisfied in proportion as its corrupt religions are cast aside and the truths of the Gospel permeate their hearts and lives. A universal recognition of the paramount claims of Christ as Lord of all in place of the foul deities of its pantheons, or its false prophet, is the transforming miracle we yearn to see. The Viceroy claimed on that momentous occasion that all were “animated by a single feeling, all bowed before a single throne,” because “their loyalty to their Sovereign was synonymous with their confidence in the equity and benignity of his rule.” When will that be said of the Indian peoples regarding our God? Not while His sons and daughters, His representatives and ambassadors, shrink from the toil and expense and self-sacrifice involved in making known His proclamation. Compare the high enthusiasm, untiring energy, and splendid organization devoted to making possible the actual homage of the native princes at the foot of the throne with the halting, half-hearted, and inadequate efforts made by the Church at home to proclaim the “Prince of the kings of the earth” in that same land.

When the GLEANER went to press last month—at an unusually early date because of the Christmas holidays—anxiety was just beginning to be entertained on account of Archbishop Temple. On Nov. 30th, Advent Sunday and St. Andrew's Day, he had preached one of his ardent missionary sermons in Canterbury Cathedral. That proved to be his last sermon, and we may well believe that had the choice



THE JUMMA MUSJID, THE PRINCIPAL MOHAMMEDAN MOSQUE IN DELHI.

53,549

been given him he would have wished it so—that his last message to the Church should be a call to prayer for the sending out of missionaries. When in 1896, on the occasion of his becoming Archbishop, he was approached by a deputation from the Society, according to old custom, requesting him to accept the office of Vice-Patron, he used these words, "It will be a very great joy to me if on my death-bed I could think that I had in any way furthered the progress of the Society's work." And surely this joy *was* his; in all Britain the man could scarcely be found who has done more than he to arouse the Church of England to its duty to evangelize the world. Nov. 30th was also the late Archbishop's birthday. It would not surprise us to hear that the Collect for St. Andrew's Day was very specially dear to him. Prompt and whole-hearted obedience to whatever he apprehended as the Divine will would appear to have been the ruling principle of his life. His interest in Missions began while he was yet a boy. His father died when he was twelve years of age. He was Governor of Sierra Leone, and he died there as so many governors and missionaries had died before and since. A touching reference was made to this period on one occasion. Speaking at the Society's Anniversary, when he presided according to rule on the first Anniversary after his elevation to the See of Canterbury, he said, "With this Society I have indeed been in some sense connected, even from the time before I went to school at twelve years of age. I have never lost sight of that connexion, nor have I ever failed to pray, *as my mother bade me*, for the prosperity of the work which the Society is doing." What an encouragement his life and ministry afford to those, especially Christian mothers, who are aiming to instil the missionary duty and privilege on the minds and hearts of the young.

The appointment of Dr. Davidson, Bishop of Winchester, to succeed Archbishop Temple will make him the ninth chief pastor over the Church in this land since the C.M.S. was founded in 1799, and the ninety-sixth since the consecration of Augustine in A.D. 597. Archbishop Moore, when he was approached by Wilberforce in 1799, could do no more, after a year's delay, than acquiesce in the hope which Wilberforce expressed that the Society might go forward assured that he would look on their proceedings with candour. Archbishop Manners-Sutton, his successor, was not accessible to the "serious clergy," as the evangelicals of those days were called. The next in order, Archbishop Howley, was a man with warm missionary sympathies. In 1817, while Bishop of London, he preached an excellent sermon at the S.P.G. Anniversary, which Josiah Pratt, then Secretary of the C.M.S., reprinted almost in full in the pages of his *Missionary Register*, so that its readers might share the pleasure to be derived from witnessing "the pledge thus given, in the highest quarters, of hearty co-operation in the diffusion of Christianity." Yet it was not till 1842, fourteen years after he became Archbishop, that he accepted the office of Vice-Patron of the Society, an office which has been held by each of his successors, namely, Sumner, Longley, Tait, Benson, and Temple.

The Society has every cause to be thankful that the King has been led to choose Bishop Davidson to undertake in these difficult and anxious days the onerous duties which devolve upon the occupant of the premier See. His intimate association with Archbishop Tait as his private chaplain initiated him and interested him while still a young man in the problems which Foreign Missions are ever bringing to the fore. He testified, when presiding at one of the Centenary Meetings at Exeter Hall, to the relief it was in those days to turn from the petty questions and disputations to which a large proportion of the Archbishop's home

correspondence related, and take up some matter of missionary business. "Now then for a little fresh air," Archbishop Tait was often wont to say, for he felt that in the mission-field the altitude was higher and the vision larger, and things were better seen in their just proportions and perspective. May it please God to grant to our new Archbishop all wisdom and grace, and to our Church a strengthening of its stakes, and a lengthening of its cords on every hand.

The early date of our going to press last month, to which we have already referred, prevented our mentioning a matter which very closely affects the Editorial Department at Salisbury Square, and in consequence most of our readers have doubtless learned through other sources that Mr. Eugene Stock, in consequence of medical advice, has been relieved from the onerous duties of supervising the monthly magazines and the output generally of the Society's publications, and that the Rev. G. Furness Smith has been appointed to take up those duties. The GLEANER has a very special claim to be interested in Mr. Stock, for it was by him that the present C.M. GLEANER was commenced in 1874. When Henry Wright became Honorary Secretary he at once urged the importance of producing a new paper of a more popular and attractive kind than anything yet attempted, and Mr. Stock was invited to Salisbury Square to undertake this and with a view to his shortly becoming Editorial Secretary, which he did in 1875. The GLEANER is now in its thirtieth year, and during this period its general appearance has remained unchanged, though it has grown from twelve to sixteen pages, its cover has undergone some modifications, and its illustrations, which were always good, have improved with the times. Happy are those who possess the complete set of twenty-nine volumes which have so far appeared. It is, however, twelve years since the Editorial Secretary regularly edited the GLEANER. Since 1891 it has had in succession Miss Gollock, Miss A. E. Batty, and the Rev. J. D. Mullins before the present Editor, and each in turn has left his or her impress on its character and tone.

Now some are asking whether the time has not arrived for a somewhat radical change. They point to the *Mission Field*, just issued in a new and charming form by the S.P.G., and they say, "Better paper, larger type, more illustrations, thirty-two pages in lieu of sixteen, and the same price—one penny. Why cannot the GLEANER be brought up to this latest standard?" Well, the answer is, in brief, that the Society has aimed for the past thirty years at making its periodical literature self-supporting, and has succeeded in doing so (with a profit last year of about £170), but the change suggested would be incompatible with that aim. Moreover, the GLEANER just touches the maximum weight accepted by the Post Office for transmission under a half-penny stamp. This limitation confronts us at every turn, and until Mr. Henniker Heaton persuades the Postmaster-General to allow monthly magazines to pass at the same rates as daily and weekly newspapers, we fear it must stand in the way of enlargement. We are not insensible to the importance of securing an increased circulation, but we prefer to proceed with business prudence, believing that with few exceptions those who would be likely to read missionary publications will be found ready to pay the cost price, which is the present charge. We do not think that our friends would approve of our adopting the policy of selling such a magazine as the GLEANER under cost.

We have not, so far, received many particulars about the Decennial Missionary Conference which was held in Madras in December last. It was the fourth of these large

general conferences for all India and for all Protestant Missions working in the country that has been held, the first having taken place at Allahabad in 1872, and subsequent gatherings at Calcutta in 1882, and Bombay in 1892. Last December for the first time the Bishops took a prominent part in the proceedings, those of Madras, Travancore, and Tinnevely being present. The question of Christian unity was very much to the front, Dr. Whitehead opening it in an excellent speech on the first day; other important topics dealt with usefully being "Missionary Comity" and "Public Questions."

Again we have to record the Home-call of fellow-workers, and the sense of loss and blank that is hard to sustain and repair. After months of weary suffering borne uncomplainingly, God has taken to Himself the Rev. E. B. Beauchamp, one of the little band who work the Pakhoi Mission, in South China. Another death, that of the Rev. F. F. Adeney, removes from us one who, although in delicate health, has rendered much service to the Society as Secretary of the Mission in Cairo. And then, too, we mourn with the bereaved relatives of two promising missionaries, both called away from their work in Equatorial Africa. Blackwater fever was the cause in both cases. Mr. Richard Kinahan only sailed for Sierra Leone in May, 1901, and on Jan. 7th the telegram was received, "Kinahan asleep." Mr. Henry Herbert Farthing sailed for Uganda in 1899. The news of his death was telegraphed from Mengo on Jan. 12th. Two of his cousins are missionaries of the Society in the Punjab.

## A Question from a Missionary on Furlough.

WHEN I was starting for home in the beginning of the year 1902 I heard an extract from a friend's letter. "Among some sets of people who used to be enthusiastic, missionary interest seems to be dying out, and there are few fresh candidates for the mission-field." (These, as far as I remember, were the words.) And since I came home and have been going from place to place, I too, in my turn, have found myself almost unconsciously feeling the pulse of missionary interest at home. Has it quickened, or has it slackened, during these years of absence?

Of meetings there is indeed no end; and one often hears it said as an excuse for non-attendance, with probably excellent reason, "There are so many meetings, and one cannot possibly go to all." To hungry missionaries an occasional one is a great treat; but I think in coming home one thing that strikes us is the marvellous capacity for hearing, as shown by the continual attendance at conventions and meetings of those interested in these things. Of course there are meetings and meetings. I have been to one or two missionary prayer-meetings, the memory of which will be an inspiration in the mission-field in days to come—prayer-meetings when souls laid hold of God on behalf of those brothers and sisters whom they had never seen in the flesh—prayer-meetings which one realized as the spiritual armoury in which our shields of faith are burnished for us—the channels by which streams of grace flow into our hearts out of the great reservoir of the heart of God. Thank God for meetings like this!

But then there are the regular missionary meetings chiefly addressed by missionaries. I recall two specially since I came home. At one there were seven speakers from different parts of the world, and the stimulus was so great that in one's heart one cried, "Oh, for seven lives to lay on God's altar for these needy fields!" And at the other, His claim on us for the dark places of the earth was so powerfully presented, one felt quite sure that any there who had been holding back, doubting until then, *must* yield. Oh, there were such masses of men and women—so many young and vigorous, enthusiastically listening, keenly enjoying every good point, apparently even the home thrusts—but they went out unmoved; and next year they will be in Exeter Hall again!

We know in all these gatherings there are very many who have faced the question for themselves and are restrained by God's own hand

from going forth. But what of the rest? What is the actual result of these strong appeals in bringing men and women to the point of laying themselves body, soul, and spirit a living sacrifice at the feet of Him Who surely is still saying to-day, "*Whom shall we send?*" Is it not, oh! men and women, pitifully small?

When reports came from South Africa of the war, of the strength and stratagems of the enemy, and the havoc being made in our forces, who would have thought it enough that devoted women should toil to send succour to those in the field? Was not the supreme need the need of *men*? And in response, the fighting spirit waxed hot, men threw up university, profession, trade, and flung themselves into the vacant spaces in the ranks. Is the fighting spirit in the Church of Christ growing cold to-day? What report can we bring from the mission-field which will make it wax hot in the ranks of His army at home? There are those from China who have been "scorched in the fire," who bear literally in their bodies the marks of the Lord Jesus. There are those at lonely outposts month after month, cut off from all communication with home; and many others who, without any such call for heroic endeavour and self-sacrifice, can tell of long, weary marches, of times of conflict, when the enemy pressed hard, but who can testify, too, of their Captain Himself being with them all the days, of how His Word brought deliverance, and of supplies which never failed, or it was their own fault if they did, for they were daily called to dine at His own mess-table. And are our words so cold that they kindle in you no desire to share in the wonderful joy of this work? In the thrill that comes when one finds oneself in fellowship with Christ over some wanderer—the first, in all probability, to share with Him the watch over that soul?

Oh, will you tell us why our message fails? Possibly the thought comes to some of us, when in order to give it we forego some of the home joys of this precious furlough year, and use up some of the strength we need for the mission-field, Is it worth while? Do not think we render Him this service grudgingly (you might well call shame on us if we did, since it is to tell of what He has wrought), but you will forgive us if we ask—and I think we may dare to ask it in His Name—What is the result?

## A Triune Name.

(Rev. xxii. 13.)

### "I am Alpha and Omega."

LETTERS for words and words for thought;  
Thus is the heart's true coinage wrought,  
And passes thence and forth to fill  
Another heart, and mould a will.  
So read I in my Master's face  
All riches of a Father's grace.  
Christ spells to me what'er is true,  
Love ever old, hope ever new.  
Be Thy mind mine, beloved Lord,  
Write Thyself here, Thou living Word.

### "The Beginning and the End."

"Before the world was" He supreme  
Spake, and at light's responsive gleam  
Chaos took shape, and the fair earth  
Brought all her living brood to birth.  
In Him all things consistent still  
Await His glory to fulfil.  
So for my little world I pray,  
That in Thine own most holy way  
Each word, each work, my Lord, by Thee  
Begun, continued, ended be.

### "The First and the Last."

Firstborn of all creation, Lord  
Of life, for ever by Thy Word  
All live, and life must always be  
Eternity revealing Thee.  
What of old time Thy servant knew,  
For even me, my Lord, make true:  
May I too live (and yet not I,  
But Thou) the life that cannot die;  
That broadening out in perfect love  
Is ever one with Thine above.

H. E. F.

## Our Missionary Students' Page.

### THE UNITED PROVINCES OF AGRA AND OUDH (*continued*).

BY THE REV. J. P. ELLWOOD, of Meerut.



A GATEWAY IN DELHI.

THE great centres of C.M.S. work in the United Provinces of Agra and Oudh are *Allahabad, Benares, Jaunpur, Azimgarh, Gorakhpur, Basti, Faizabad, Lucknow, Aligarh, Agra, Muttra, and Meerut*. It will be understood that the Central Provinces and Rajputana are not indicated in this analysis. The work in these territories has an interest of its own and deserves separate notice. All the stations in the United Provinces of Agra and Oudh have their sub-centres, which are more or less in touch with the work in the great centres.

It is pos-

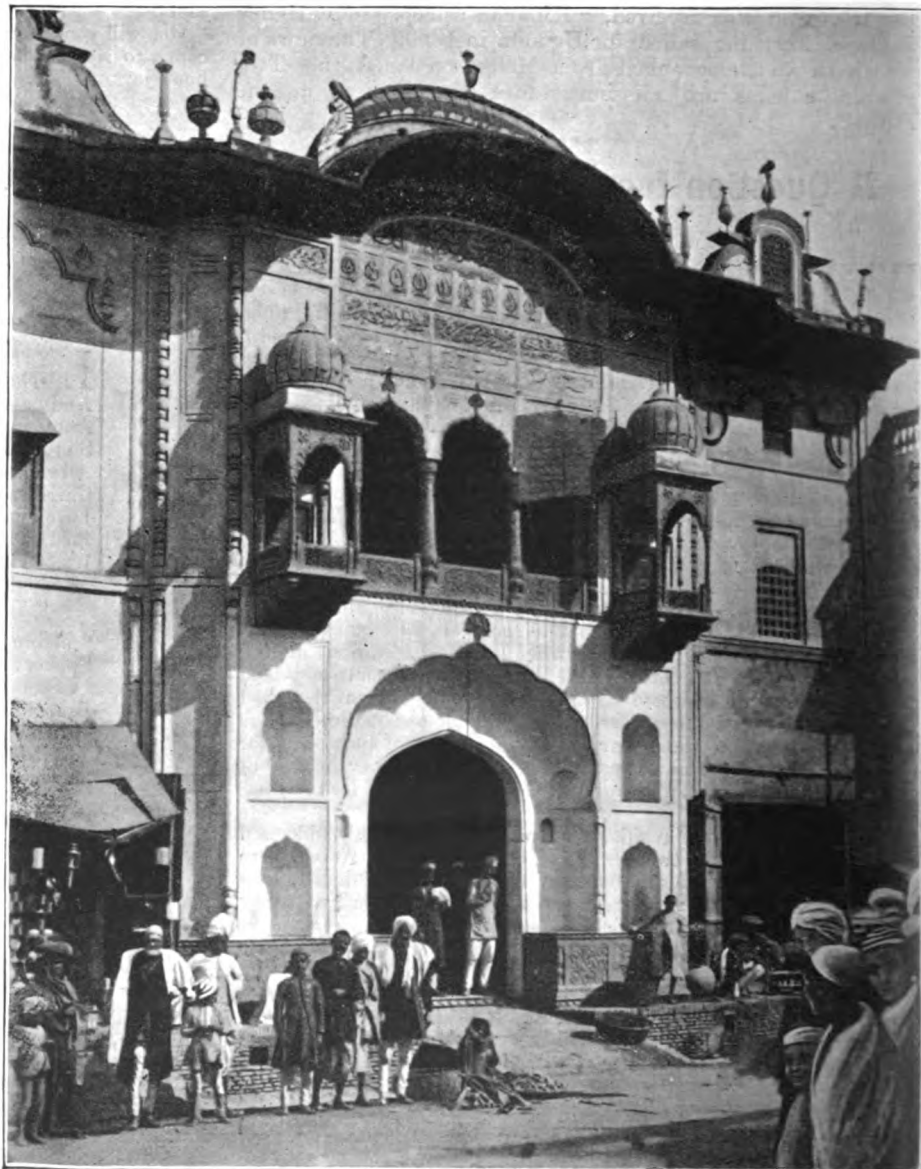
sible that these sub-centres may become in time great centres of religious activity, but in their organic development they will generally be connected with the present centres indicated in our list, and it may be well to say that in our analysis we have reduced the great centres to a minimum. They might easily be increased. We have said nothing of Mussourie, Annfield, Ghaziabad, Bulandshahr, Sultanpur, Pertabghar, &c. We have looked upon these as being under the supervision of one of the great centres. For instance, there is an ordained missionary in Mussourie, a lay missionary in Annfield, lady missionaries only in Ghaziabad, no C.M.S. missionaries in Sultanpur, Bulandshahr, or Pertabghar, and all these are great centres of Indian life and activity. Even taking the great centres mapped out, *twelve* in number, there was no missionary in Azimgarh till lately; there is no missionary in Faizabad, Basti, or Jaunpur.\* The latter is the centre of the old dynasty of Jaunpur, which ruled from Etawah, near Agra, to the confines of the Benares district, a distance of nearly 600 miles. It is worked from Benares. The ladies of the Zenana Bible and Medical Mission are nobly holding the fort. It was in this place that the late Rev. Nehemiah Goreh was baptized.

Before drawing our conclusions let us indicate the lines upon which Christian work has developed in North India. The constructive elements of work have crystallized into *evangelistic, educational, women's, and pastoral* work. Two other auxiliary headings may be given, *literary* and *medical* work. They are part of the former and are carried on in connexion with them. One missionary, however, the Rev. Dr. Hooper, is given up to literary work, and the only ladies who are

properly qualified medical missionaries are those of the Z.B. & M. Mission, excepting Mrs. Haythornthwaite, Mrs. Birkett, and Mrs. Harrison, who also formerly belonged to the Z.B. & M. Mission, and are now the wives of C.M.S. missionaries. Let us take these points in order.

*Evangelistic work*—that is preaching in cities, towns, and villages, visits to educated Indian gentlemen, and lectures in preaching halls. Village work is often started by beginning a small school to teach the simplest elements of reading, writing, and arithmetic, together with some knowledge of the Gospels. A large number of catechists and readers are employed in this part of our work, and it is almost the only way in which the ignorant masses can be reached. None of the great centres would be well manned without two European missionaries being relegated to this division of the work. Each district contains hundreds of square miles which should be visited yearly if the message is to be given, and it is no easy matter. It involves constant toil, labour, and supervision, and often looks very prosy if the missionary happens to be in a despondent mood, but it yields abundant fruit and blessing in answer to simple faith and faithful work.

*Educational work*.—There are three colleges, seven high schools, several middle-class schools, and many primary schools in the Province. St. John's College, Agra, has reached the high-water mark



STREET SCENE IN MEERUT.

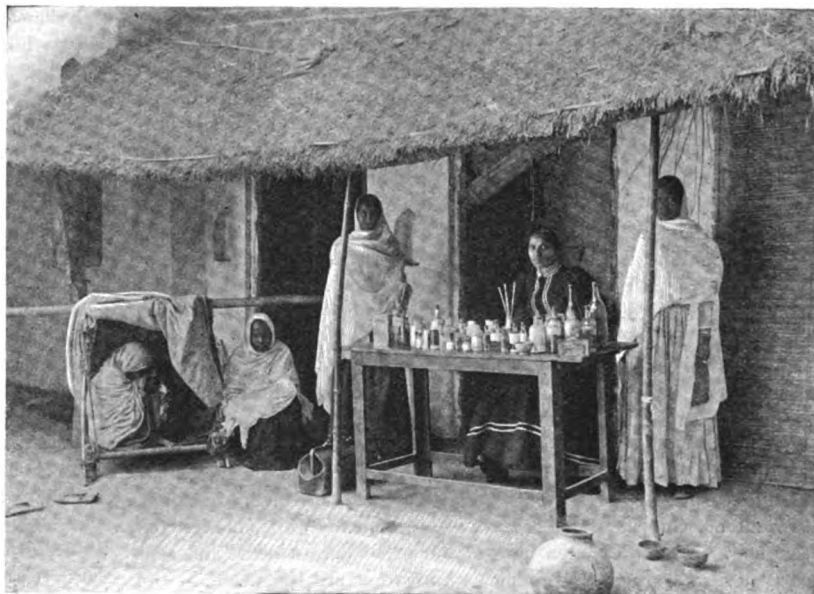
[\* Since Mr. Ellwood wrote, the Rev. A. Butterworth has been stationed at Jaunpur.—ED.]



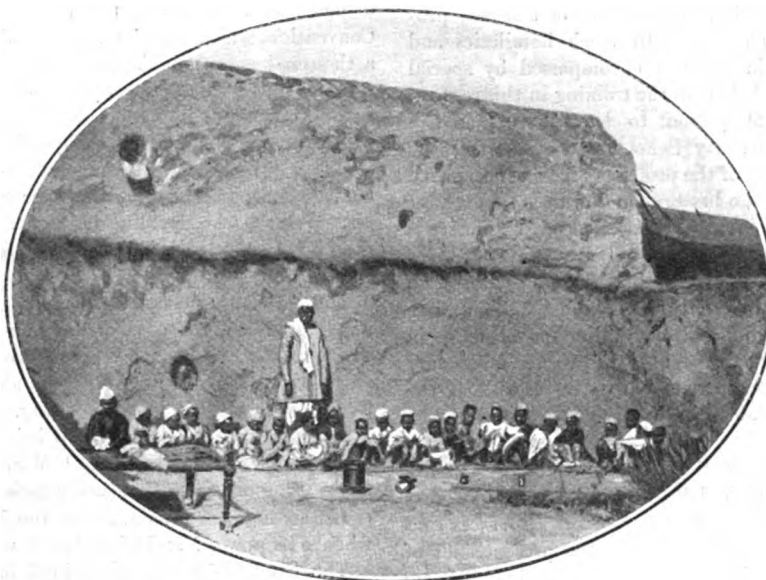
of our missionary education. It has a separate Christian boarding-house attached to it, under the charge of a European missionary. It has also a non-Christian hostelry, under the general supervision of the Principal of the College. St. Andrew's College, Gorakhpur, is also rising to distinction, and Jay Narayan's College, Benares, maintains its old position. There are high schools in Agra, Meerut, Lucknow, Gorakhpur, Basti, Azimgarh, and Jaunpur, and all of them are old and tried institutions, and have shown marked success. For each of these institutions a European missionary is desirable, but the paucity of workers does not allow of it. There are middle-class schools and primary schools which act as feeders to the high schools. The Bible is taught in each department, from the lowest primary class to the highest college class. It will at once be seen that such a condition of things requires, in the leaders especially, constant supervision, trained Christian teachers, and godly men if any measure of success is to be secured.

Work amongst the women is chiefly carried on by the Zenana ladies. The C.M.S. ladies labour in the following centres:—Meerut, Muttra, Ghaziabad, Aligarh, Agra, and Azimgarh—six centres.

The ladies of the Zenana Bible & Medical Mission work in Lucknow, Faizabad, Sultanpur, Gorakhpur, Jaunpur, Pertabghar, Benares, Allahabad, Bulandshahr, and Mussourie—ten centres. Each Society has its own sphere of labour, and we must bear testimony to the fact that the latter Society has done noble work in connexion with the C.M.S. We hope the friends of this Society will be able to maintain the present efficiency of their work, and in some cases increase the number of their valuable workers. Their medical work amongst the women in Lucknow and Benares is a tower of strength to any Mission, and we trust



DISPENSARY AT GHAZIABAD.



VILLAGE SCHOOL AND PUNDIT, MEERUT DISTRICT.



PREACHING HALL, PERTABGHAR, MEERUT.

that the noble band of lady doctors may never fail to follow up and strengthen what has already been done. The following institutions are being carried on by the workers of this Society:—Benares Girls' Normal School; Converts' Home, Allahabad; Village Bible Women's Home, Lucknow; and the Lady Muir Memorial Home is just being started in Allahabad for the religious training of higher-class teachers. It will at once be seen that with such an auxiliary working amongst the women in the United Provinces of Agra and Oudh it is only necessary for the C.M.S. to strengthen those positions already occupied by its lady missionaries, and leave the

sister Society to expand, if possible, around its own centres, and this we understand the Z.B. & M. Mission is most anxious and willing to do. The ladies of the C.M.S. are mostly employed in their several centres in zenana and village work, and in carrying on girls' schools. The six centres already indicated are capable of finding employment for all the ladies the C.M.S. can send to this province for some years to come. In this, as in all our work, it is *intension* and not *extension* that we need. It is the *better working of our centres*. But here again we feel the fewness of our workers. No work is so trying as women's work, for it is carried on under peculiar difficulties. The workers should be doubled. There is also the *Girls' High School* in Agra, an institution which promises to become a real power amongst our educated Christian women in North India. It is impossible to secure real success unless there are constantly two qualified European lady teachers and another lady to act as head matron of the Home. God has wonderfully spared our workers of late, but it need create no surprise if some of them break down and return home.

*Pastoral work.*—It may seem strange that pastoral work should, in any measure, be a tax on the Society's missionaries where there is a Native Church Council, as in the United Provinces of Agra and Oudh.

But the work of the council is in many cases carried on by the missionaries. The pastors are few in number, and do not increase in ratio with the responsibilities. We could mention many stations where there are no pastors, and it is natural for the Christians to look to the missionaries for help in this respect, in addition to their own special work. In most stations the wives of missionaries, and even lady missionaries, are doing a grand work amongst the Christians. In this respect we need only mention Gorakhpur and the ladies working under the C.M.S. It is a steady, silent, and constant influence which is making the Indian Christian mother realize her responsibilities. No great centre of work should be without its superintending missionary, who could guide and help the Native Church as well as carry on his work amongst the Heathen. Few stations have men who can do this, because they are otherwise employed. It is sometimes appalling to think of the amount of work that has to be left undone for want of more missionaries.

One most important element of pastoral work remains to be mentioned: the training of our pastors, catechists, and readers. A most successful Divinity School was started some years ago in Allahabad. In it all our catechists and readers are trained for work amongst the Heathen. From these men most of our pastors are selected and sent back again for further training. Now what are the needs in the teaching staff of an institution like this? Two European qualified clerical teachers are required in addition to a staff of assistant professors, and another European clergyman to teach homiletics and pastoral work. Pastoral work in India is encompassed by special difficulties, and a specialist is needed to do the training in this respect. It is impossible for the C.M.S. at present to keep more than two European missionaries at the Divinity School, and sometimes the number has fallen to one, when one of the professors has been required to supply the place of some one who has broken down.

Another important position requiring an experienced missionary is that in connexion with the Church Council. It is absolutely necessary that the chairman of the council should be in a position to visit all the different stations in order to unify and develop the Indian congregations. Matters of discipline often require his presence in particular centres. The present chairman is an overworked missionary who has more to do in his station than he can manage, without the additional burden of the chairmanship. Where is the man to be found to take this position?

Let any one now scan the list of the C.M.S. missionaries in the C.M.S. Report under the head of United Provinces Mission, and *deduct the number of missionaries working in the Central Provinces and Rajputana*, and then he will ascertain what is the present staff of missionaries working in the United Provinces of Agra and Oudh. He will soon see that there are only about half the number really required to carry on our present work efficiently. The very least practical insight into these matters would at once show how miserably below the required number of efficient workers we fall. Who then is to blame? The C.M.S. is responsible, but certainly not to blame. It is the Church at home which is to blame. If the men and the means were forthcoming, in a very short time the C.M.S. would see that the "marching orders" were issued direct for North India. We need more evangelistic missionaries, more educational missionaries, more lady missionaries, more pastoral missionaries. Who will come over and help us, and who will provide the means?

## Present and Past in Travancore;

OR, THE C.M.S. AND ST. THOMAS.

BY THE REV. DR. RICHARDS.

A REMARKABLE scene truly. The dry bed of a great river in Travancore, an area of tawny sand fully a furlong wide and people in white with books in their hands, thronging to one point. On the high banks, fifty feet above are the lofty cocoa-nut palms and other shady trees with ever green verdure. A church or two with the remarkable chancel roofs higher than the nave, betokening

"Syrian Christians' " places of worship, comfortable farmhouses and clergy homes are dotted about, and not very far away may be detected the gilded pinnacle of a temple devoted to the worship of a Hindu god. But the crowds are hastening to no stone-built church nor heathen temple. Their goal is a large booth erected on the dry sand of the river bed, and evidently intended for a great audience, for there are no fewer than one hundred and fifty pillars: and the meetings are to be prolonged into the night, for one hundred lamps hang from the roof.

There is to be a "Convention," and the many assembled (estimated at twenty-five thousand, mostly men) are Syrian Christians, met to hear the Word of God at the mouth of a C.M.S. missionary, Mr. Walker, of Tinnevely.

Just as the Metran or Syrian Bishop in 1806 invited the Church of England to come to the spiritual rescue of his people from their woeful ignorance of the Word of God, so the present Reforming Metropolitan, the Most Rev. Titus Mar Thoma, has requested the Rev. Thomas Walker to come and teach his people the way of holiness; and here they are, priests, deacons, and people in their thousands in this large structure, sitting, as is their custom, on the floor, with their Bibles, in rapt attention. But so spacious is the "tabernacle," and so large the audience, that as my friend Archdeacon Oomen Mamen tells me, the interpreter's words had to be repeated by another at some distance so as to reach the extreme limits of the hearers. The Convention, which lasted for several days, ended with a collection of a thousand rupees, in Travancore practically one hundred pounds, for the purposes of the Syrian Church *Evangelistic Association*. Some women put into the collection large earrings of wrought gold worth three or four pounds each, and others, golden rings. My friend exclaims, "Was not this Pentecostal? Pray tell the C.M.S. that they conferred a great boon on the poor Syrian Church by sending dear Mr. Walker, who is alike beloved and esteemed by both parties" (i.e., by the Reformers and Non-reformers in the Syrian Church) "and by our own people."

This is not the first time that such gatherings have taken place, but none under such quite satisfactory conditions have come to my notice. The late Rev. E. Bachelier Russell conducted conventions in various parts and Mr. Walker himself has also before now preached to the Syrians with God's manifest blessing.

My object in this sketch is to bring to the readers of the C.M.S. papers, and the contributors to C.M.S. funds, fresh cause to thank God for so using our work that such a gathering is possible.

Let us now ask, What lies at the back of this mighty gathering? whence its power? and what does it mean?

The Students' Conventions held in Japan, India, and China have been all glorious and hopeful but differ from the river-bed Convention in this, that the latter is based on purely Native (non-missionary) Church work.

In saying this it is not meant that this Convention owes nothing to the aid of Western Christianity, for that is the very point which it is the aim of this sketch to impress upon the mind. But the impulse which the C.M.S., under Almighty God, gave the Syrian Church is far behind in the past.

The chief element at the back of this interesting Convention is the *Reformed Church* with three Malayalam bishops, two hundred clergy, and tens of thousands of people deeply penetrated with gratitude to the C.M.S. for the Malayalam Scriptures, for the clergy educated in the Cottayam College and in the Divinity School (the C.N.I.) and for the word of God preached by them; and they boast that they hold the pure doctrines of Christ as held in the Church of England since her Reformation in the sixteenth century. They have their *Evangelistic Association* (the word *Evangelē* \* being the Travancore Syriac word for the Gospel; like our word "*Evangel*").

But the Convention was not confined to the Reforming Syrians. The "non-reforming party" (who love to be known as Jacobites) also love the Malayalam Bible; and their Metropolitan, the Most Rev.

\* Pronounced *Evan-gai-ly*.

Mar Dionysius, with his three suffragans, has encouraged his flock to feed in the green pastures of God's Word. They are not as much reformed as we wish, but then they are not as opposed to "Reformation Truth" as some of their leaders pretend, for they value the preached Word and some desire to glorify Christ in an increasing degree, and hence their presence at the Rani River Convention.

The census of 1901 estimates these two Syrian bodies at 250,000. We know they are led by seven bishops and hundreds of clergy. A few years ago it was the case that more Scriptures were sold in the midst of the three millions of Malayalam people by colporteurs than in the rest of South India, which has a population ten times as many. What a reason for devout thankfulness to Almighty God! What large grounds for prayer! What prospects for hope! What a seed-plot for plants of the Lord. And God has used the C.M.S. to bring this about!

Contrast it with the old days, say 1840, when the earnest preacher of the Gospel was stabbed to the heart in the Syrian town of Kunnankulam simply because he proclaimed the message of salvation in the market-place. Contrast it with the time when Syrian Christians of both sexes slept in the churches during festival nights. Consider the offerings made by Syrian Christians at devil shrines, and the similar complement of heathen sacrifices to the shrine of St. George and the Dragon. Recall the days when a Syrian priest could think of performing the Kurbāna (the Eucharist) to get a place under Government for a heathen friend, and when men were killed in church brawls.

While all this grossness and much dense ignorance has passed away, here are Syrians of rival parties meeting for a Convention. In Cottayam you can see two High Schools educating up to the Matriculation of the Madras University, both quite independent of European control, and both manned with Syrian Christian graduates, and attended by hundreds of Syrian Christian youths paying fees for their education. Make what deductions you can, yet here we have a most hopeful basis for the Christianization of Travancore as well as of India. The prophet may have more honour out of his own country, but, meanwhile, both sections of the Syrian Church are trying to evangelize the Hindus among whom they dwell.

Besides, there is our Bishop and the Native Anglican Church, also the fruit granted by the Lord to the C.M.S., numbering now some forty-two thousand baptized Christians. It may be that they are not yet independent of foreign aid, nor wisely can be left just now, for we give them an ideal of a suitably paid and organized Church with educational appliances. We must continue to aid them a little longer, as a help to the Syrians who are looking on; for though *their* clergy are supported by their own people, yet the salaries are hardly sufficient; and our converts are three parts from the out-castes and non-castes, a poor stratum of society in the matter of earthly goods.

## "Dedicated to Thee by our Office and Ministry."

STORIES BY MISSIONARY BISHOPS OF REMARKABLE BAPTISMS, CONFIRMATIONS, AND ORDINATIONS.

### 2. A Memorable Confirmation.

BY THE RIGHT REV. BISHOP OF TRAVANCORE AND COCHIN.

OF all the various offices and ministries of the Gospel which one has the privilege of performing none is of more interest and hope than confirmation.

On my first arrival in Travancore in 1890 there were many candidates in waiting owing to the fact of a more than two years' vacancy in the bishopric, and I was kept very busy on tour during 1891 in all parts of the diocese, confirming that year in all no less than 1,567. There had been large accessions from the Pulayans (generally called slaves), as also from the Hill Arrians, tribes dwelling among the forests on the lower ridges of the Western Ghats, most of whom are now Christians.

I had heard how difficult the journey was to Melkavu, the chief

station, but that fact rather added zest to my desire to visit them. I had heard too of their zeal, their simplicity, and devotion, and how their faithful pastor was revered and beloved as a father by his children, and experience only confirmed the report in both cases.

I was met at the foot of the ascent by a party with a chair, fixed on bamboo poles, to carry me up, but to their astonishment I preferred walking. The path, if such it can be called, was exceedingly rough and steep. As we came near the little settlement, a band of young men met and escorted us, singing lyrics, as is the custom of the country. My duties began next day with an address on Gen. xviii. 19, at eight a.m., to a "fathers' meeting" of over sixty men. This was followed later in the day by a "mothers' meeting" of about 120, most of whom had babies, so we did not lack music. Most of them had come long distances, carrying their babies in drenching rain, but they are used to that sort of thing. To them I spoke on St. Mark iii. 35, and told them the story of the mother of Augustine.

The next day was Sunday, which began with Morning Service at eight a.m., at which I spoke on Isa. lv. to an intensely earnest audience of many hundreds, and as the church is small there were as many outside as in. Among them were several Heathen who had come to see and hear. It must have been a sight to make them think. One felt that the power of the Lord was present. There were some 200 communicants, and our hearts and minds were attuned for the confirmation which followed in the afternoon.

The church was more than filled with the candidates, the largest number I have ever had at one time, 160 males and 156 females. They had evidently been well instructed, and answered my questions satisfactorily.

It was very touching to see young and old coming up together to receive their heavenly Father's blessing of spiritual strength pledged to them by the laying on of hands, and to think of what they were but a few years ago, "having no hope and without God in the world." One old woman of over seventy years could not be persuaded to raise herself from the ground where she prostrated herself at my feet, so I had to stoop down and bless her there. This difficulty often occurs since our custom of kneeling upright is unknown in the East. Many of them were moved to tears as they approached, and very fervent were the "Amen's" from the whole congregation who were witnesses of the good confession being made by so many in the presence of God and the Church.

The service lasted over two hours, but one forgot the fatigue and exhaustion to the flesh in the refreshment of the Spirit and the joy and privilege of being allowed to be a helper of the faith to so many simple souls who once were darkness, but now are light in the Lord.

The above brief account illustrates the power of the Gospel to heal and save the aboriginal uncivilized tribes of India.

But recently at a confirmation held at Trichur, the capital of Cochin State, the Catholicity of the Gospel was still more strikingly shown from the fact that among the seventy candidates there were representatives of some eight or ten different races or castes who as non-Christians are forbidden to eat or drink together or to have any social or religious communion. There we saw Brahman and Sudra, and Chogan and Velan, Mohammedan and slave kneeling together before the one Father through the one Mediator to receive the one Spirit.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

### Note on the Picture of Mount Sinai (p. 25), as seen by our Outgoing Missionaries.

"Mount Sinai is about half the height of Snowdon, i.e., above the surrounding levels . . . But it is grandly, silently alone. Its relation to the plain is unique. A pile of granite cliffs with a huge flat spread of yellow sand, not falling away from it, but sloping upwards from near its foot like an enormous beach. My first thought was that this would hold a million men looking over one another's heads upon the mount; and my next thought was that they might all, in the singular silence of the desert, be spoken to with a trumpet from its summit, if not with the bare human voice."—*Past and Present in the East*, by the Rev. Preb. Harry Jones.



"When thou hast shut thy door, pray to thy Father."—St. Matt. vi. 6.

A Missionary Motto:—"Expect great things from God."—WILLIAM CAREY.

IT would seem a happy augury for 1903 that Jan. 1st fell upon Thursday, and therefore the first Central Prayer-meeting of the year was held upon the first day of the year. May a spirit of prayer more than ever characterize all the operations of the C.M.S.—a Society, be it ever remembered, called into existence, fed and nourished in the atmosphere and through the agency of believing supplication and intercession.

The Lay Secretary, Mr. D. Marshall Lang, presided at the meeting, which we thankfully noted was a very large one. The Ladies' Union Annual Prayer-meeting immediately preceded it, and the members swelled our numbers. The singing, both of choir and audience, was inspiring, and the Principal of the C.M.S. College, the Rev. J. A. Lightfoot, gave a helpful address on Eph. vi. 18, 19, in which he reminded us that the secret of usefulness and preparedness was prayer. Dr. Livingstone began his diary every year with the words "Almighty Father, forgive the sins of the past year, for Thy Son's sake. Help me to be more profitable during this year. If I am to die this year, prepare me for it." Prayer must be the habit of our souls; in the Spirit, continuous, persevering, watchful, individual, for all saints and especially for God's ambassadors delivering His message.

Special topics for prayer were brought forward at the January Prayer-meetings, such as the great possibilities of our Public Schools; that the wealth and influence of Eton may be consecrated to God; for the new work to be started among the Egyptian Moslem girls; for the Church of England, that guidance might be given in the important appointments of Archbishop and Bishops then pending.

#### AT THE MERCY SEAT.

"Let us draw near with a true heart in full assurance of faith."

Heb. x. 22.

[Request: for Praise and Prayer will be found arranged so as to synchronize with the C.M.S. Cycle, and, it is hoped, will be used in connexion with it.]

#### Thanksgivings.

- Feb. 1st.—For the devoted life and ministry of Archbishop Temple, and for the appointment of his successor (pp. 17, 18).
- " 9th.—For the overruling hand of God shown in the history of India (p. 17).
- " 10th.—For all the agencies at work in the United Provinces (pp. 20–22).
- " 15th.—For evidences of the power of the Gospel to heal and save the aboriginal uncivilized tribes of India (p. 23).
- " 20th.—For more hopeful prospects in Si-Chuan (p. 28).

#### Intercessions.

- Feb. 2nd.—For neglected Somaliland (pp. 28, 29).
- " 6th.—For the Medical Mission in Uganda (p. 27).
- " 9th–15th.—That the truths of the Gospel may speedily permeate the hearts and lives of the peoples of India (p. 17).
- " 10th.—For more missionaries for the United Provinces (pp. 20–22).
- " 15th.—For the Syrian Christians of Travancore (pp. 22, 23).
- " 20th.—For the missionaries working in the Ningpo district (p. 28).

#### PROMISE TO BE PLEADED.

"Whatsoever ye shall ask in prayer, believing, ye shall receive."

St. Matt. xxi. 22.

#### Answers to Prayer.

From "An Old Missionary" we have received the following in response to our invitation in the January GLEANER under the above heading:—"Every missionary can, out of the abundance of his experience, tell of answered prayers. If once you send the shaft of inquiry down into that mine of precious individual experience, you will bring up untold supplies. May I tell you of what my heart is full as I write? We are a very small missionary band in Baluchistan, and for some time we have been endeavouring to raise the funds for the very sorely-needed first Native Christian church in that land. At the suggestion of a friend I wrote a letter which was kindly inserted in *Missionary Leuces*, and which appeared about June 27th, 1902. I then asked God very definitely to send us £100 for the church in

answer to that letter *within two months' time*. On Aug. 26th I received a letter from Mr. Malaher to say that he had forwarded close upon £85 for the church, and I had myself collected by means of the printed appeal just over £15 and sent out that sum to Quetta, *total exactly £100 within exactly two months*, according to the prayer uttered in faith."

## "The High Places of the Field."

A MISSIONARY BIBLE STUDY ON JUDGES IV. and V.

BY THE REV. HARRINGTON C. LEES, M.A., Vicar of St. John's, Kenilworth.

(Continued from p. 11.)

#### 2.—The Call to Service.

(1) A COMMISSION. "Hath not the Lord, the God of Israel commanded, saying Go?" (Judges iv. 6). Here are definite words, an explicit command. Barak cannot plead personal incompetency, or offer Jabin's chariots of iron as an excuse for disobedience. His effort may be a forlorn hope, but his plain duty is to go. This little word mows down at once the whole prolific harvest of objections to missionary work. Granted that all the glorious victories of the Cross were ignominious defeats, that the noble army of men and women who uphold our Captain's standard were a band of hopeless incompetents, the duty of the good soldier would remain the same—the Captain has said "Go" (St. Matt. xxviii. 19).

"And Barak said . . . I will go" (Judges iv. 8). Here is the ready response. We need to echo it to-day: for the need of the Church of Christ is not wealth, but willingness; not opulence, but obedience.

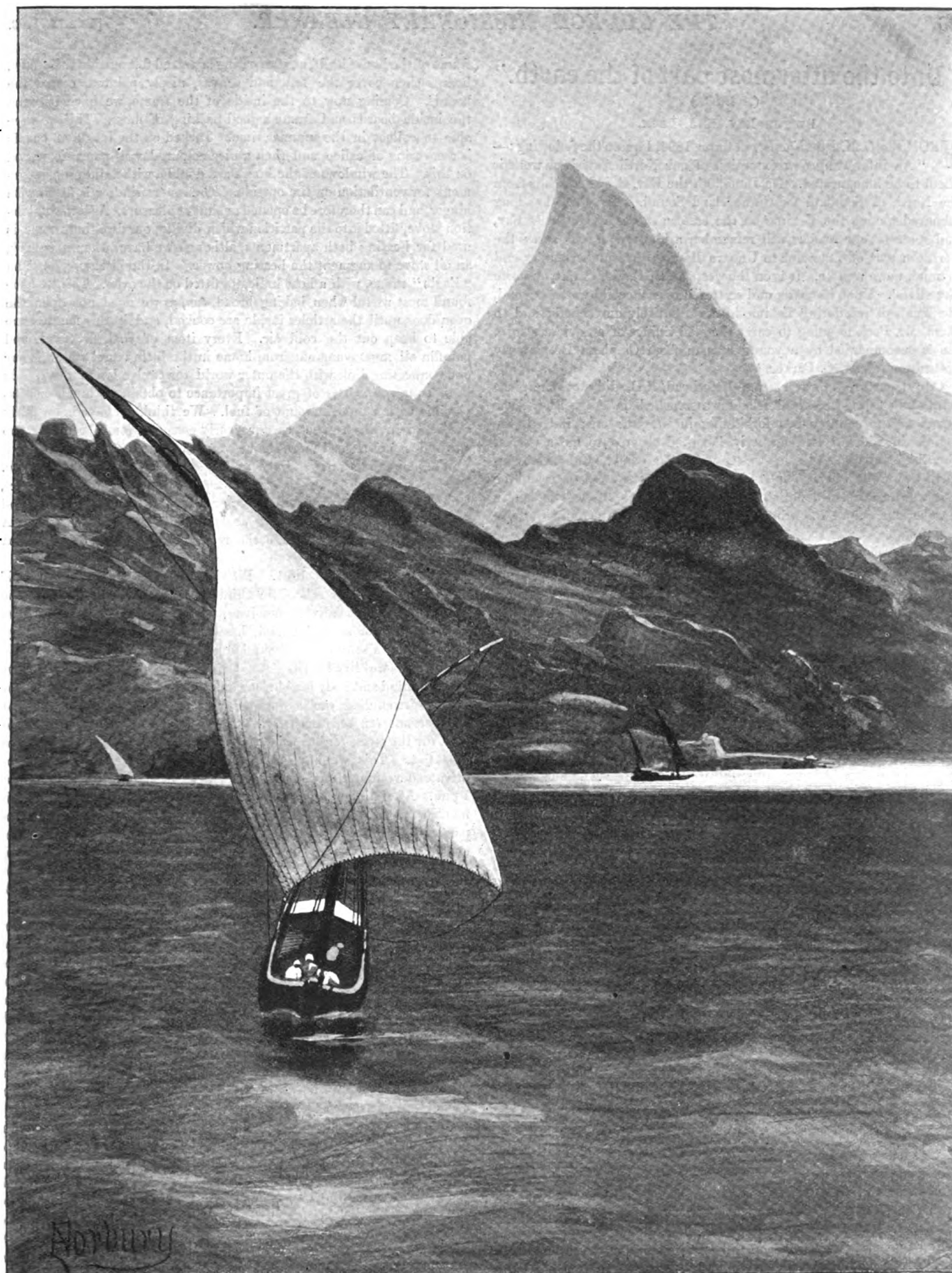
"The leaders took the lead" (chap. v. 2). The people gave to the cause of God, not their worst, but their best. God is willing to do great things with slight materials. He took Carey, the shoemaker, and made of him a valiant general in His army; but His call is for our very best, and let us not grudge it: so shall we earn the reward of chap. v. 9. "My heart is toward the governors of Israel, that offered themselves willingly among the people."

(2) A condition. "If thou wilt go with me, then I will go" (chap. iv. 8). It is man in his weakness craving the assurance of God's strength. Deborah stood to Barak for the presence of God. She gives him a double assurance. "Is not the Lord gone out before thee?" (chap. iv. 14), and "I will surely go with thee" (chap. iv. 9). The past and the future in Deborah's promise are blended in the New Testament; there they become eternally present on the lips of the I AM, "Lo, I am with you alway" (St. Matt. xxviii. 20).

"If thou wilt go with me, then I will go." There is in the words, too, another voice, the human calling to the human for fellowship and sympathy, the man to the woman. Women occupy a prominent position in these chapters. The message of awakening, the final blow, and the triumph song of victory are all the work of women. So in the mission-field, the bazaar calls for the man, the zenana for the woman, "Side by side, full-summed in all their powers, dispensing harvest, sowing the To-be."\* The feminine conscience is sometimes, as in our story, the first to hear the voice of God; and it was a woman's lips which first heralded the Resurrection (St. Matt. xxviii. 7 and 10). Is there not at the present time a call to men not to lag behind in the willingness of their obedience? At our missionary dismissals the cry is for more men. There is a striking sentence in chap. v. 7 (*marg.*), which tells us how the enemy's rule caused the people of God to cease from the villages. We are told that ninety-seven per cent. of the population of India live in villages, and there are thousands of village communities in India and China still "unoccupied" because there is a dearth of men to occupy them. May the ideal of Ps. ex. 3 soon be realized; young men numerous as glistening dewdrops in the morning sunshine, coming forward in the vigour of their early prime, reflecting in holy lives the radiant beauty of the Sun of Righteousness, and freely offering themselves as living sacrifices on the altar of His service, in this, the day of His power!

\* "The Princess" (Tennyson).





MOUNT SINAI, FROM THE GULF OF SUEZ. (See p. 23.)

## "Unto the uttermost part of the earth."

(Acts i. 8.)

BY THE REV. E. J. PECK.

FROM the *C.M. Intelligencer* of June, 1894, I quote the following:—  
 "An interesting new extension of our North American work is about to be inaugurated. On June 20th the Rev. E. J. Peck sails from the North of Scotland for Cumberland Sound. Mr. Peck has long laboured among the Eskimo on the eastern shores of Hudson's Bay, and some of our readers will remember a journey he took across the northern part of Labrador to Ungava Bay. But Cumberland Sound is much more remote. It is on the west side of Davis's Strait, opposite Greenland. Upon its coasts, and scattered over the wild wastes beyond, are bands of wandering Eskimo hitherto entirely unreachd; and to them Mr. Peck is going to carry the glad tidings of a Saviour's love. He is accompanied by a young layman from Clapham Preparatory Institution, Mr. J. C. Parker."

Our departure, however, from Peterhead, N.B., did not take place until July 9th. Blacklead Island was reached on Aug. 21st. The aspect of the country was forbidding in the extreme; indeed, the regions in which I had formerly laboured seemed to me a perfect paradise compared to the icy wastes of Baffin's Land! But encouragement was not lacking. The Eskimo gave us a hearty welcome, and the language problem did not stand in the way, as the dialect spoken in Cumberland Sound differs but little from that used in the more southern regions.

Friends who have read the early history of this work will remember the wonderful experience we passed through on the night of Jan. 23rd, 1895, when our little church, made of sealskin, was devoured by ravenous dogs; neither will they forget that heart-piercing disaster which took from our side my friend and colleague, Mr. Parker. Their sympathy and prayers have, I know, followed both myself and those who have joined this Mission, and who have stood shoulder to shoulder with the writer in prosecuting this Arctic enterprise for the King of kings. Their hearts have gone out to us in our isolation, when in weakness we have sowed the seed of life eternal. Yes, six long years of sowing. What a time of trial to faith and patience! But the time of blessing came, and never does it fail to come when we lift up the dying Saviour, and seek to make Him known to lost and weary souls.

Now it is principally in connexion with these times of refreshing that I am invited to write. I purpose therefore gleaning from my journals of the last two years, viz., from September, 1900, to November, 1902, matter which will interest my readers, and will, I trust, bring glory to God. How? By showing how God does answer prayer and how God's Word never fails. But first, a few words about our home and home-life in the Arctic regions.

How do we live? (1) **OUR SURROUNDINGS.** What are they? Our island home, especially in the winter time, may be truly styled a picture of complete desolation. Barren rocks swept by fierce gales. Snow packed many feet deep in the gullies. Ice along the shore piled up in some places fully twelve feet high. No tree or plant to cheer the eye or gladden the heart. Eskimo dwellings, like mounds of snow, scattered about in every direction. Ravenous dogs ever prowling about seeking something to satisfy the pangs of hunger. Eskimo—some at least—looking more like wild animals than human beings in their bulky fur garments: such is the scene upon which the eye rests during the long wintry days.

How do we live? (2) **OUR HOME.** How can we stand the rigours of such a climate? How maintain a healthy mental and physical tone in the midst of so much calculated to depress? We must have, in the first place, a proper dwelling. This we have been able, through the kindness of friends, to obtain, and the rooms in which we live are both cheerful and warm. Our house is divided into three compartments, viz., two dwelling rooms and a kitchen, or what might also be called a general reception room, all of which are on the ground floor. Our Arctic home is made as follows:—First, there is the wooden

frame of the house itself, next a coating of tarred felt outside this frame, boards then cover the felt, and canvas, nicely painted, covers the boards. Coming now to the inside of the frame, we have between the inside boards and frame a good packing of moss. This we were able to collect in the summer time. Tacked on the inside of boards is a covering of calico, and then a nice coloured wall-paper is pasted on this. The windows of the house are double, with a sliding arrangement for ventilation on the outside. The inner window is fitted with hinges, and can therefore be opened or shut at pleasure. A slow-combustion stove, fitted into the partition which divides our dwelling rooms, is used for heating both apartments, although we have, when necessary, an oil stove to augment the heating power. In the kitchen we use an "Eagle" range, with a heat indicator fitted on the oven. This we have found most useful when baking bread, &c., as we need not open the oven door until the articles inside are cooked, and in this manner are able to keep out the cold air. Every item of coal, firewood, and paraffin oil must come out from home in the little vessel which is our one connecting link with the outer world for twelve long months. It is, of course, a matter of great importance to obtain as much heat as possible with a small amount of fuel. We think we have been fairly successful in this respect, as our yearly consumption of coal for two stoves does not exceed more than seven tons.

We make our surroundings as bright and cheerful as possible. Pictures, artificial flowers, bright texts, photographs of loved ones, &c., adorn the walls of our dwelling rooms, which present a striking and pleasant contrast to the desert wastes of ice and snow outside. A peep at our journal will take the reader in imagination inside our Arctic home:—

"Monday, Jan. 28th, 1901. Blowing great guns. Could not hold service for adults or school for children. Passed most of the day in study, and tried to enliven ourselves now and then with a musical box. This, the gift of a kind friend, has helped to cheer us immensely, and it is also a source of 'unbounded pleasure to the Eskimo.'"

How do we live? (3) **OUR OCCUPATION.** Healthy occupation both for mind and body is a blessing anywhere, and especially is this the case in surroundings such as ours. Here is a sample of our daily routine. Our servant (an old man) lights fires in winter at about 7 a.m. The cook for the week (either myself or my fellow-labourer) then prepares breakfast. This we have at 8 a.m. sharp. Then follow prayers, private devotion, study of language, &c., till about noon. Dinner 1 p.m. After dinner, interesting reading. Our reading matter, I should mention, is divided into monthly bundles; various periodicals, newspapers, &c., are read with intense interest, and the fact of their being twelve months old does not seem to make much difference to us! School for children 2.30. Visiting till 5. Tea 5.30. Evening service 7.30. Reception of visitors (every night except Sunday) till 10. Prayers and private devotion, then to bed at 11 p.m.

How do we live? (4) **OUR FOOD.** As regards food we try to vary it as much as possible. Tinned meats of various kinds, preserved vegetables, flour, biscuit, oatmeal, tea, sugar, coffee, jams, soups, &c., these form our chief stock in hand, and are augmented by any fresh food we can obtain from the Eskimo. Sometimes we can obtain from them a supply of venison and seal's meat, but only sometimes, and it would be nothing less than utter folly on our part to depend, even in a small measure, upon the resources of such a country. By judicious use of the articles mentioned we have, I am thankful to say, been kept in good health, and have not, through God's blessing, suffered from even a symptom of scurvy.

How do we live? (5) **THE MENTAL AND SPIRITUAL ASPECT.** What, friends may ask, is the effect of your position and isolation from a mental and spiritual point of view? It has, like most other conditions of life, both an adverse as well as a helpful aspect. Want of change, the sense of isolation, the hungering for just one word from loved ones far away, continual contact with a people whose lot is often one of extreme privation and suffering, the possibility of magnifying little differences of opinion, &c., with a colleague, which in less confined surroundings would soon be lost sight of; these are factors, and some-

times weighty ones too, which test faith and patience not a little. On the other hand we have in these lonely wastes a good school, especially for prayer and self-restraint. There is a reality in prayer which the writer has never experienced elsewhere. There are times when one is brought, so to speak, in contact with the heavenly powers. The Lord Jesus becomes a bright reality, faith is strengthened, and hope increased. Then again, there is a certain power and nobility of purpose in a life lived for Christ on these icy shores. God comforts us with the fact that our lives are speaking to many in the home-land as well as to the people here. He deigns to use us thus, and we thank Him for it. We are placed here by the Lord of lords in one of "the uttermost" parts of the earth, and as He can and *does* keep us, doubtless by this fact—for it is a fact—He wishes to teach His servants elsewhere that He can keep and help them also. I purpose (D.V.) in the next article to point out briefly some of our winter experiences, also to show the drawing power of Christ upon the Eskimo. I ask my readers for their prayers. I wish to write for a purpose. I desire these papers to speak from heart to heart and from soul to soul.

(To be continued.)



"He that watereth shall be watered also himself."—In the course of a visitation of the Ode Ondo District last summer Bishop Phillips came to a place called Ada, where Daniel Ogunsola, a voluntary helper, was doing a good work. Of this man the Rev. R. S. Oyeboode says in his journal:—

"June 3rd.—He said he received his religious impression at Ibadan under the ministry of the Rev. D. Olubi, and was in the catechumen's class, but failed to be baptized because he could not master the Church Catechism, although he had learnt to read. When he got to his native country he gathered some young men together and taught them reading and the Church Catechism. By teaching others he mastered it himself. We met him unexpectedly, he not knowing the date of our arrival. We had an interview with the chief of the place. The Bishop, as usual, preached the Word to him. We then went to see the place of worship built by the inquirers. It was nicely done. In the afternoon I had Ogunsola and his scholars together and examined them and found six ready for baptism.

"June 4th.—We had early morning service, when I baptized the candidates in the presence of many of their countrymen. Daniel Ogunsola's joy was unbounded. Mr. McKay is sending students to Ada to conduct services on Sundays."

**How the Word is Spread.**—Archdeacon Crowther, of Bonny, in Southern Nigeria, recently visited a new station at a place called Ogu. The people had been for some time conducting services by themselves through a young man, who was sold to that place from Bonny by his heathen master as a punishment for being too religious. The man could not read, but he explained passages of Scripture to them which he had heard and learned when at Bonny. The people have built a church and teacher's house, and are asking for a teacher to be sent. "This is one of the ways," Mrs. Crowther writes, "in which God spreads the saving knowledge of His Son Jesus Christ."

#### UGANDA.

**The Destruction of Mengo Hospital.**—Dr. A. R. Cook wrote on Dec. 2nd:—

"The cable despatched from here will have told you the sad tidings that our beautiful hospital was destroyed by lightning on the night of Friday, Nov. 28th.

"That week had been mine on duty, and had been an exceptionally busy one, some twenty-eight patients having been admitted during the week, so that the wards were crowded. We made our evening rounds as usual at 6 p.m. . . . At 9 p.m. we again passed by the building on our way home from a prayer-meeting at my brother's house.

"Having had several short nights we turned in early, about 10 p.m.,

just as the usual storm was starting. It came, with lightning, but one gets accustomed to that here. About 10.30, however, in the height of the storm, a vivid blaze, followed by a clap of thunder that shook the room, proclaimed that one of the flaming shafts had struck near us. Two or three flashes followed, but not so close. In a few minutes I noticed the strip of sky visible between the top of the ill-fitting reed shutters and the lintel of the window light up. I rushed to the window and wrenched it open, and saw that the hospital was on fire. . . . We rushed out into the full fury of a tropical storm. What a scene it was! Spouting columns of fire leaping twenty feet into the air! The lightning had struck one corner of the Women's Ward and instantly ignited the thatch. This ward one could not penetrate. Running to the far end of the Men's Ward, I met my brother there, and we plunged into the building, meeting a stream of Baganda trying to carry out beds. Our time was limited to minutes, and in less time than it takes to tell we had removed most of the things in our pathological room.

"The native assistant in charge of the Men's Ward was actually walking round the building at the time, as the violence of the storm threatened to carry away the roof. He instantly ran to the Women's Ward and flung open the doors, bidding them escape, and then seizing the drum carried it outside and beat the alarm. Meanwhile the other native assistants carried out the bedridden, the rest escaping as best they could. . . .

"The Commissioner wired his sympathy, and showed very practical help by sending four hundred men to assist in building a temporary hospital, &c. The Native Church Council gave us the use of a church close by till the temporary hospital was ready. In four days this was altered from a church to a hospital, and the patients are now in it. . . .

"The building was destroyed on Friday night. . . . On the Tuesday the Bishop, Archdeacon Walker, my brother and myself met the three native Regents and a representative of the Mohammedans to talk over the share the Natives would take in helping on the work of rebuilding. After discussion they agreed to supply the bricks, of which we calculate some 400,000 will be required, and the timber."

Further particulars are published in this month's *Mercy and Truth*, and we are asked to state that the Medical Committee will welcome contributions towards the cost of the new hospital, which is to be built of brick with corrugated iron roofing and concrete floors.

**Busy Days.**—The Rev. W. A. Crabtree, under date Sept. 6th, 1902, writes from Masaba, in Kavirondo:—

"It is very nice to find myself once more getting on with translation work. I am very busy trying to make my notes more complete, to finish a Gospel and to write an easy exercise book (Mrs. Crabtree making the exercises), and I have also begun a vocabulary, which I hope in time may be promoted to the dignity of a dictionary. Whilst this is in hand I am doing what I can to fill in the grammar, and expect, in a fortnight (D.V.), to have typed my first translation of a Gospel. There are many new points not found in Luganda, and no efficient interpreter, so that the work has taken very long. But we are reducing it to a system. When I get tired I do some printing. May this slight explanation suffice to let all those who are so kindly helping us, by prayer and sympathy, know why I write so few private letters."

#### INDIA.

**A Hindu on the Bible.**—In an article in the *Kayastha Samachar*, one of the Indian native papers, a Hindu gentleman, who is apparently a reformer, advocates Bible-teaching in schools and colleges. The following extract may be taken as a specimen of the whole:—

"The first remedy that I have to suggest is the introduction of the Bible as a class-book in all primary and high schools. I have found that lessons from the *Manu Smriti*, the *Gita*, or the *Puranas* have proved ineffectual in broadening the mental vision of the student, and have a tendency towards strengthening the superstitious element in his spiritual nature. I have seen, with dismay and indignation, B.A. students, who ought to have known better, defending idol-worship and Brahman-feasting with all the fervour of proselytes.

"If the teaching of the Bible be substituted for that of the Puranic theology our students will at least be freed from the trammels of bigotry and will learn to reason, generalize, or investigate like rational men. I am not a Christian, but I think the more Christ-like we become, the better for us and our land. And towards securing this happy end nothing can be more effective than the practice of placing before the minds of our students daily and repeatedly the ideal of love, self-abnegation, and suffering for others' sake that is presented to us in the pages of the Gospels."

The *Christian Patriot* of Madras, commenting on this, says:— "This outspoken advocacy of the Bible is all the more significant when we remember how great an outcry the Indian non-Christian press raised when Bishop Welldon suggested that Bible study should form part of the curriculum in Indian schools and colleges."



MENGO HOSPITAL BEFORE THE FIRE. (See p. 27.)

## MID CHINA.

**"Ever-increasing work."**—Miss M. A. Wells, of Ningpo, writing on Oct. 29th last, says:—

"My time is wholly devoted to the village work. I have five large districts allotted to me in the north, south, east, and west of Ningpo city. I live in Chinese houses in six different centres in turn, and long for more women missionaries to come out and carry on this ever-increasing work. Zah-Ky'i, one village in one of the districts, is a good centre on the canal. *There are hundreds of villages* in the immediate neighbourhood and no other Mission working in them. Dön-dong, a village two miles from Zah-Ky'i, contains 3,000 families, and only one family believe in Jesus Christ. We ask you to remember us in your prayers."

## WEST CHINA.

**A Hopeful Prospect.**—The more satisfactory aspect of affairs in Si-Chuan, through the advent of General Ts'en, the new Viceroy of that province, was mentioned under "Editorial Notes" last month. The Protestant missionaries in Chentu sent a respectful letter of welcome to the Viceroy, to which he made the following answer:—

"In respectful reply.

"The letter bestowed upon me by all the pastors was handed to me yesterday through Pastor Torrence.

"I am not worthy to receive your praises, and I shamefacedly and unceasingly thank you.

"The sudden uprising of rebels in Si-chuan Province at this time is entirely owing to the unpreparedness of the local officials.

"It is much to be regretted that you should have cause for alarm. I earnestly hope that this insurrection may be speedily suppressed, and that both the people and the Church may enjoy tranquillity.

"Regarding my management of affairs in Shansi, it was entirely owing to this fact that all the leaders of your Church were truly able to act according to that precept of the save-the-world religion, 'Love men as thyself,' therefore the honour should be equally divided between us. Having come to this place I earnestly hope that, as with the leaders of your Church in Shansi, so there may be between us mutual confidence and sincerity, that thus I may be able to accomplish in Si-Chuan what I was able to accomplish in Shansi.

"This letter of thanks is sent by hand.

"May you daily enjoy happiness.

"I respectfully present my name."

## Somaliland; a Neglected Field.

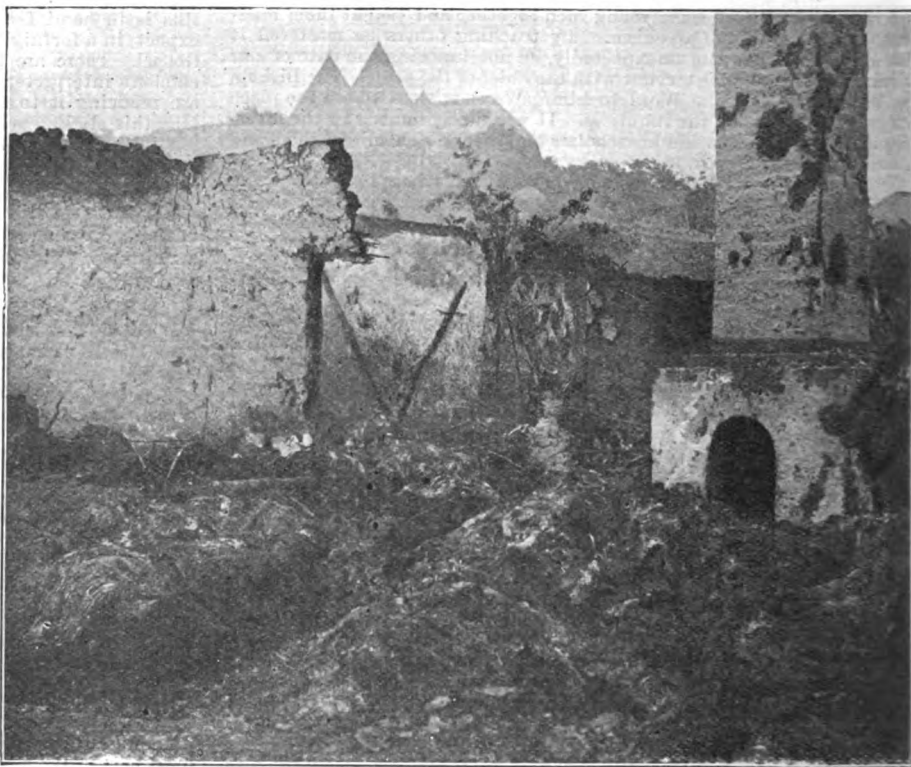
[The following account has reached us in a most interesting letter from Mrs. Welland, of Macroom, Ireland, calling our attention to the fact that Somaliland is a country specially in need of prayer on account of its absolute spiritual destitution. Although a British Protectorate, apparently it does not contain a single Protestant Christian worker of any description.—Ed.]

THE Somalis are a most interesting people. The Somalis proper say that they are descendants of "noble Arabs," who crossed the Red Sea and intermarried with the native races. They are better-looking and of a higher type than most of the Africans, and are very cheerful and courageous. Their wealth consists of great flocks of camels, asses, sheep, and goats; also ponies, which they use for tending their flocks and for war. The camels, as usual, are the burden-bearers, for the man carries only his spear and shield, and the woman her baby and a water-bottle. Each family has its hut made of grass mats, supported by wooden posts. Four or five families pitch their huts together for a while for the sake of safety, and surround them with a *zeriba* (i.e., stockade), thus making a little village, or *karia*. Then when their flocks have eaten all the grass of that particular spot, they pack their huts, that is, the mats and poles, on their camels, and move to fresh pastures.

There are some outcast races, looked down upon by every true Somali. The Jumals, who work in iron, making spears, shields, &c.; the Midgans, who live by hunting with bow and poisoned arrows, and undertake surgery of a primitive type; and the Zibers, who make charms and amulets, concoct medicines, and are supposed to be sorcerers.

The Somali language is very difficult to learn, being different from every other known tongue, and not fully reduced to writing. Although Roman letters are used in the grammar and dictionary, they have been found insufficient, and so are supplemented by other letters which have been coined to express certain weird sounds which differ from those of other languages.

The climate, for a tropical one, is healthy. Though there is great heat and a good deal of fever on the coast, on the mountains and high plateaux it is very dry and salubrious. In fact the want of water is the chief difficulty in most places, as the rivers run for only a few

MENGO HOSPITAL AFTER THE FIRE. (See p. 27.)  
(The new Cathedral can be seen in the background.)





CARAVAN ON THE MARCH, SOMALILAND.

days in the year, just after rain in the hills, and permanent wells are few and far between. Sometimes water is obtained by digging in a river bed, sometimes from rain-water pools called *bullis*; but there are long weary marches where none is to be found, so that a supply has to be carried on camels or ponies.

I mention all this to show you that though there are difficulties, as everywhere, in the way of a missionary, there are none that a true servant of the Master would not be glad to face; and the advantages of a climate where camping out is possible most of the year is a most important one.

There is no rail, no wire, and very irregular postal service, but no doubt time will remedy all this in a British Protectorate; and how important it is that the servant of Christ should be before the European trader if possible, though not before our brave soldiers.

Is it not terrible to think that in this part of our King's dominions there is not a Christian clergyman or missionary of any description? The Somalis are nominal Mohammedans, but as far as real religion goes they may be said to be "without hope and without God in the world." And for our soldiers who have to spend years in the country, no means of grace whatever, no chaplain, no service of any kind exists; no spiritual help in sickness or in death. Ought this so to be?

What is wanted is a man or men of the type of that noble man of God, George Maxwell Gordon, who marched with our troops to Cabul and Kandahar, acting as their chaplain while doing pioneer Mission work among the Afghans and Baluchis. Is no one willing to endure hardness for the Master's sake, as our soldiers do so willingly for our King? It is a reproach to Christianity and to England that no attempt is made to add Somaliland to the kingdoms of our Lord and of His Christ.

How thankful I should be if the Holy Spirit would lay this unevangelized land on the hearts of some of His servants!

#### HELPS TO MISSIONARY READING.

TWO of these suggestive little pamphlets are now ready. The first "Practical Hints" shows why we should read and how to set about it.

Such hints as this are given:—"Have a good map and use it diligently, so that the places you read about may become real to you."

The second pamphlet is a very simple outline study on "India," suitable either for an individual reader, or a group, a Study Band, a Gleaners' Branch, or a Reading Circle.

It is not a handbook to India, but an outline which shows the

chief points of interest and importance to be noticed in reading missionary books on that country, so that the subject may become living and real to us in the homeland.

Some of the subjects dealt with are:—

*Part I. India.*—Bible Study. Life of the People in Village and Town. Caste, a Great Hindrance to Progress. A Typical Mission-Field. Three Indian Religions. Bishop Valpy French, C.M.S. Missionary. Lal Behari Day: An Indian Convert, his Work, &c.

*Part II. The Women of India.*—The Zenana and its Surroundings. Its Inhabitants. Medical Missions in Theory and Practice. Pandita Ramabai: The Work of a High Caste Indian Convert. Irene Petrie: From Kensington to Kashmir, &c.

The pamphlets (price 1d. and 3d.) and all particulars may be obtained from the Hon. Librarian, C.M.S. Library, Bracken Lodge, Hampstead, N.W.

#### CONVERSAZIONE FOR HOSPITAL NURSES.

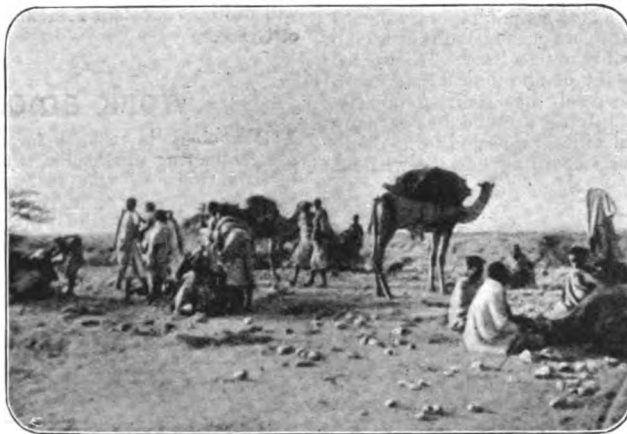
THE Medical Mission Auxiliary are arranging to hold, on Wednesday, March 25th, a *Conversazione* for Nurses at the Church Missionary

House, Salisbury Square, E.C. The invitations are being sent principally to those in the large hospitals of London. In order that all who wish may have an opportunity of attending, the programme is being divided into three sections, so that relays of nurses from the same hospital can be present. It is as follows:—The first section will be from 2.30 to 4.30, the second from 4.30 to 7, and the last from 7 to 9.30.

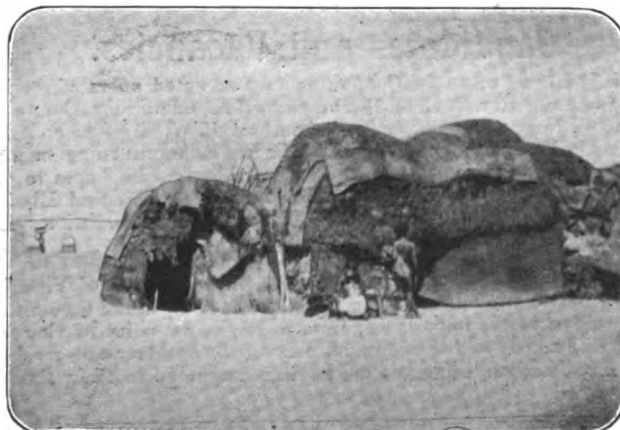
At each section there will be tea, music, exhibition of models of Mission hospitals, native surgical instruments, &c., and a lecture, the three lecturers being H. Martyn Clark, Esq., M.D. (Punjab), Rev. R. Elliott, L.R.C.S.I. (Palestine), and Dr. Emmeline M. Stuart (Persia). Any individual nurse who wishes for an invitation, should she not have received one by March 15th, may apply to Dr. Herbert Lankester, Medical Department, C.M.S., Salisbury Square, E.C. Cards of invitation will be sent to any such, as far as space will permit. We trust that there will be a large attendance, and that the gathering will result in much increased interest in the Medical Mission cause.



THE WELLS AT BURAS, SOMALILAND.



LOADING UP "SHIPS OF THE DESERT," SOMALILAND.



SOMALI DWELLINGS.



AS the gathering of definite missionary information is one of the "gleanings" set before us by our Union, we gladly mention that a course of Missionary Studies upon India is being published in *The Zenana*, the organ of the Zenana Bible & Medical Mission. This course, which began in the January number of that publication, follows the lines laid down in a text-book prepared in America for the use of missionary students there, in connexion with a scheme for study which was warmly taken up last year.

Gleaner 1,595 writes:—

"I think the following account of Penny Trading may encourage some who have never heard of this way of making money. One pennyspent in cotton produced a d'Oyley which sold for two shillings. In the course of two years £8 1s. 6d. has been gained, from which £3 has been deducted for materials, leaving £5 1s. 6d. to divide amongst Missions, also a small balance to continue work."

A Gleaner writes:—

"Many of us have doubtless been grieved at hearing and reading lately of the great need of at least 100 missionaries, so many converts begging for helpers at once. This cry unheeded is an awful responsibility for us. I feel I must give expression to the request that united and earnest prayer may be offered by every Gleaner daily, that this object, so urgent, may be effected. I do think we may claim the promise of fulfilment as being according to the will of God. He will certainly answer us."

Another Gleaner writes:—

"Sixteen months ago a Gleaner managed (at some temporary inconvenience) to save twenty minutes a day from an occupation that was to some extent a self-indulgence and certainly unnecessary. He was led to devote the time so saved to the writing of one appeal daily for a special Missionary Fund. The tangible result has been so far £65 collected, and a great deal of missionary interest aroused among many who have not subscribed to the special object appealed for. Could not some other Gleaners do the same—or something like it—without damage to health or to other work?"

#### New Local Branches of the Gleaners' Union.

Harlesden Parish Church: Sec. Mrs. Workman, Ravensbourne, Harlesden Lane, N.W.  
Harringay, St. Paul's: Sec. Mr. G. H. Minter, 45, Pemberton Road, Harringay, N.  
Cophthorne: Sec. Miss E. Percival, Durban, Cophthorne, Crawley, Sussex.  
Horton, St. James's: Sec. Rev. A. J. Begbie, Horton Rectory, Chipping Sodbury, Glos.  
Kenley: Sec. Mrs. Snell, The Cottage, Kenley, Surrey.  
Lowestoft, Christ Church: Sec. Miss H. Gwyn, 12, North Parade, Lowestoft.  
Swansea, St. Jude's: Sec. Miss M. Rundle, 3, Chaddesley Terrace, Mount Pleasant, Swansea.  
Whitehaven, St. Nicholas: Sec. Mr. F. I. Armstrong, Woodbine Villa, Whitehaven.  
Belfast, St. Nicholas's: Sec. Rev. S. P. Mitchell, 633, Lisburn Road, Belfast.

#### Candidates and Vacancies.

SINCE last we wrote the Committee have accepted offers of service from the Rev. J. E. M. Hannington, B.A., Cambridge, Curate of Jesmond, Newcastle-on-Tyne, and from Dr. P. W. Brigstocke, M.B., London. Mr. Hannington is a son of the late Bishop Hannington, who gave his life for Uganda, to which country his son also hopes to go. Dr. Brigstocke has already had some experience of Medical Mission work in Syria in connexion with the Edinburgh Medical Mission. He sails very shortly for Turkish Arabia.

At a recent meeting of the Committee, Bishop Hoare, of Victoria, shortly before his return to Hong Kong, urged upon the Committee the great strategic importance, from a missionary point of view, of Hong Kong. He said that from all parts of the world requests reached him for Christian Chinese teachers who might go to their fellow-

countrymen who had emigrated to foreign lands, and might there teach them of Christ in their own language, and he added, "We have not one to send." He mentioned this in order to emphasize the great need for strengthening and developing the work of training Native Christians in Hong Kong to become catechists, evangelists, and pastors among their own people. We want at least one more clergyman for this work. May we commend this need to the earnest prayers of our readers, so that Hong Kong may become a strong centre from which the Gospel of Christ may be spread throughout the whole of South China, and also among Chinese in many different parts of the world?

Another University man is urgently needed in Japan, where our brother, the Rev. O. H. Knight, is single-handed at Matsuye. Mr. Knight has had a short experience of missionary work as an independent member of the Rev. B. F. Buxton's party, when the latter was at Matsuye; but now that Mr. Buxton has come home Mr. Knight has joined the C.M.S. staff; and though only in Deacons' Orders, he is now alone in charge of an extensive and important station. Our earnest prayer is that God will raise him up a colleague who has had some experience of ministerial work at home, and who can sail ere long.

A telegram has recently been received from Sierra Leone, telling us of the Home-call of our young brother, Mr. R. Kinahan, in the Yalunka country, about 200 miles inland from Freetown. Mr. Kinahan, who had only been out about eighteen months, had just written about the first convert, when news came of his own death through fever. We ask for prayer that the news of his death may stir the hearts of several to volunteer to take his place. We want at least two men for that Mission, and one of them should be a clergyman.

Women who are qualified teachers, or who as graduates have had some experience in school work, and who are filled with a desire to use this talent in extending the Master's Kingdom, and in training girls into the beauty and usefulness of Christian womanhood, are needed in many different parts of the mission-field, and, at the present time, especially in Egypt, and at Lagos, in West Africa.

Such are some of the many urgent needs which we trust and pray will be met this year. A much longer list could easily be given, but we prefer to single out a few at a time in order that definite prayer may be concentrated upon them, and we trust that many of our readers will unite in constant remembrance of these needs before the Throne of Grace.

D. H. D. W.

#### Work amongst the Young.

NO apology is needed for again referring to the Circle plan of collecting small sums, since such good results have followed the introduction of the system into the Sheffield Sunday-school which was spoken of in the April GLEANER. The figures for all the classes in the girls' school in question for the first six months of 1902 and 1901 respectively are given below:—

	1902.			1901.		
	£	s.	d.	£	s.	d.
Bible-class .....	1	19	6	1	15	8
" .....	2	8	2	0	15	0
" .....	3	8	4	0	15	3½
Class 1.....	0	15	5	0	2	11½
" 2.....	0	16	9½	0	4	8
" 3.....	0	5	3	0	3	2
" 4.....	0	10	1	0	3	9
" 5.....	0	10	2	0	3	10
" 6.....	0	12	9½	0	3	1
" 7.....	0	10	7½	0	4	10
" 8.....	0	9	11½	0	0	9½
" 9.....	0	14	0½	0	1	0
" 10.....	0	15	2	0	0	9½
" 11.....	0	3	9½	0	1	5½
" 12.....	0	7	3½	0	1	3
" 13.....	0	7	1	0	3	9½
" 14.....	0	2	9½	0	1	3½
" 15.....	0	5	6	0	1	9½
" 16.....	0	15	2	0	5	10½
" 17.....	0	3	9½	0	0	9
" 18.....	0	8	1	0	0	8
" 19.....	0	7	11	—	—	—
" 20.....	0	3	7	—	—	—
" 21.....	0	8	9½	0	3	1½
" 22.....	0	3	7	0	4	3½
Total .....	£17	13	8	£5	19	1½

There can be no doubt that some of the advance is due to the interest which was aroused by the remarkable Missionary Loan Exhibition which took place in Sheffield last autumn, but at the same time it is

evident that the greater part of it may be attributed to the adoption of the Circle plan, for during the same period the private boxes of the scholars advanced from £3 5s. 5d. to £4 12s. 1d.—a noteworthy improvement, but not nearly so great in proportion as that in connexion with the boxes which were affected by the new system. It may fairly be hoped now that a definite instance of the success of the scheme in connexion with the Church of England has been furnished, that many superintendents of Sunday-schools and also of Gleaners' Unions will apply to the Lay Secretary at the Church Missionary House for the papers which are required for the working of the plan.

The members of the Blackburn Central Junior Association have every cause to feel encouraged by the result of their Sale of Work which was held in June. A sum of over £40 was realized, and something like £33 balance remained after defraying all expenses.

The Junior Association at Fosbury, in Wiltshire, have lately held their twenty-first anniversary. The total amount raised last year by the children was £7 10s. 3d. There are many of these old Associations which are doing most valuable work.



The office of Vice-President of the Society has been accepted by the Bishop-designate of Auckland (Dr. Neligan) and the Bishop-designate of Nagpur (Dr. Eyre Chatterton).

As we go to press we hear with much regret of the death of the Very Rev. David Howell, Dean of St. David's, and a Vice-President of the Society. He was a warm supporter and a constant advocate in the Society's behalf.

The Rev. G. C. Williamson, Hon. Association Secretary for Birmingham, has resigned that office on his appointment to the living of St. Simon's, West Kensington.

On Dec. 16th, 1902, the Committee received the Rev. R. Hack and Miss G. L. West, of the United Provinces Mission, Miss D. C. Joynt, of the Mid China Mission, and Miss A. Roberts, of the Japan Mission, recently returned from their respective spheres of labour. On the same day the Bishop-designate of Nagpur, Dr. Eyre Chatterton, was present. Having been welcomed by the Chairman (Mr. Sydney Gedge), Dr. Chatterton addressed the Committee, and at the conclusion of his remarks Bishop Hoare, of Victoria, Hong Kong, offered prayer.

At St. Bride's Church, Fleet Street, on Jan. 6th, 1903, the members of the Committee and their friends met for the Annual New Year's Service of Holy Communion. The Rev. Prebendary Fox officiated, assisted by the Rev. B. Baring-Gould and the Rev. G. B. Durrant, and the Rev. Canon McCormick gave the address, basing his thoughts on Acts xiii. 2.

The first meeting for the year of the Committee of Correspondence was held immediately after the above-mentioned service, at which the following missionaries were taken leave of:—The Rev. and Mrs. W. Latham, for Western India; the Rev. and Mrs. J. M. Challis, for the United Provinces; the Rev. and Mrs. T. Kember and the Rev. A. N. MacTier, for South India; Dr. P. W. Brigstocke, for Turkish Arabia; Miss L. Hollis, for South China; Dr. and Mrs. B. van Someren Taylor, the Rev. and Mrs. W. S. Pakenham-Walsh, Dr. Mabel Hanington, and Dr. F. Sanger, for Fuh-Kien; the Rev. W. E. Godson, for Mid China; and the Rev. and Mrs. A. B. Hutchinson, Miss A. M. Tapson, and Miss A. C. Tennent, for Japan. The Rev. Prebendary Fox gave a helpful devotional address, and the missionaries were commended in prayer to God by the Rev. J. Barton. Bishop Hoare was also present and spoke.

The members of the London Clergy Union listened with much interest to an address from the Rev. L. Lloyd, Secretary of the Fuh-Kien Mission, at their monthly meeting on Dec. 15th, 1902.

The London Lay Workers' Union considered the subject of the "Finances and the Financial Position of the C.M.S." at their monthly meeting on Dec. 9th, Mr. W. Cash, F.C.A., reading a paper thereon. Mr. Cash based his paper on the published figures in the Society's Annual Report. Assisted by a printed statement which he had prepared and had printed, copies of which were placed in the hands of those

present, his remarks were followed with considerable interest. The Rev. J. E. Padfield, Metropolitan Association Secretary, also spoke.

The Rev. Dr. Richards, of Travancore, addressed the monthly meeting of the Ladies' C.M. Union for London on Dec. 18th, taking as his subject "District and Station Work in Travancore." At the Annual New Year's Prayer-meeting, held on Jan. 1st, 1903, Mrs. F. S. Webster gave a devotional address.

Sales of Work have been held as follows:—Bishop's Stortford, Dec. 5th, £35; Bournemouth, Dec. 4th and 5th, £291; Burton, Dec. 12th, £38; Bury St. Edmunds, Dec. 4th; Colchester, Dec. 9th, £139; Dorking, St. Paul's, Dec. 10th; Eastbourne Ladies' and Junior Associations; Exeter (Miss E. P. Leakey), Dec. 3rd, £31; Great Yarmouth G.U., Dec. 11th; Harrogate, St. Mary's, Dec. 17th and 18th; Hoddesdon, Dec. 4th and 5th; Hurstpierpoint, £58; Leamington, Dec. 4th, £292; Lee, Kent, Dec. 3rd and 4th; Leeds, St. George's; Long Bredy (Dorset), Dec. 12th, £12; Lymington (Hants), G.U. Stall, Dec. 10th, £7; Richmond (Surrey), Dec. 18th and 19th; St. Leonard's, Dec. 2nd and 3rd, £192; Stourbridge, Dec. 10th, £21; Sudbury Junior Association, Dec. 3rd, £24; Torquay, Dec. 9th and 10th, £278; Wandsworth, Dec. 9th—11th, £50; West Dalwich, Emmanuel, G.U., £37; Weston-super-Mare, Christ Church; Wickwar, Dec. 5th, £38; Wrexham, Dec. 9th, &c., &c.

## Publication Notes.

**P**REACHERS and Speakers for the Missionary Cause are constantly appealing to us for "Anecdotes" to use as illustrations in their Sermons and Addresses. The large Annual Report (price 2s.), with its Topical Index, is a mine of information in this respect, but is not always available. For the purpose of helping friends in this way, a selection has been made of **Sayings and Doings of Native Christians and others in the C.M.S. Mission-Field**, and published in pamphlet form. Price one penny (1½d., post free). Lecturers, Speakers, and S.S. Teachers will find this pamphlet most useful.

The C.M.S. has a large variety of free papers, some explanatory of the Society and its work, others giving missionary information (Facts, &c., &c.), and others again of a devotional and hortatory character, advocating the Missionary Cause from various points of view. A complete list will be sent free on application to the Lay Secretary.

Two exceptionally good booklets have been added to the list. One is, **This concerns You**, an illustrated booklet, printed in red and black, containing pointed questions and diagrams which appeal to the heart and conscience of the reader. It is very suitable for use when visiting or travelling; it can also be used for enclosing in envelopes (small court size). Copies are supplied free in small numbers.

The other is entitled **In Touch, or A Chat about the Monthly Magazines of the C.M.S.** There is a strong feeling amongst many Workers that large numbers of the Magazines that are purchased are never read, with the result that many of those who take the Magazines are not really "in touch" with the Work of the Society. This booklet is an appeal for more reading, searching, and prayer. Copies are supplied free in small numbers.

A new **Sunday-school Lesson** (No. 16) is now ready. It is entitled "Willing Gifts," by Lily Sandford. Free of charge to C.M.S. Workers and Schools supporting the Society.

The Medical Mission Auxiliary of the C.M.S. has published a pocket almanack of its own for 1903. It consists of the S.P.C.K. Churchman's Almanack, with special cover containing information about C.M.S. Medical Mission Work. Price one penny, post free.

A lady friend has presented the Society with a new Missionary Game, ready for publication, entitled **Missionary Night Lights, or Mission Stations in the Holy Land**. The whole of the proceeds will be given to the Society's General Fund. The Game can be obtained from the Publishing Department, Salisbury Square, or from the Special Dépôts at Bristol, Clifton, Newcastle-on-Tyne, Nottingham, and Reading; also in Ireland, at the Dublin Office. In cardboard box, price 1s. 6d. net (if by post, 3d. extra).

The following additional books, published by outside firms, have been added to the stock kept by the Publishing Department at Salisbury Square:—

*Is there anything in it?* A pamphlet by Gilbert McIntosh, author of "The Chinese Crisis and Christian Missionaries." Price 3d. net (4d. post free).

*The Light of the Morning.* By Mary E. Darley. (C.E.Z.M.S. Price 2s. 6d.) Supplied to friends for 2s. 3d., post free.

The *C.M. Gleaner* may be ordered through local booksellers, or local C.M.S. Dépôts, or direct from the C.M. House, Salisbury Square. **Price One Penny** (1½d., post free). Annual subscriptions, including postage:—One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s. **A Special Edition on thick art Paper** can also be obtained, price 2d. (3d., post free), or 3s. per annum, post free.



"Jesus sat over against the Treasury."—St. Mark xii. 41.

#### The Adverse Balance.

THE contributions towards extinguishing this balance have at the time of going to press reached £15,316, leaving £12,286 still required. All the five hundreds asked for in the appeal have been contributed or promised. We would fain hope that in like manner the other sums asked for will soon come in.

A lady friend writes:—"I have read the appeals of the C.M.S. lately for money to remove 'the financial cloud,' as it is called in this month's Letter to Leaders, and of the desire that the deficit should be made up before Christmas. I feel therefore constrained to send the enclosed cheque for £100, though I fear it may seem only as a drop in the bucket. I earnestly hope that this financial anxiety may speedily be removed from the hearts of those who have the burden of the funds laid upon them."

A lady missionary with £30 writes:—"God has blessed me in every way since I have been out here (India) for His work, so as a thank-offering I send this now."

Two more tens have been received towards meeting the challenge of a friend for raising £200, making the amount actually raised £250.

#### "Helping Together by Prayer."

The following from the Vicar of St. Matthew's, Croydon, shows not only the usefulness of a judicious distribution of C.M.S. publications, but also what can be done by painstaking work and earnest prayer. It is indeed an example worthy of record and imitation:—

"After your kind grant of literature, diagrams, &c., I think I ought to let you know that the whole was distributed in the homes of our people and in the church, except the few pamphlets I asked the vergers to return to you. The result (in answer to much prayer) is that the C.M.S. collections in our church have reached £400 ls. 9d., only surpassed at the Centenary, when the total of the day was £508. This £400 ls. 9d. is an advance of £156 on last year. I only write this to show that the liberal use of literature was not a waste of material when followed up with prayer."

#### Missionaries as Givers.

The missionary staff is well to the front again in the matter of giving. Amongst the contributions coming from this source, we may mention that the staff in one Mission have started a fund for the support of a missionary in some other Mission than their own. The Mission churches in another Mission have had special collections towards reducing the Adverse Balance, resulting in a considerable sum; and amongst personal gifts, one missionary has generously contributed a whole year's stipend.

#### A Lads' Club.

The Hon. Sec. of a Lads' Club has forwarded £32 10s. from the members towards the support of a former member, now a C.M.S. missionary. Another former member of the club has been accepted for training. The Hon. Sec. writes:—"It may interest you to know that the lads have got 550 shares at 1d. a share taken up. They collect it each week among one another and their friends. They have a committee of their own, and being all keen Christian lads need very little supervision."

#### A Widow's Mite.

An old lady, a widow of humble circumstances and perfectly blind, who lives in a very poor parish, employs her spare moments in knitting stockings for her neighbours, they providing the wool. For this she will take no payment, but she asks all for whom she works to put something in her missionary-box. Truly may it be said of her, "She hath done what she could."

#### "A Good Foundation."

A friend writes:—

"I have a small class of poor women in a poor district connected with a church which they help to support as much as they can. I hesitated for a long time to try and interest them in Missions, but at last decided to take *Awake!* for them, thinking they could pray if once interested. After a while they wanted to pay for the Magazine, but instead I took them a missionary-box, telling them to put their halfpennies into that if they felt inclined. There are only twelve of them, and enclosed £1 9s. 1d. is the result of that box. I consider the 4s. 6d. to have been well invested. Beyond taking the Magazines for them I have given them no help; it is all their own giving."

#### "In all Labour there is Profit."

A friend sending £30, the result of a Christmas Sale of Work, writes:—"I should like to tell you how much I have been gratified by the interest and industry of seventeen young schoolgirls who had a stall of their own, at which they realized £12 13s. 5½d., many of them being quite young."

#### Contributions for Special Objects.

Contributions are invited towards the following grants of Committee:—

- For rebuilding Srivilliputtur High School, £366.
- .. native agents at Aurungabad, £21.
- .. drugs for Masaba, Mityana, Kwalli, and Bugoma, £35.
- .. erection of Mission buildings on Blackfoot Reserve, £50.
- .. lightning conductors for Mission-houses, Uganda, £50.
- .. erection of a Mission-house at Entebbe, £100.
- .. erection of house at Butiti, £55.
- .. catechist at Old Cairo, £96.

The following anonymous contributions are thankfully acknowledged:—

- Miss W., 5s.; N. T., for West Africa, 5s.; Friend in the United States, 10s.; Miss M. E. M., missionary-box, £15; Messrs. L. and W., missionary-box, 8s.; Profits of *Acorn Magazine*, 2s. 6d.; Sheet, near Petersfield, missionary-box, £1 0s. 6d.; Lover of the C.M.S., 5s.; C. H. N., 14s. 8d.; Welcome Institute Sunday-school, New Cross, 7s. 4d.; L. M. F., £1; Widow's Mite, 6d.; Five Gleaners and their Father, in loving memory of a beloved mother's birthday, 15s.; Mrs. P., 5s.; Gl. 62,171, 10s.; T. C. B. J., 3s.; A Working Woman, £1; C.M.S. Missionaries of the United Provinces, India, Mission, for support of their own missionary, £100; S. S., £1 17s. 2d.; A Boy of Nine, 1s. 6d.; E. E. R., £1; Small Christmas Offering, 2s. 6d.; Gleaner, Christmas gift, 10s.; Thankoffering, 2s.; Christmas Offering, 2s. 6d.; G. G., Ireland, Christmas gift, £10; Gleaner, 2s. 2d.; Miss W., 2s. 6d.; Gl. 75,225, gratitude to the Giver of all good gifts, £1 10s.; Y.W.C.A. Park Mission and Home, 5s.; Class of Poor Women, £1 9s. 1d.; Profit on Parish Magazine, £10; Gl. 26,796, 7s.; Miss C. S. B., missionary-box, 8s. 3d.; J. S., 5s.; In Memory of one of St. Luke's, Liverpool Gleaners, £1; Working Party Profits, £1 6s. 6d.; W. B. D., 10s.; H. O., 5s.; Anonymous, 2s. 6d.; Torquay, £10; Anonymous, £1 1s. 2d.; Anonymous, 2s.; E. A. L. M., Christmas offering, £2 10s.; S. S., 7s. 6d.; F. M. B., New Year's offering, £1; Mrs. C., thankoffering, 10s.; Mrs. M. A. E., New Year's gift, £1 1s.; St. Jude's, Home Hill, Gleaner, for O.O.M., £1; D. F., 8s. 6d.; For the Love of Jesus, from one who has entered into his glory, 10s.; E. M. N., missionary-box, £13 12s. 10d.; Poor Gleaner, 6d.; Miss L. N. P., 5s.; Christmas Sale of Work, Wincanton, £30; E. P., 1d. a week for past year, 4s. 2d.; A. K., Zenana, 6s. 6d.; S. B. C., 2s. 6d.; Anonymous, £1; Gl. 983 and Family, missionary-box, six months, £2 10s.; E. W., 4s.; Arthur and Bertha, in memory of Arthur Ashfield Pileon, for Trinity College, Kandy, £1 1s.; Provo and Constance, for Srinagar, £1 1s.
- Sales of jewellery, &c.*—Mr. and Mrs. H. V. (diamond brooch), £52 10s.; Gleaner, Formby (currants and plants from garden), 5s.; Mrs. W. (bag muff), 10s. 6d.; Anonymous (Japanese teapot), 1s. 6d.

*Towards the adverse balance and increasing expenditure.*—J. P. W., 10s.; M. M. M., £5; M. J. L., £5; Missionary on Furlough, £3 2s.; Gl. 85,430, £10; Anonymous, £1; W. W. M., £10; Gl. 106,933, 1s.; E. B. S., a small drop in the ocean, 2s. 6d.; S. E. M., £1; C. E. F., £30; G.U. Meeting, Holy Trinity, Tulsa Hill Branch, 16s. 6d.; Gleaner's Self-denying Gift, 5s. 4d.; Two Sisters, in lieu of winter gloves, 7s. 6d.; Gl. 8,761, £10; Miss M. A. A., 6s.; Friend, 1s. 8d.; Gleaners 14,224 and 87,966, £1; Yoruba Mission Churches' Collection on Easter Day, £64 5s. 2d.; Mrs. W., £100; Gl. 69,373, £10; Miss R., £1; G. T. M., returned travelling expenses, £1; Two Gleaners, Christmas gift, £2; B. H., £5; Christmas Thankoffering from Lurgan, £1; M. B., £1; Gl. 43,574, thankoffering, 5s.; Friend and Gleaner, £1; Part of Thankoffering, 3s.; Wimbeldon Gleaner 83,437, 25; Candidate in Waiting, in lieu of Christmas presents, 8s. 6d.; Totland Bay Gleaners, 5s. 6d.; Bedford, £1; Gl. 95,919, thankoffering for many mercies, £1; A. M. U. C., £1 10s.; Thankoffering, £1 10s.; Paignton Gleaner, £1 10s.; L. B. B., 3s.; New Year's Gift, £2; M. M., thankoffering, 7s. 6d.; St. Mary's Episcopal Chapel, Reading, G.U. Branch, £2 5s. 6d.; Miss D., 3s.; Two Gleaners, St. Luke's, Hampstead, 4s.; Gl. 124,669, thankoffering, 2s.; Gl. 121,088, thankoffering, 1s.; St. Paul's, Greenwich, G.U., 14s.; Monmouth Gleaners' Branch, £10; K. M. F., 6s.; Gl. 28,268, profit on sock knitted, 4s.; Gl. 496, 25s.; H. F., thank-offering for mercies received during 1902, 10s. 6d.; K. S. M. and friends, 10s.

*A penny a day for a month towards adverse balance.*—Rev. G. Y., Mrs. Y., and Miss Y., 7s. 6d.; Gl. 9,865, 2s. 7d.; Gl. 66,315 (4d. a day), 10s.; Gl. 66,316, 3s.; Gl. 125,221 (November), 2s. 6d.; C. V. (gold chain), £1; "My birthday money," 2s. 7d.; Gl. 47,580, 2s. 6d.; Gl. 53,712, 2s. 6d.; Gl. 125,222 (Nov.), 2s. 6d.; Gl. 6,401 (two months), 5s.; Gleaner, Clacton-on-Sea, 2s. 6d.; Gl. 92,477 (additional), 4s. 6d.; Three Gleaners, 7s. 6d.

#### Foreign Postage Stamps.

Packets of Foreign, Colonial, &c., postage stamps are gratefully acknowledged from the following friends:—

Mrs. G. A. F. Houchen, Miss L. Pretty, H. S. J., Rev. W. Watkins Edwards, Rev. A. B. Fisher, A. C. Davis, E. S. H., Gl. 106,652, Lady Bailie, Miss C. Young, Mrs. Moffat, Miss G. M. Dodson, Gl. 114,538, Mrs. Meers, Miss Ethel Sargeant, Torquay, Miss A. C. Stephens, Miss E. Ludlow-Bruges, Miss C. F. Wingfield-Digby, Miss S. Clapton, Mrs. Lillie, Mrs. Herbert, J. E. P., Miss Ledwith, Miss F. A. Lyall, T. F. Evans, Miss K. Sansom, C. Maywood, Miss Logan, Gl. 60,456, Rev. C. H. Stileman, Miss Johnson, Mr. C. Strong, Poor Gleaner, M. B. Brasier, H. A. Probert, Miss M. Bell, and four packets from anonymous friends.

Gifts of stamps (good kinds especially asked for) should be sent to the Lay Secretary, C.M. House, Salisbury Square; but communications referring to the purchase of stamps should be addressed to the Rev. A. W. Robinson, St. James's Vicarage, West Derby, Liverpool.

#### Articles for Sale.

Amongst others, the following are for sale at the C.M. House, Salisbury Square. The Lay Secretary will gladly afford all information on application:—

Mounted horns from India for ornamenting halls or rooms, from 15s. to £1 10s. each pair. Embroideries, books (*India and its Native Princes*, illustrated, 7s. 6d.; *Egypt, Painted and Described* by E. Talbot Kelly, 10s.), curries, lace, water-colour drawings, the latter from 5s. each. Oil-colour box (dotted), 21s. 5s. Sacred Song, "The Coming Glory," 1s. 6d. each. Nocturne for piano-forte, 1s. 6d. each. Autographs; silver mufflers, from 10s.; silver match-box, silver pencil-case; ermine muff, £2; long black fur box; autoharp; boxes of mounted Indian butterflies, £1 each; diamond ring, £35, &c., &c.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.



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*Advertisements, &c., for next month must be sent before Feb. 9th.*

**IRISH LINEN TOWELS**, hemmed, 9s. 6d.; fringed, 7s. 6d.; hemstitched, 13s. per dozen. Double damask tablecloths, all sizes, damaged, from 10s. 6d.; perfect, from 15s. 6d. Serviettes to match, or odds, from 13s. Rose, Shamrock, and Thistle, 2 by 2, 14s. 6d. 2 by 3, 18s. Serviettes, 14s. Handkerchiefs, hemstitched or plain, 4s., 4s. 9d., and upwards. Embroidered letters from 4d. each.—Samples on approval from "Gleaner," 33, Railway Street, Lisburn, Ireland.

**A LADY** wishes to recommend a Clergyman's family where her son, engaged in London, has lived for nearly four years.—F. D., c/o Smith's Bookstall, Beckenham Junction.

**MARGATE**.—1, Endcliffe Gardens, Cliftonville. Select Private Boarding House, replete with every comfort. Good summer or winter residence; facing due west; large sunny verandah; splendid sea views; excellent cuisine; sanitation perfect. Telegrams: "Stoddart, Margate."—The Misses Stoddart.

**SERMON WANTED**.—A Prize of One Guinea will be given for the best Sermon in aid of C.M.S. The Sermon must be up-to-date, clearly written in paragraphs, on one side of paper only. It should not exceed twenty pages, and should take twenty-five minutes to deliver. It should deal with modern objections against Foreign Missions, and show the immense blessings, civil, political, commercial, physical, moral, and spiritual, resulting from them, concluding with a fervent appeal. Text—Ps. xcvi. 10 (*Prayer-Book Version*). Sermons must be sent in by Easter. The Sermon gaining the prize to be the property of the prize-giver, and to be published and sold in aid of the Society. Sermons to be sent to The Vicar, Chudleigh, South Devon.

**FOREIGN AND COLONIAL POSTAGE STAMPS**.—The Lay Secretary, C.M.S., Salisbury Square, E.C., will thankfully receive any gifts of used Stamps. Old Colonial Stamps prior to 1870, and old collections containing various sorts, are especially requested; also rare Foreign and English kinds.

**Forthcoming C.M.S. Sales of Work.**

Hardingham. Mrs. Isaacson, Hardingham Rectory, Attleboro'. Feb. 10th.  
Greenwich. St. Peter's. Mrs. E. L. Connor, 16, Brand Street, Greenwich.  
March 6th.

## MISSIONARY LEAVES ASSOCIATION.

President:—BISHOP ROYSTON. Treasurer:—F. A. BEVAN, Esq.  
Chairman of Committee:—REV. R. B. RANSFORD.

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## Church Missionary Gleaner

MARCH 2, 1903.

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## Editorial Notes.

THE one hundredth year of the British and Foreign Bible Society commences this month. On March 7th, 1804, it was founded, and one of its three first Secretaries was Josiah Pratt, who two years before had succeeded Thomas Scott as Secretary of the C.M.S. It is a significant indication of the very great smallness of that "day of small things" that the one Secretary of the C.M.S. should, without resigning his office, have felt able to undertake in addition an important share in the work of the British and Foreign Bible Society. And it was an important share that Pratt assumed, for though he held office for only a few weeks, he drew up the constitution of the new Society. The union of the two Societies was indeed, and is still, very intimate. Many of its leading promoters, Wilberforce, Grant, and others, had also taken a conspicuous part in the formation of the C.M.S. five years before; and throughout the hundred years the committees of the two Societies have had a number of their most active and influential members in common.

But the fellowship has, if possible, been even closer in the actual work than in its administration. The list of C.M.S. missionaries whose translations of the Word of God the Bible Society has printed and published would be a very long one indeed. Certainly the hundred years have proved the blessedness of co-operation in the sacred cause of giving the Scriptures of Divine truth to the nations of the world. As the Committee's minute of congratulation to the Bible Society on the approach of its centenary year, passed on Feb. 10th, remarked:—

"No work for Christ has been more fruitful in the world than the translation of the Bible into many languages, and the wide circulation of copies among various kindred, nations, and peoples. The written Word has penetrated where the living agent could not enter. It has again and again, as containing the Gospel message, proved to be the power of God unto salvation to the believer even without human intervention. And while scholars and theologians have been disputing over questions touching the date and authorship and structure of its various books on its human side, it has been demonstrating the reality of its Divine side by its actual effects upon the minds and hearts and lives of multitudes of all nations. The subtle Brahman, the bigoted Mohammedan, the quick-witted Japanese, the ignorant Negro or Santal or Eskimo, the savage Maori or Hydah, have found the law of the Lord perfect, converting the soul, the testimony of the Lord sure, making wise the simple."

The season of spring brings with it to the parochial clergy the performance of one of their most responsible, most delicate, and most fruitful duties—preparation for confirmation. As we write, hundreds of confirmation classes are being held all over Great Britain. The last edition of the *Church of England Official Year Book* presents us with some noteworthy figures in this connexion. During the ten years 1891—1900 no fewer than 2,164,137 candidates were confirmed in our English and Welsh dioceses alone; and in 1901, in the same area, upwards of 90,000 men and 129,000 women received the sacred rite. Surely fervent prayer should ascend from the heart of every member of our Church at this season on behalf of those who "prepare" and those who are being "prepared"! Do we realize that if only *one per cent.* of our confirmation

candidates were to receive God's call to a foreign missionary life-work, the Church would be able to place in the field annually a reinforcement of some 900 men and 1,290 women? That is nearly as many European male missionaries as are at present engaged by our Society, and three times as many European single female workers.

The Church of England in the Dominion of Canada has lately taken a very important step for the promotion of missionary interest and missionary work. At the Triennial General Synod, which met at Montreal last September, a new Society was called into being, to be known as the Missionary Society of the Church of England in Canada, to supersede the old Domestic and Foreign Missions of the same Church, and a zealous missionary-hearted clergyman, the Rev. L. Norman Tucker, Rector of Christ Church, Vancouver, has been appointed Secretary. Our friends of the Canadian C.M.S. manifested the deepest interest in and sympathy with this development. The old Domestic and Foreign Missions had recognized their work to a certain extent, but they entertained the hope that the new Society would do so in a greater degree, and they have proved right. The official magazine of that society—the *New Era*—is before us, and on its cover we notice the name of the Rev. F. H. Du Vernet (Editorial Secretary of the Canadian C.M.S.) as one of the associated editors, while several pages are devoted to the work of the Canadian C.M.S. missionaries in Japan and China, Palestine and Persia, East Africa and South America. In fact the Canadian C.M.S. is taken into the closest and most honourable partnership, while it remains as free as before to develop on its own lines. The executive committee's words in this respect could not be more definite or more cordial: "In prosecuting its own work with vigour by means of its own machinery and its own methods the Canadian C.M.S. will be acting in harmony with the Missionary Society of the Church of England in Canada, and will be effectually co-operating in its missionary work." We heartily wish God's blessing on this promising effort to elicit a generous and worthy response from the Canadian Church to the claims of the unevangelized in their own dominion and throughout the world.

The C.M. Associations in Australia and New Zealand have several times urged the Committee to send out another Deputation, and as it is now eleven years since Mr. Eugene Stock and Mr. Stewart went to assist in forming their constitution and starting branches, it is doubtless high time that they should be visited again by some representative or representatives of the Parent Committee. Plans are under consideration as we go to press which may issue in their wish being gratified. The retrospect of the past ten years affords many grounds for thankfulness and for encouragement. How many of our home Associations can say, as can that of Christ Church, New Zealand, that nine of its members, including one of its secretaries, have gone forth to engage in missionary work during that brief period? No fewer than sixty-three well-equipped workers have been added to the Society's Missions, and these have been supported by the Colonial friends who sent them out.

We learn with thankfulness, just as this number goes to press, that permission has been given by Lord Cromer and the Sirdar for the Society to open Mission schools at Khartoum, and to receive into them Mohammedan children, on the understanding that should their parents object to their being present at prayers and Bible instruction their wishes shall be respected. We can only thank our prayer-hearing God for this opening so long waited for. It is the more encouraging to us as it comes so soon after the remarks of Lord Cromer at Khartoum to the effect that "the time is still distant when Mission work can be permitted among the Moslems." We presume that he must have been speaking then of more openly aggressive work.

## Our Visit to Palestine.

[At our request the Rev. F. Baylis has kindly written a sketch of his recent visit, accompanied by the Rev. C. T. Wilson, to C.M.S. Mission stations in the Holy Land.—Ed.]

THE news that there was cholera in Palestine only became public just after we left England. We therefore had been nearly a fortnight on our way, and were within a couple of days of landing at Beyruth when the news reached us on board ship at one of our ports of call. We learnt that Miss Gollock had not been able to get into Palestine from Beyruth, and on the very day we landed there she decided to give up her visit to Palestine and went on to Egypt.

We two men could attempt ways of reaching Palestine which were not reasonably open to ladies. We decided to try an overland route, going by rail to Damascus, thence by rail southwards as far as the Hauran railway runs, that is about as far south as the Sea of Galilee, and to ride on thence to see our East Jordan station of Salt, and to get into Western Palestine over the Jordan somewhere.

The ladies left at Beyruth had some time to wait. One making for Galilee did get a boat and reached her station fairly soon. The others were less fortunate. Six weeks later two of them at last arrived in Jerusalem, but only after having had to submit to some of the miseries, which are often aggravated by very real risks of illness, in the quarantine camp between Jaffa and Jerusalem.

It would be tempting to tell of all the keenly interesting experiences of our trip, through the lovely scenery of the hills beyond Jordan, across the Jordan Valley, not "far from the city Adam," up to the heart of Western Palestine at Nablus, and thence south to Jerusalem. But the one thing that ought to be said to readers of the *GLEANER* about it all is that every day we saw signs of God's good hand upon us. We were repeatedly convinced that special protection and guidance were lovingly vouchsafed to us; and we did not fail to recognize the answer therein to many faithful prayers that we knew were being offered up for us at home.

The whole country in which we moved is cut up into three large pieces, each under a separate authority, a *Wali*, at Beyruth, Damascus, and Jerusalem respectively. Beyruth takes Northern Palestine down to and including Nablus and its district. Jerusalem takes Southern Palestine, and Damascus all that lies east of Jordan. Each of these districts made its own quarantine plans, closing its roads when it pleased against the other districts, and often shutting in with a cordon of soldiers one or more parts of its own area if they were infected. Daily, therefore, we had the uncertainty whether we might not strike some trap; getting in to an infected part, and not being allowed out. The anticipation of the spread of the disease and of consequent blockades was manifest everywhere; almost every native traveller we met asked our experiences of quarantine where we had come from. On the east of Jordan we found no difficulty, and saw the work at El Husn, Kefrenji, and Salt unhindered, though at Salt the day-schools had been closed by Government order for fear of the sickness. From Salt we turned our faces westward. We had news that we could get across to Nablus and thence to Jerusalem. It was a cause for regret that we dared not go about in Galilee, but day by day rumours came of cases at this or that town, and we felt that if we got to Nazareth, or Haifa, or Acre, and were shut up there, perhaps for weeks, it would

be a grievous loss of time, and it was safer to go toward Jerusalem, where our special duties lay. The four weeks' unhindered work at Jerusalem enabled us to get through the business discussions about the Native Church work, for which we specially went out; and we trust that, under God's blessing, permanent benefit to the Mission may result from the visit. We saw the stations and some out-stations in the Jerusalem district, but found the boarding-schools empty. We were also able to meet the lady missionaries of the Jerusalem district in conference before we went down to Jaffa on Dec. 17th. In Jaffa the schools were closed, but we were interested to find special services and prayer-meetings going on which had been remarkably well attended when the sickness was at its worst. By reason of a long-lasting storm, which prevented boats calling for us, we had an unexpectedly long stay in Jaffa, and were glad after some difficulties to be able to visit the missionaries at Ramleh. Gaza we could not get to. It was not till we reached Jaffa that we were in any place where cholera was in any sense in possession, and even there the visitation had almost passed away when we arrived. We could get out of the country from Jaffa with no worse difficulty than doing a few days' quarantine on board ship, and so from first to last we were guided and protected, and though our work was somewhat hindered, we, personally, were hardly so much as inconvenienced by the difficulties that at first seemed so serious.

To merely enumerate the stations and workers visited by us would take more space than can be given to us. On all hands we found a large amount and a great variety of mission enterprise. The larger and more established congregations, with their organized pastoral work, and the tiny communities of Protestants in some of the villages; the important day and boarding-schools in the towns, and the sometimes quaint but always interesting efforts to teach even a few boys and girls in the outlying villages; the promising Medical Mission work; the keen evangelistic spirit of much of the women's work; and the exacting work of the secretariat; these all in turn brought us great encouragement, and gave us not a few problems to work at and pray over. The little army of C.M.S. missionaries, foreign and native alike, manifestly engaged in a very uphill work, are deserving of our warmest sympathy, and claim our steadfast support in prayer. The prevailing impression of the physical aspect of Palestine, at the season of our trip at least, was that of a very stony ground, and in spiritual things it seems to be of a like nature. It was the season of the former rains, and every one was looking for the signs of vegetation on these bare hill-sides. We need to pray for an abundant outpouring of heavenly grace on this desolate land, that a rich harvest may spring therein in God's good time.

We believe that the missionaries' work in the cholera-stricken towns and villages has been truly heroic. We did not see for ourselves what was done in Tiberias and Gaza; but we did see the two ladies connected with Miss Newton's Jaffa Medical Mission, viz., Miss Watson and Miss Kerr, who had faced the horrors at Lydd, with hardly any help for most of the time, in caring for the sick and suffering; whose plight can be gathered from the fact that they knew of 800 deaths in that village of some 7,000 inhabitants; and we saw just the end of the loving labours of Dr. Keith and the rest of Miss Newton's staff at Jaffa, where the sickness, though much less in proportion, was still serious. There can be no doubt that to many people in Palestine this visitation will have brought some fresh light on the love and self-sacrifice of Christians; and we should pray that it may incline their hearts to accept the faith that works by love.

It is difficult to know whether the sickness has at all thoroughly abated yet. Our latest news seems to indicate bad times on the east of Jordan, at Salt and elsewhere, and some cases in the Nablus district. The difficulty of good information is evidenced by the fact that on Jan. 15th Mr. Hall, at Jerusalem, wrote to tell us he feared there was a good deal of cholera in Galilee, but Mr. Manley, living in Nazareth, wrote on the 13th to say that Galilee was practically free. If any readers of the *GLEANER* can from time to time pass on to us *first-hand* news from the different Palestine stations we shall be grateful for the means of giving authentic tidings to anxious friends of missionaries and others. *Less*

authentic and hearsay news we could not, of course, make use of. There is, doubtless, still occasion to plead with God that the dread sickness may not break out badly again this spring, and perhaps among our brethren and sisters in the field none have a greater claim upon our sympathy than those, like some we visited, who are in towns or villages not badly infected, but just so much touched as to make all the people shy of receiving visitors, to close the schools and meetings, and to make it a matter of uncertainty whether any house in the place may not have a hidden case of cholera in it, while yet there is no such acknowledged presence of the disease as to lead to bracing and energetic relief measures. Such a condition of things means ordinary work hindered, and a likelihood of depression very hard to bear unless the sustaining hand of God is comfortingly felt and leaned upon.

## Our Missionary Students' Page.

### THE MID CHINA MISSION.

BY THE REV. W. S. MOULE, of *Cheh-Kiang*.

THE Church Missionary Society has missionaries in six stations in the Mid China Diocese. Three of these stations, Shanghai, Ningpo, and Hang-chow, are ports open to foreign trade. Shanghai can be approached by large steamers, and Ningpo by steamers of light draught. Hang-chow is reached by canal from Shanghai. At Shanghai there is a large European community of 5,000 souls, but at Hang-chow and Ningpo the mercantile community is scarcely represented; there are only British Consuls and the European staff of the Chinese Customs. Shao-hing is a great inland city with no European residents except missionaries. Chuki and T'ai-chow are mountainous districts, where the Government is weak, and there are frequent disturbances amongst the people. The Mission buildings in Chuki city and district were destroyed during the troubles of 1900, but all the other stations escaped without damage. Ningpo, Shao-hing, Hang-chow, and Shanghai are connected by telegraph, but there are no railroads, and communication between the stations is entirely by boat on the canals and rivers, or overland by sedan-chair and walking. At each of these stations, which it must be remembered are centres of great districts, a different dialect is spoken.

These stations are all in the Cheh-Kiang Province of China, except Shanghai, which is in the Kiang-Su Province. Into this province the Society sends its missionaries, men and women, English and Chinese, and shares with many other Christian Churches the great work of evangelizing the teeming population of some 22,000,000 souls. It gives occasional help to the English chaplain at Shanghai, and provides for a weekly English service at Ningpo, but otherwise its energies are entirely devoted to the evangelization of the Chinese.

There are more than 3,000 Chinese Christians on the rolls of our Church in Mid China. Ten native pastorates have been established. Ningpo city has its pastor, and there are three pastors in the Ningpo country districts. Hang-chow city has one pastor. T'ai-chow is divided into three pastorates and Chuki into two. In Shao-hing and Shanghai, and also along the banks of the great T sien-tang river, which flows by Hang-chow, the Christians are still under the pastoral care of the missionaries. The Ningpo pastorates combined to form a Ningpo Native Church Council, which manages its own affairs. The T'ai-chow Christians in the same way have their T'ai-chow Church Council. Hang-chow and Chuki combine in one Council.

Bishop Moule, who has seen the Christians in Mid China increase one-hundredfold since he joined the Mission, has formed a Synod representative of the whole diocese, and not only of those parts where Church Councils are established. This Synod meets every two years, and held its third meeting in December, 1901. Chinese members outnumber Europeans, and the discussions take place in Chinese.

The Chinese Christians have lately started their own Church Missionary Society, and branches have been formed in the various stations. They are employing their own agent, with the Bishop's license, as a missionary to their own countrymen.

The total grant-in-aid from the C.M.S. to the three Church Councils at present stands at £59 18s. This is reduced 5 per cent. every year for T'ai-chow and Hang-chow-Chuki. In Ningpo, for special reasons, the reduction is less. The Christians, like many Christians at home, are not doing all that they might; but they are doing a good deal, and they are learning to do more.

Conferences for the strengthening of Christian life are not infrequently held. But the main efforts are directed towards promoting the reading of the Bible and the habit of prayer and regular attendance upon the means of grace amongst the Christians. In these ways the life and power of the Holy Spirit is usually manifested.

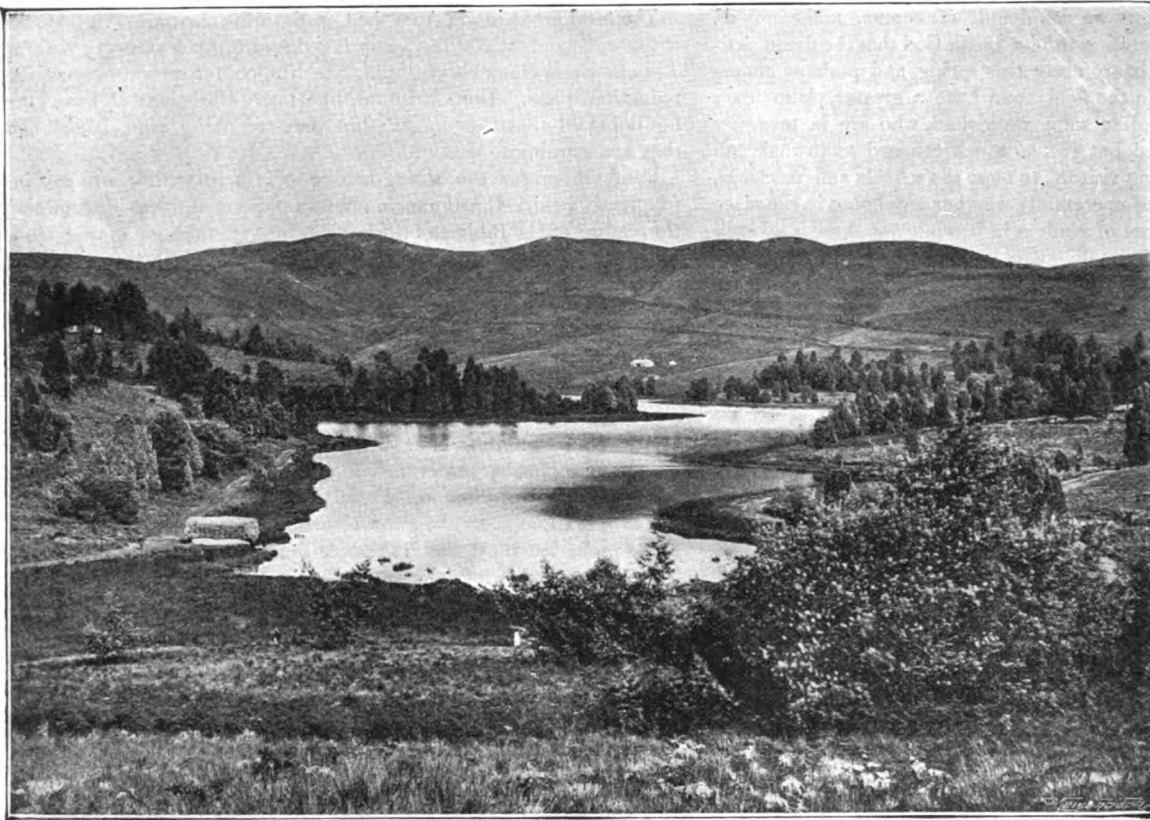
Educational work in Mid China is at present almost entirely undertaken by the Society, and not by the Native Church, though the extent to which this is true varies in the different stations, and everywhere some contribution at least to the support of the schools is expected from the Christians. There is a scheme for training native agents, by which they pass through four stages of training—(1) in elementary schools, from which selected boys are drafted to (2) the boarding-school at Ningpo. From the boarding-school they pass out (3) to be schoolmasters in the elementary schools; and after some years' probation they may volunteer for entrance (4) into the theological class, with a special two years' course in the Training School or College at Ningpo. After this they may become lay missionaries of the C.M.S. From the ranks of these men the Native Church chooses its pastors, as need arises, and presents them to the Bishop for ordination. There are also many day-schools for girls, which do much to spread the Gospel and are a great help to the Christian Church. Two boarding-schools for Christian girls have been established, one at Hang-chow and one at Ningpo. There have been in former years similar schools at T'ai-chow and Chuki, now unhappily discontinued. The Society has a very flourishing school for teaching English at Shanghai, which reaches the wealthier class of Chinese, and has resulted in not a few conversions. A similar school has been started in a promising manner in Hang-chow, and will probably become self-supporting, as the school in Shanghai has been for some time.

The medical work forms a great and important part of the Society's efforts in Mid China. There is a very fine hospital in Hang-chow with 200 beds, and a smaller but very efficient one in Ningpo, with sixty beds. These hospitals every year give relief to thousands of suffering bodies, they bring light to many dark souls, they are practical illustrations of Christianity, and a far-reaching witness to Jesus Christ. Dr. Main receives medical students at Hang-chow, and two men have received medical training at Ningpo. Some of these are working now as medical missionaries to their own countrymen. It is interesting to find amongst the founders of the Chinese Church Missionary Society two medical men engaged in private practice, one educated at the Hang-chow and the other at the Ningpo Hospital.

Work amongst women calls up a variety of agencies to the missionary's mind. In its present aspects it is a new development, and one that is full of promise. There are day-schools and boarding-schools for the girls; there are station-schools or classes for the women, where they receive systematic teaching, and there is constant visitation in town and country. Sewing-classes are held for the poorer heathen women, where they work for an hour for small payment, and at the close hear the Gospel story. In all these ways women seek for women to lead them to Christ.

The Society has one missionary devoted to translational work, who is at present engaged in writing a commentary on the whole Bible, several volumes of which have been published, and the first edition quickly sold. Another missionary is set apart to assist the Society for the diffusion of Christian and general knowledge amongst the Chinese, commonly called the Christian Knowledge Society for China, which has its headquarters in Shanghai.

The Church of Christ, by the blessing of God upon the efforts of C.M.S. and other societies, is established in Mid China. It lives with the Divine Life. It is aggressive on the surrounding Heathenism. Brethren, pray for us.



IN THE HILLS OF SOUTH INDIA: THE LAKE AT KODAIKANAL.

## A Tinnevely Pic-nic.

BY MRS. BREED, SACHIAPURAM.

SOME time ago we learned from some of our native friends at Srivilliputtur that there were several groups of people on our side of the Travancore hills who had never heard the Gospel. They subsisted by gathering honey and the bark of certain trees used for medicines, and bringing them down once a week to a certain tree where merchants met them, giving them in exchange a little cloth and rice. When these merchants heard that some interest was being felt in the people, they told them the white folk would catch and carry them off to kill them; \* the reason being that at present they give very much less than the value of the goods to the poor collectors, and they know they will learn this if we have much to do with them.

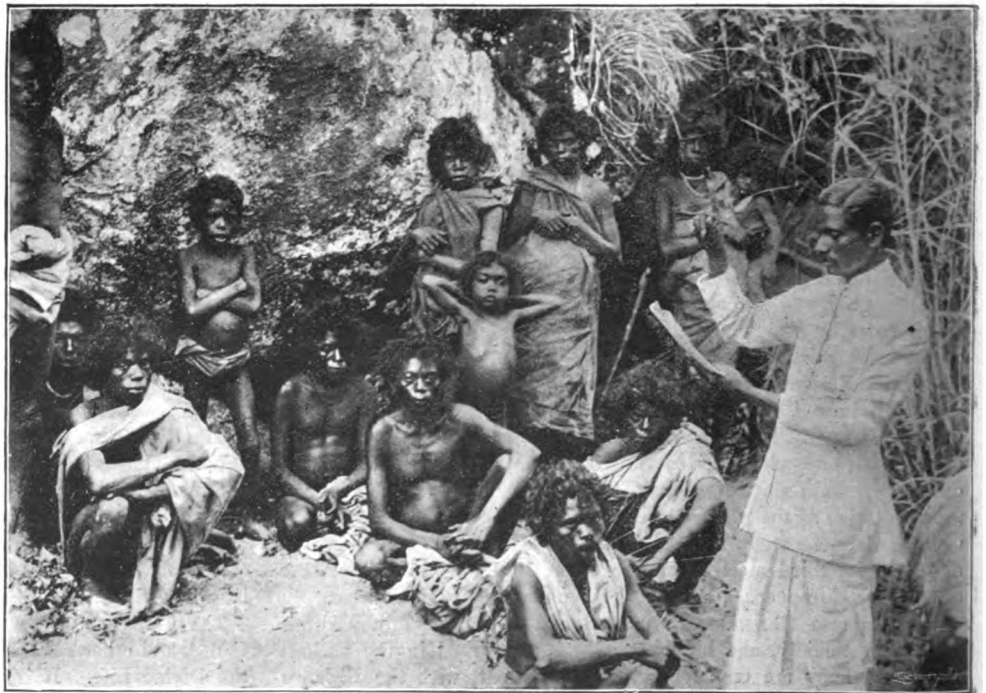
Some three months ago a "Jones Fund" evangelist, called Moses, was appointed to work amongst the people. He has quite gained their confidence, and at last they said they would meet us. So Miss Turner, of the C.E.Z.M.S.,

\* Once the contractor actually set the poor, ignorant Paliaks to kill the evangelist at his next visit. So they were watching for him some days. Providentially he did not appear at the time. When he afterwards visited them, they told him plainly how they had been ready to take his life as instructed by the contractors. Alas! they are too simple to understand who is their benefactor. In many respects they are simply childish, and believe everything told them, true or false, right or wrong. The accompanying photo was taken with great difficulty.

my husband, our little daughter Elsie, and I went to the nearest bungalow on the 21st July for the night. Early next day Moses, with his wife and family, and Mr. Albert, our pastor at Srivilliputtur, went to the agreed place of meeting; but the people were filled with fear, and it took hours of persuasion before even the sight of a big pot of rice and yards of cloth hung up well in view induced them to come down. Then a messenger came to where we were picnicing, about half a mile away, to call us. He took our little fair Elsie in his arms and went on first, telling the poor frightened folk that had we meant to harm them we would not have brought our little

child. They were huddled together like sheep, twenty-five of them in all, ready to run at the least alarm. But they did *not* run, and Mr. Albert said in a relieved tone, "The crisis is past."

They speak Tamil in a slow, guttural way, and they soon became quite friendly. Moses had been showing the women how to sew their poor rags, and one woman was delighted at being commended for her work. After a little talk she asked for a comb!



THE INDIAN EVANGELIST PREACHING TO THE PALIAKS.



There were eight boys, but only one girl amongst the children. They told us that some of the men were unable to marry, as there were not enough women. One man's wife had been carried off by a tiger. They have no weapons or implements at all except sharpened sticks. The hills teem with game, but they never kill anything, living on roots, leaves, and the little rice they get from the merchants. They bury their dead, digging shallow graves with their sticks. If bears or other animals come they frighten them off by fires and shouting. They worship neither gods nor devils. When we asked if they worshipped the idol in a Hindu temple close by, they laughed outright, saying, "That is only a stone." They have a vague idea of a god who lives in the hills. The only ceremony of which we could learn was that of marriage, and this consists in tying a string of beads, obtained from the merchants, round the wife's neck, and leading her away. They are, however, chaste in their lives, and quarrels, lying, and stealing are unknown among them, from their own account of themselves. On asking a man what he did if his wife did not do as he told her, he said, "I wait quietly, and then she does what I want!"

After a talk we returned to our lunch of curry and rice, cooked under the trees, and the people had their feast. We then returned, had a little talk with the people about our Saviour and a short prayer, when they knelt down.

Now began the excitement. First Moses took down their names. We found two men were called Xavier, while most of the women had Hindu idols' names. The cloth was then cut into lengths sufficient to make a garment for each, and we gave it into their hands. The women began at once putting the new stiff cloth over their poor filthy rags. It was very comical; the possession of some clothing was such an embarrassment that the proud possessor could hardly walk. The way the rags had been made the most of showed that the women were really modest. The men in most cases turned aside and took off their rags before donning the new cloth. Miss Turner gave the women needles and cotton and a string of beads. The children also had beads and cloth.

When they were quieter they all sat down again, and Moses made the men sing one by one a little chorus, "Jesus is my God." One man, wonderful to say, had the exact tune. Whatever else he had not, he certainly had a musical ear! It was very touching to hear that Name from lips that were so new to it that it was a little difficult for them to form the sound. Of course, as the pastor quaintly said, "They have not yet made much progress in the knowledge of the way of salvation."

After this the Tamil men went with the people to their haunts—for homes they have none. They live in the open, taking shelter where they can if it rains. We gathered that the infant mortality is great, and that the adults are short-lived.

May I ask for special prayer on behalf of the Hill Paliahs each time that North Tinnevely is remembered in connexion with our C.M.S. Monthly Cycle of Prayer?

## In the Hills of South India.

### NOTES ON OUR PICTURES.

KODAIKANAL is one of the sanatoria for the South of India. It is situated in the lower Pulney Hills, and the starfish-shaped lake lies in its bed on mountains 7,000 feet above the sea. The eucalyptus-tree grows here in abundance and gives a sweet fragrance to the air. Here we have hedges of English roses, lovely scenes of hill and down, beautifully shaded walks all among the trees, and a lovely lake for boating. One of the boathouses may be seen upon the shore of the lake in the picture. In May a convention of missionaries is held, so



IN THE HILLS OF SOUTH INDIA: THE SILVER CASCADE.

that those who go to Kodai receive new strength both spiritually and physically, and go back the better and the stronger for the change.

The Silver Cascade is situated about three miles from Kodaikanal down the *ghaut*. The stream flows out of Kodai Lake. The lake is really artificial, for it was formed thirty or forty years ago by the stopping up of one of the valleys out of which the stream flowed, by an artificial dam, or *bund* as it is called. Beneath this *bund* the stream flows through a tiny bridge, until after a succession of smaller falls it reaches this grand rock, down which it falls in beautiful spray. The height is from eighty to a hundred feet. I climbed up the rocks on the right-hand side, right up into the jungle, and then came down laden with flowers for the breakfast table, which we spread on the road. This is a very cool spot, especially if you stand near the cascade where the individual in the picture is standing!

LL. G. SCOTT PRICE.

## "Unto the uttermost part of the earth."

BY THE REV. E. J. PECK.

(Continued from p. 27.)

THE winter of 1901 was remarkable for the heavy fall of snow, and also for the rough state of the ice. The greater part of the sea froze over in November, but heavy gales soon beat upon the icy mass. The result was wonderful. The ice near the open sea became shattered; this again was driven in heaps upon the main floe. Pile upon pile it rose, till in places rugged masses some twelve feet high obscured the view beyond. Between these icy towers lanes of smooth ice were sometimes found, along which the hunters wended their way, seeking here and there for seal holes; for this rough ice, I should remark, has no charm for an Eskimo. Wedged together, as the ice was, in every conceivable shape, the wary seals found air spaces below which baffled the cunning Eskimo to find. Again, walking over such terrible boulders soon tries the strongest frame, to say nothing of the snow, which in rough ice gathers in every conceivable space and forms a kind of man-trap, the walker suddenly disappearing through the surface snow, to find himself perhaps jammed between the icy embrace of two or more hidden boulders. A few extracts from my journal will show such difficulties present both to the hunter and the traveller.

"Wednesday, Feb. 13th, 1901.—Still snowing. In some places the snow is so deep that the Eskimo can hardly wade through it.

"Friday, 15th.—Two men, who had been away hunting reindeer returned to-day. They had to leave their sledge on account of the deep snow. Two of their dogs also died on the journey, and altogether they had a most trying time.

"Saturday, 23rd.—Snowing again. Both ourselves and the Eskimo have had a sad time lately, but the Lord of Hosts has been with us."

### Across the Frozen Sea.

Not only the Eskimo, but we "messengers of the Churches," who pierce these Arctic wastes for the sake of immortal souls, find that journeys on seas of ice are, in no sense of the word, pleasure trips! Extracts from my journal refer to a sledge journey to the Kikkerton station, which is situated on the northern shores of Cumberland Sound.

"Monday, March 18th.—Left Blacklead Island in company with a Mr. Esslemont (one of Mr. Noble's agents) at about eight a.m. Drove in a northerly direction over the vast sea of ice, and then proceeded to cross Cumberland Sound. This, however, proved a most difficult undertaking. The ice was piled up in great rugged masses, and it was difficult at times to know which way to go.

"Tuesday, 19th.—Drove on as far as we could and then attacked an ice-barrier which stood in our way. Nothing could be done but to make a road through it. Armed with an ice-chisel, our Eskimo broke up or loosened the blocks of ice, which Mr. Esslemont threw on one side. A rough road having been made we moved on cautiously, and then came to another smooth expanse of ice. Pushed on again and then came to another icy wall."

Sad to say, while struggling through this, Mr. Esslemont's sledge became a complete wreck. The runner (that is one of the long pieces of wood which forms the side of the sledge), having come in contact with a jagged piece of ice, was smashed from one end to the other. As we were still some distance from the northern shore of Cumberland Sound—a by no means safe position in the event of a heavy gale or thick weather—we packed what necessary articles we could on our sledge, left the broken sledge, and again pressed on our way. Some more rough experiences in the way of shoving, shaking, and incessant yelling at dogs, and then to our great delight we saw a fairly smooth road, and in the evening had the pleasure of meeting some Eskimo. Their snow-houses were situated between high rocks, and when seen from a distance looked like large balls of snow. So here we found in this wilderness of ice and snow a few poor wandering ones for whom the Prince of Glory died. As He died for them, so we must be ready to suffer for them. But it is not all trial and conflict

and heart sorrow in this noble work. The Saviour knows how to gladden our hearts and to bless our feeble labours, and it is in reference to these brighter experiences that I now desire to speak. I quote again from my journal:—

### A Season of Blessing.

"Sunday, Jan. 13th, 1901.—A day of much help and blessing. Was led to speak fully at our evening service regarding the subject of baptism. Pointed out to the people the necessity of confessing publicly their faith in Christ, and invited those who wished to become candidates for baptism to come to our house to-morrow and give me their names.

"Monday and Tuesday, 14th and 15th.—Two wonderful days. No fewer than twenty-four women and two men (twenty-six in all) came to me during the above days wishing to confess their faith in Jesus. I had conversation and prayer with each person, and I was indeed thankful to notice, in not a few cases, a real desire to cast in their lot with the people of God. And so, after some six years' labour, the shower of blessing is descending.

"Sunday, April 28th.—Held services morning and evening and visited the sick in the afternoon. Amongst the latter there is one poor girl who is suffering from consumption; and is wasting away rapidly. I spoke to her concerning the wonderful love of Jesus, and tried to help her in other ways. I am thankful to say that she has attended our school for years past, and has, I believe, a good knowledge of Christian truth. She can also read the Gospels.

"May 4th.—The sick girl Atterngouyak mentioned above has expressed a wish to be baptized. I see no reason why her wish should not be complied with. She is too weak to be carried to our church, so as soon as the weather becomes somewhat fine we hope to gather some of the Eskimo together and dedicate her to God.

"Sunday, 5th.—Atterngouyak had an unexpected and violent attack of bleeding from the lungs. Succeeded in checking this. I then baptized her privately. She seemed very thankful, and said that if she were spared a little longer she would like to be baptized publicly.

"7th.—Weather much finer, and sun's rays were pretty warm about noon. Gathered some of the Eskimo together, and behind a wall of snow at the entrance of the sick one's dwelling we dedicated Atterngouyak publicly to God. It is now six years since God sent His Word to Baffin's Land. Here we see the firstfruits of what we trust will be a mighty harvest of souls.

"20th.—After much prayer for guidance decided to baptize (p.v.) next Sunday three of the most promising candidates for baptism. Spoke to these individually, and exhorted them to be earnest in prayer for God's blessing.

"Whit Sunday, 26th.—A day of days. The three candidates (women) previously mentioned were baptized. We had a full and most attentive congregation. It was indeed a solemn time, and the presence of the Holy Spirit was in our midst. Arane, Immukke, and Noceyout have for a long time shown a great desire for instruction. They can read fluently, and have a good report amongst the other Eskimo."

### The Death of Annie Atterngouyak.

"Thursday, June 13th.—A sad and solemn day. Annie Atterngouyak fell asleep in Jesus (I trust) this morning. I was with her when she died. She was quite unconscious, but a calm and peaceful look spread over her worn and wasted face as the spirit returned to Him Who gave it. I have a strong hope that all is well with her, and that she is now with Jesus, which is far better. Never have I been moved to pray for any Eskimo more than for this poor girl. As we desired in every way to show the people how a Christian ought to be buried, we had, in the first place, a coffin made. This Mr. Bilby kindly managed. I then told all those who could read and others to attend service in church. Several came and followed with me the Burial Service, now to be found in their books. We then went to the place of burial. I do not mean an open grave. We cannot dig

graves on Blacklead Island. There is no soil deep enough, and what little there is only thawed, even in the summer time, six or seven inches below the surface. Our burial-places must therefore be on the rocks, or we must cover the bodies with stones. So on the rocks we placed the coffin; big stones were placed on top to prevent its being blown over by the violent gales. We then gathered round the remains of this ransomed one, and I spoke to those assembled of Him Who is the resurrection and the life, and then we parted."



**"Jesus calls me."**—The following account of the death of an old Christian at Kilindini, as given by his wife, is related by the Rev. F. Burt, of Mombasa:—

"One man, after a long illness, called his wife one morning and said, 'Wife, I am taking a journey to-day; I am going to Jesus to-day; I know I am, I am sure I am.' About midday he called his children and said good-bye to them. About four o'clock, as the sun was beginning to get low in the west, he called his wife again and said, 'Wife, I am off now; Jesus calls me; good-bye,' and he passed away in her arms."

#### UGANDA.

**The Love of God's Word.**—One of the most hopeful signs about the people of Koki, a country south-west of Uganda, is their love of the Word of God. Miss A. H. Robinson gives some instances:—

"A chief who has gone to build a church in a distant part of the land where one is much needed will receive no earthly reward for his labour, but I promised him that when he had finished I would give him a Bible, the better to teach his people, and he was overcome with joy. Friends at home would be surprised to know how much they deny themselves clothes and other things that they may get books. Two of the porters who were with us on a recent itineration, when they received their well-earned wage, returned the whole of it to me that they might buy a Testament, Prayer-Book, &c.; and this is no uncommon case."

**A Zealous Christian King.**—Mr. A. B. Lloyd writes hopefully of the future prospects of Bunyoro. It will be remembered that Bunyoro was formerly under the sway of Kabarega, the great slave raider, who was deposed and exiled two or three years ago, and is now in the Seychelles. After Kabarega's deposition one of his sons was made king, but he has now been succeeded by his brother, a young prince who is a devoted servant of Christ. Mr. Lloyd writes:—

"One most important change that has taken place has been the giving of a new king to Bunyoro. A surprise and a delight this has been to everybody. Yosuja Kitamba, the former king, was young and weak, and a very serious hindrance to the advancement of the country's good. So much was this the case that at last the big chiefs went in a body to the Sub-Commissioner and asked that he might be removed and a new king given them. They selected a young prince (son of Kabarega) about twenty years of age, a man full of power as a chief and leader of men, and above all a most devoted servant of Christ. There is no one in the whole of Bunyoro who has done more for the advancement of Christ's kingdom throughout the country than Andereya, who has now been made king in the place of his brother. He is a most zealous worker, and always ready to fill a gap, or walk eight or ten miles on Sunday to take a service in a little village. Constantly he did this, and it was delightful to hear him give a report of his Sunday visits to those places. He always went quite alone, and would start off in the early morning, talk to the people in the village and collect them together, then have a short service with them, bid them good-bye, and commence his lonely tramp home full of heartfelt joy at having done the Master's will."

#### SOUTH INDIA.

**Teaching by Parable.**—It is well known that teaching by parable has a great effect upon an Indian audience. Of this the Rev. H. D. Goldsmith, of the Divinity School, Madras, gives the following illustration:—

"I had been speaking about the 'Water of Life,' and pointed to a fountain close by where people were drinking and filling their *chatties*,

i.e., pots. A Moslem bystander said, 'Your religion may be compared to a little stream of water, but Islam is like the great sea.' I replied, 'Yes, but there is just this difference: men drink of sea-water and die of thirst, while they drink of the living water and live!' The crowd seemed quite satisfied with my answer, and my opponent was silenced."

#### CEYLON.

**"What will it profit a man?"**—Seventy-eight adult converts were baptized during last year in the Central Division of the Tamil Coolie Mission. The Rev. J. Ilsley gives the following particulars of two brothers, Yaman and Supramanian, now named Israel and Abel, as related by the catechist:—

"When I was preaching in front of Yaman's house, Supramanian said, 'Christ indeed is the true God. This I believe. I heard about Him formerly from the catechists. For some time I have not worshipped devils. From this time there is no obstacle to my becoming a Christian, and if any one should attempt to keep me back, I will not be hindered. My eternal life is more precious to me than relatives. When I die, parents and friends will not be able to help me.' After joining me in prayer, he said to his elder brother, 'I am going to be a Christian.'"

"I also spoke to Yaman about sin, and future judgment, and the love of Christ. When I had finished he said, 'I will write to my people about my becoming a Christian, and when I hear from them I will let you know.' So he sent his letter, to which an answer came to the effect that if he became a Christian he would be cut off from his caste, that there would be no intermarriage between his children and his caste people in India, and that he would have to make up his mind to remain in exile in Ceylon, for his people in India refused to receive him. On reading it he said, 'Though I have 10,000 relatives, what will they profit me if I am lost? You reject me, indeed, but the Lord will receive me.' So he determined to become a Christian."

#### SOUTH CHINA.

**Faithful Converts.**—Although forgotten and unvisited for ten years, a little band of converts at Sha-kong, an out-of-the-way village about twelve miles from Hong Kong, have remained faithful. The Rev. G. A. Bunbury wrote on Nov. 22nd:—

"When Sha-kong was revisited in 1901 it was found that the five converts still remained faithful, reading their Bibles, praying, and refusing to worship idols, although not keeping Sunday or gathering for worship. One old man died recently, but God has now raised up for these poor people a leader in a young schoolmaster, who from my first visit has been an attentive hearer and diligent reader of the Bible. He was baptized early this year, and now conducts prayers for the others whose knowledge of Chinese characters is indifferent. He has also arranged to teach all the Christian children who are of school age, and has been spreading the Gospel in a neighbouring village. His modest disposition makes his witness the more telling."

#### JAPAN.

**A Golden Opportunity.**—The Rev. J. D. Dathan (a member of the Gleaners' Union), chaplain of H.M.S. *Goliath*, now on the China station, thus comments on some C.M.S. work in Tokyo:—

"I found Miss Reid in her new house, into which she moved last May. She has with her some dozen girls who attend the schools in Tokyo, whose parents are glad to entrust them to the care of the missionary rather than allow them to live in a Japanese boarding-house. If only more funds were available and a large house could be taken, many more girls could be received. The present house is full, and several applicants have had to be refused. The opportunity for influencing these girls and winning them for Christ while thus living in a Christian house is very great, and one of which it would be well for the Church to avail itself as fully as possible."

**Never separated from his New Testament.**—The first Japanese convert to be baptized in Horobetsu died last year. The Rev. J. Batchelor was with him two days before his death, and on Dec. 1st wrote:—

"He was over seventy years of age, which, for a Japanese, is very old. I had watched the religious life of this man year after year from the beginning, and always reckoned him among the sleepy, slow-going stragglers, never thinking him to be taking much of the Gospel into his heart and head. But upon his death-bed I discovered how very greatly I had been mistaken. He was found then to be a true member of Christ's body, a real joint-heir to the kingdom of heaven. After his death I made a further very interesting discovery. It was this:—Since the day of his baptism he had never been known to be separated from his New Testament, neither by day nor by night. By day he carried it in his bosom, and by night placed it under his pillow! When I visited him it was still by him, being placed at his head with his medicine bottles. Would to God we all had the faith of that old man, and the like love for our Father's Holy Word!"

## A Peep into Ainu Land.

BY A MISSIONARY ON FURLOUGH.

**M**UCH and interesting information having been written lately about the Ainu aborigines of Japan, as for example in Mr. Batchelor's book *Sea-girt Yezo*, readers of the GLEANER are no doubt familiar with this strange and fast-dying-out race. Once the possessors from south to north of the beautiful Land of the Rising Sun, they are now to be found only in some of the scattered villages of the northern island of Yezo, in the Hokkaido.

Although missionary work was commenced amongst the Ainu over twenty years ago, it is only within very recent years that a special effort has been made by women missionaries to reach the women and children. This is being done both by residing amongst them in their native villages, and by inducing them to make a stay in the enlightened capital of the island, Sapporo, where there is a rest-house for the weak ones, and a small home for girls. In the latter a sound, general education is given by the Japanese matron, and the missionary instructs in the Bible, Prayer-Book, and singing, and has even one pupil for the organ. Although not accustomed to study, the girls learn pretty quickly, and at the last Christmas entertainment gave quite a surprise to the Japanese audience by singing a long carol from memory in the Ainu language, and repeating the second chapter of St. Matthew's Gospel in Japanese. But it is by no means easy to get the parents' consent to the girls entering school.

Japan has been called a paradise of children, but this is scarcely

applicable to the little Ainu inhabitants of the north. Look at the three small maidens in the picture. You will see no long graceful



AINU GIRLS CARRYING BABIES.



GROUP OF AINU WOMEN.



sleeves to their dresses nor bright, broad sashes like those of their Japanese sisters; they are clad in the scantiest of cotton garments, and their sober faces perhaps reveal the responsibility they are feeling for the little charges strapped to their backs. From early childhood they must take their part in cultivating the fields, nursing the babies, cooking the food, &c., and they must submit to the painful process of being tattooed. However, when work is done, they enjoy their wild life, and can dance and sing with as much spirit as the Japanese children. The Government is now making education compulsory, and several schools are springing up in the Ainu settlements.

The women in the next picture have evidently had more time to make preparation for being photographed than had the children; for they are in their best dresses, and their necklets and mittens look almost "up-to-date"! Many people on seeing the photograph of an Ainu woman for the first time think it must be that of a man, because of the tattooed moustache. It certainly does give an unwomanly, almost fierce, expression to the face, and one is glad to know that the custom is gradually being discontinued. The women generally wear a cotton headdress to keep the hair back and the head warm, but they must always remove it when they meet a man, except in the case of a widow, who must remain covered. Woman is treated altogether as an inferior being. All the field work is done by her, and when there is a short respite from that, in addition to various household duties, she is kept busy embroidering fantastic patterns in coloured threads upon her husband's dresses. The women are not allowed to pray or to take any part in the heathen worship, except to prepare the feasts and offer libations of wine to the spirits of their ancestors. So when they learn of a God Who loves them and Who is willing to hear their prayers, many accept the good news with childlike faith. If growth in grace be slow, it can scarcely be wondered at, for an Ainu woman's education is *nil*. A few have persevered in learning to read the Ainu New Testament which is printed in the Roman characters, and two or three



AN AINU CARAVAN.

have even aspired to studying the English language, one woman always having a First Reader with her when she went to instruct the missionary in Ainu, and expecting to be taught in return. At the present time two Ainu Bible-women are doing good work amongst their own people.

It is the men of this race who cause most disappointment to the missionary. They are physically well built, broad-shouldered, of sturdy limbs, and have a strong growth of beard, which gives to the old men the appearance of Jewish patriarchs; but alas! the faith in the one Living God which characterized our Jewish forefathers is lacking in the majority of the Ainu men. Although hundreds have listened to the Gospel Message over and over again, those who have

believed it are comparatively few. The mind of the Ainu man is besotted through strong drink; he is a slave to it, and yet refuses freedom, inasmuch as he considers he is offering acceptable worship to the gods when he is freely imbibing his much-loved *sake*. If only the New Act relating to drunkards could be put into force in Ainu Land, the missionary's difficulties would be very much lightened!

The men leave the cultivation of the ground to the women, while they betake themselves in companies to the mountains to hunt bears or to cut timber. Fishing, too, is another means of subsistence. Before undertaking a journey they



AN AINU WOOD-CARVER.

pray to the gods of the mountains and the goddesses of the rivers and springs to favour their undertaking, and when they rest on the way they never forget to worship and ask the favour of the local deities.

As for arts or handicrafts, the Ainu have none to speak of. The household utensils are mostly of Japanese manufacture, but the wooden trays, spoons, and pounding mortars are of Ainu make. Some of them are quite nicely carved. The ornamentation is a mere matter of taste, being devised according to the carver's own fancy. Sometimes a moustache lifter (a flat instrument used when drinking) may be seen decorated with bears and other animals.

The rising generation are developing more ambition than did their fathers and grandfathers. An excellently managed winter school at Hakodate is turning out well-educated young Ainu men, fitted to take their place as Japanese citizens. Let us pray fervently that amongst the remnants of this dying race there may be found not a few who will do their duty faithfully to God and country.

## Another Testimony from the Field.

I WISH some of those who think life must be a dreary thing when one is depending on only Chinese for human companionship could be here for a while behind a curtain or in an invisible form; they would, if they had any penetration, see the mistake. I have here some of the gentlest, sweetest young women you can imagine. I am sure you would not find English girls so trustful of, and confiding towards, an almost stranger, as three of these girls are; and they are never tired of learning. Then the matron is a very reliable woman, a little stern perhaps, and not very lovable, but good and tried. I can always have something to do, and at meal times or resting times my thoughts are away in the home-land almost before I know, and I am hearing and seeing home friends and scenes. If I do not want my own thoughts for company, I have poetry, George Herbert, Tennyson, Browning, &c., and history, and other men's thoughts on life, and the Word of Life; and always, as Archdeacon Moule writes so beautifully in the September *C.M. Intelligencer*, the "access to the Father," from the street, or crowded house, or quiet room, or lonely hillside; and if I want to see an English face, I have a good looking-glass. I have a few good story books too, which bear re-reading, and the missionary magazines, and a newspaper, to keep me conversant with the "history that is being made." I read in the *Times* of that gorgeous Coronation in Westminster Abbey, when staying in a poor little preaching-place in the south of the island, just a mud room. It suddenly struck me what a contrast there was between the two "houses of God." . . . I am afraid this is all too much about myself, but some of you have been giving me such undeserved pity because I'm alone here for a little while, that I want to show you what a happy life it is.

A LADY MISSIONARY AFTER SEVEN YEARS IN CHINA.



"When thou hast shut thy door, pray to thy Father."—St. Matt. vi. 6.

A Missionary Motto:—"Expect great things from God."—WILLIAM CAREY.

IN spite of inclement weather, the Thursday afternoon gatherings have been encouragingly large during the past month. On Jan. 15th the room was crowded, and the whole meeting was one for which to thank God. Synchronizing as it did with both the Association Secretaries' Conference and the Conversazione for Missionaries, home and foreign workers were largely represented, and their needs collectively were brought before God very definitely in prayer by the Revs. A. W. Baumann and T. McClelland. The Hon. Clerical Secretary presided, and spoke helpfully on Col. i. 10: "That ye might walk worthy of the Lord unto all well-pleasing." A large number of requests from individuals were presented before God in prayer, a special general petition being for "a great outpouring of the Holy Spirit on the whole Church of Christ." At subsequent meetings much prayer was offered that more candidates for the foreign field, especially from among the clergy, may be forthcoming. Several noteworthy answers

to special requests are being registered. Let us "continue in prayer and watch in the same with thanksgiving."

An invitation to this prayer-meeting, intended for passing on to friends who may not be aware of its existence, has been prepared, and copies will be gladly sent to applicants by the Secretary of the prayer-meeting, to whom all requests for prayer on C.M.S. topics should be addressed.

## AT THE MERCY SEAT.

"Let us draw near with a true heart in full assurance of faith."

Heb. x. 22.

[Requests for Praise and Prayer will be found arranged so as to synchronize with the C.M.S. Cycle, and, it is hoped, will be used in connexion with it.]

## Thanksgivings.

- March 7th.—For permission to open Mission schools at Khartoum (p. 34).
- " 17th.—For recent conversions in the Tamil Coolie Mission (p. 39).
- " 29th.—For the free-will offerings and self-denying labours of the many box-holders (pp. 45, 46).
- " 31st.—For all that the Bible Society has been enabled to accomplish in its first century (p. 33).

## Intercessions.

- March 1st.—For candidates for confirmation and those who prepare them (p. 33).
- " 8th.—For an outpouring of the Holy Spirit in Palestine, and that a rich harvest may spring up there in God's good time (p. 34).
- " 13th.—For the hill tribes of South India (pp. 36, 37).
- " 17th.—For agents labouring amongst the many races in Mauritius (pp. 44, 45).
- " 20th.—That the Church in Mid China may be effective in evangelizing the surrounding Heathen (p. 35).
- " 30th.—For the part the Colonial Associations have taken in the Society's work (p. 34).
- " 31st.—That every blessing may be given to the Bible Society, especially during this Centenary Year (p. 33).

## PROMISE TO BE PLEADED.

"Ask, and ye shall receive, that your joy may be full."—St. John xvi. 24.

## "The High Places of the Field."

MISSIONARY BIBLE STUDY ON JUDGES IV. and V. (R.V.).

BY THE REV. HARRINGTON C. LEES, M.A.

(Continued from p. 24.)

## 3.—Comrades in the Fight.

A ROLL of honour is posted for us in chap. v.; here are the heroes of the war, and their deeds.

(1) *Ephraim: home needs.* "Out of Ephraim came down they whose root is in Amalek" (chap. v. 14). Ephraim had serious home needs: he lived in the midst of Amalekites. But obedience demanded that he should leave the Lord to care for his home, while he himself went forth against the more pressing foe. Our home needs are crying and we cannot neglect them; but put them at their blackest, and they are almost white beside the exceeding dark night of unchecked heathen bloodshed and lust.

(2) *Benjamin: every little helps.* "After thee, Benjamin, among thy peoples" (chap. v. 14). Benjamin, the youngest, was also the smallest tribe, for the slaughter of Judges xx. probably took place before this (cf. Judges xx. 28 with Num. xxv. 7). Small though he was he took his share in the conflict. Even the youngest may help in missionary work; the missionary-box, the Sowers' Band, and the children's prayer-meeting all rank as "active service" in the honour list of heaven. In after years Benjamin gave a deliverer to Israel (1 Sam. ix. 1, 2), and her greatest Apostle to the Church of Christ (Phil. iii. 5); and Benjamin's left hand (Judges xx. 16) may still become God's right hand (Gen. xxxv. 18, *marg.*). The child-sower of yesterday may grow to be the gleaner of to-day and the reaper of to-morrow.

(3) *Machir: leaders wanted.* "Out of Machir came down governors" (chap. v. 14). These Manassites had a capacity for leadership; they furnished David, in after years, with captains for his host (1 Chron. xii. 21). Such capacity is a talent to be used for God: the men of our Universities, and especially ordained men, are sorely needed as "governors" at present. Why should officers from benefited clergy be comparatively rare? The Holy Ghost took away Paul and Barnabas from the crying needs of Antioch for the still more urgent work of Heathendom unevangelized.

(4) *Zebulon and Naphtali: valiant for the truth.* "*Zebulon was a people that jeopardized their lives unto the death, and Naphtali, upon the high places of the field*" (chap. v. 18). They were Barak's fellow-tribesmen (chap. iv. 6), and had caught his spirit: 10,000 gladly followed his banner. Hazor had once before been claimed as their own (Joshua xix. 32 and 36); now they go to possess it for God. Their character is given in 1 Chron. xii. 33: as a family they were single-hearted, and could keep their ranks unbroken, even in face of heavy odds. For them death had no terrors if they might but win a victory for the Lord. The missionary call still bids us to be fearless and single-hearted for God, counting not our lives dear (Acts xx. 24), and following the pattern of the New Testament Zebulon, Epaphroditus, who "for the work of Christ was nigh unto death, hazarding his life" (Phil. ii. 30, R.V.). But there was another side to Zebulon's service: "*out of Zebulon they that handle the marshal's staff*" (v. 14). This staff seems to have been the wand of office of the musterer-general, who had charge of the recruiting. It bears a significant missionary lesson. There is no press-gang in the King's service; recruiting is calling men who often refuse. It is apt to become dull in comparison with the brilliant charge and the excitement of the battlefield: and yet the routine of gathering and training the recruits at home is here linked by the Great Commander with the most brilliant exploits of the campaign. His home-workers may well be glad and take fresh courage; they also shall have the reward of victory: the old battle principle of David is also that of Jesus—"they shall part alike" (1 Sam. xxx. 24).

(5) *Issachar, at his feet.* "*And the princes of Issachar were with Deborah: as was Issachar, so was Barak; into the valley they rushed forth at his feet*" (chap. v. 15). Nearness to the captain was Issachar's aim, "Whither thou goest, I will go," the motive power of his service. Anywhere or anything if only we may keep close to Jesus! If He goes into the wilderness to seek the lost (and alas! the ninety-nine are the lost and the one is the saved in the missionary's experience), they gladly go "with the King for His work" (1 Chron. iv. 23).

(6) *Jael, a light that did not fail.* "*Blessed above women shall Jael be, the wife of Heber the Kenite*" (chap. v. 24). Jael, as a Kenite, belonged to the tribe of Midian (Judges i. 16; Exod. ii. 16). She was by birth a Heathen, but now served the true God. She represents therefore to us the faithful Native Church in the mission-field, battling for God side by side with us against the forces of Satan. Some Natives, indeed, may slip back, as do some Christians at home, but we can thank God for the devotion, self-abnegation, steadfastness under persecution, and generosity out of deep poverty of many Native Christians whose assistance is a welcome reinforcement in our great crusade.

## Answers to Prayer.

[The following interesting incident comes from the pen of the Rev. A. W. Baumann, in response to our request for illustrations of answered prayer. Will C.M.S. workers in the foreign field kindly accept our invitation to contribute to this column?—ED.]

FROM 1868 to 1872 I was living at Busharatpur ("the place of glad tidings"), in North India, engaged in missionary work. My chief duties were the management of an Industrial School for Indian Waifs and Orphans, the pastoral supervision of the Christian cultivators in the above village, and the carrying of the Gospel message to the Heathen in the neighbouring villages. I distinctly remember an event which occurred in April, 1871. The wheat, grain, and lentils in the fields around were just ripening for the harvest, and a bumper crop seemed to be in store for the poor toilers and farmers. One Saturday afternoon, after a very sultry morning, the sky became unusually covered with heavy clouds, portending destructive rain or hail. Darker and darker it grew, and all employed in their fields and gardens rushed home, driving their cattle also from the pastures, in order to escape the bursting of the hailstorm.

Benjamin, a Native Christian farmer and field-surveyor, ran up to me as he saw me hastening home to get shelter in my bungalow, and asked the favour of gathering together in it several brethren for

prayer. Of course I willingly consented, and soon he with five other Indian Christians and myself were engaged in my room in calling upon God to avert the terrible calamity. Certainly we *did* pray—each one more urgently and fervently than the last. We noticed that during our little prayer-meeting the dimness in the room was lifting, and what was our joy, when stepping out into the verandah, we could see that the heavy clouds had rolled away and the sun was trying to shine again. Our hearts were filled with gratitude.

Benjamin said, "Sahib, to-morrow is Sunday; if you have no objection I shall go round this evening to the Heathen in the near villages and invite them to join us in a Thanksgiving Service in our church." He did so, and in the morning our church was filled with nearly 150 non-Christians, who with the Christians listened to the hymns and prayers and to the exhortation based on 1 Sam. xii. 16—25. After the Hindustani service several of the non-Christians exclaimed, "Sir, your God must be the true God, for He can hear and answer prayer!"

[The following, in leaflet form, has reached us from a home worker. It appeared some years ago, but its message is just as seasonable as ever.—ED.]

### A CHURCH WALL AND WHAT IT SAID TO ME.

Entering lately a strange church at a seaside place, I found myself conducted to a seat immediately facing the transept wall. On either side was a mural tablet. I was not interested in the good people who had lived and died in that place, and had no intention of reading the record of their virtues. But in the tablet opposite me, the word which is usually in such memorials, the name of the deceased, struck me, and made me look again. It was

#### Prayer.

Truly, I thought, an uncommon name! So I proceeded to read the tablet carefully. Thus it ran:—

1861.

This tablet was erected as a monument of the faithfulness of GOD in answering

#### Prayer

offered up on behalf of the Schools adjoining this Church.

No public collection or appeal was ever made for the Building, but a weekly prayer-meeting was held, at which the money for the erection was asked of the LIVING GOD.

In answer to these prayers, the sum of

£3,500

was received.

"Ask, and it shall be given you."

For how many years has this sermon in stone stood! I wonder to how many hearts it has spoken, what fainting ones have been cheered, what flagging faith revived by its still message! Thank God that in these days there should be found so conspicuous a record of Divine faithfulness and human trust. Faith in such manifestations as this is what we need to-day.

Who will try prayer, believing that He Who hears it can send the thousands of pounds as easily as the few? How, when we read of widows' children crying to their Father in heaven for a loaf of bread, or of some needy one asking for some small sum on which much depends, and getting the exact amount prayed for, we believe and rejoice! Why can we not believe in the same way for thousands of pounds? If equally on the lines of God's will, is it more difficult for Him to send the larger sum? Not so; but our eyes are looking at the magnitude of the need instead of the Omnipotent Giver. So did not the faithful in that seaside parish.

"Ask, and it shall be given you."

But let us notice four things about this praying which tended to its success.

It was *united*—a prayer-meeting.

It was *regular*—weekly.

It was *definite*—the money for the erection of the schools, nothing else.

It was *believing*—asked of the living God. The living God—"Is His arm shortened?" "Is His ear heavy?" Shorter in 1903 than in 1861? Heavier for eternal years? Is He not the same to-day as yesterday? Yea, and for ever!

R. E. F.



MAHEBOURGH, MAURITIUS.

## The Isle of Mauritius.

### A SKETCH.

By Miss H. A. WILKINSON.

**F**OUR hundred and fifty miles to the east of Madagascar lies the little island of Mauritius, sometimes called the star and key of the Indian Ocean. For many years the C.M.S. has been working there, but very few at home seem to know much about this beautiful isle of the sea. Bishop Creighton once said at the Students' Missionary Conference, "The echoes that come home from the mission-field are the echoes that stir the hearts of those at home." I wish some of those echoes might stir the hearts of those who read this paper and incite them to think of, and pray for, this far-away and little-known Mission. Though it is a very small portion of the great mission-field, its importance is out of all proportion to its size, and the echoes which come from it are very comprehensive; since, crowded into this little space are over 200,000 Hindus, 34,000 Mohammedans, coming from all parts of India and speaking the different languages of that great country, and large numbers of Chinese. The rest of the population is made up of some English, more French, many Creoles, and other representatives of various nations! In fact, Mauritius is as cosmopolitan as Port Said or Hong Kong! Its short but interesting history is as follows.

Mauritius was a desert island when discovered by the Portuguese in 1505, but they did not attempt to colonize it. It was again visited by the Dutch in 1598, and they then gave it the name of Maurice, in honour of their prince. Later they tried to found a settlement, but soon abandoned

the project. The French made a more successful attempt in 1721, and continued there until 1810, when it was finally taken by the English. From its earliest occupation the principal industry



THE DISPENSARY, ROSE BELLE, MAURITIUS.



ST. PAUL'S CHURCH, PORT LOUIS, MAURITIUS.

has been the growth of the sugar-cane, and the whole island is covered with large plantations. To work these labour had to be imported, and the French masters brought over many hundreds of Natives from Madagascar and Africa, who became slaves. Slavery existed for nearly one hundred years, until abolished by the English, and the freed slaves formed the beginning of the Creole population of to-day. Under British rule thousands of the Natives of India began to pour into the island, and they now form over two-thirds of the population.

The island has never been very prosperous, owing partly to the various epidemics which have from time to time decimated the population, the unhealthy climate of the coast-line, where the death-rate is higher than the birth-rate, and the periodical cyclones which often destroy the sugar-cane and cause loss of life and property.

The page devoted to Mauritius in the C.M.S. Report for last year begins thus:—"Difficult work in a difficult sphere," and those who work there fully endorse those words. The Hindus now forming so large a part of the population naturally belong to the lower castes, and leave behind the few yet strong restraints which caste exerts in India, and the state of morals is very low. In the Commentary on the *Life and Epistles of St. Paul*, by Conybeare and Howson, a footnote compares the condition of Corinth in those early days of the Christian Church to that existing in Mauritius. Owing to the mixture of people the language difficulty is very great. Hindi is spoken by all coming from North India, and is the most prevalent; Urdu is used chiefly by the Mohammedans, and Tamil and Telugu by the coolies from South India, and the Creole *patois* has to serve for all the rest, while English and French are alone taught in the schools.

And now what echoes reach the Church at home of missionary work done in this most difficult sphere? The small Native Church is struggling forward amid very keen temptations, and many fall before them, although we can thank God for some who are standing firm. There is a band of native agents, pastors, catechists, schoolmasters, and Bible-women. I cannot find words sufficiently strong with which to plead for prayer for them. They are working against the stream indeed. Heathen and Mohammedan and Roman Catholic Creole equally oppose them. What is needed is a fresh spiritual life, a revival among them such as echoes from Uganda bring tidings of; and we too long and pray for men and women called of



GROUP OF WORKERS IN MAURITIUS.

Back row, left to right:—Mrs. C. S. Harrington, Rev. C. S. Harrington, Miss H. A. Wilkinson, Ven. Archdeacon Buswell, Rev. A. K. Finimore, Mrs. A. K. Finimore, Mrs. V. W. Harcourt.  
Front row:—Miss M. L. Penley, Mrs. Buswell, Miss Buswell, Rev. V. W. Harcourt, and Mr. H. A. Malaher.



God, filled with His Spirit, working with one heart and mind, and kept pure and unspotted by the power of Christ, from the evils which surround them. Then there will be hope and power in the evangelistic work. For this the door is wide open, and the question there is not "How shall we get into the homes of the people?" but "How can we possibly visit all those who plead with us to come to them?" Six years ago an appeal was made by the missionaries then working in the island, that definite work among the women might be commenced. Two ladies were sent out, one to take charge of the girls' school and orphanage (which was really a continuation of one long in existence), and the other to begin work among the women. After three years of earnest, faithful work the first-named went to her rest, but the work goes on, and there are now sixty-nine children in the school under the able superintendence of Miss Bagley.

The work among the women opened quickly, and there are now four lady missionaries to undertake it. Perhaps a description of a typical day's work will give the best idea of the three kinds of work carried on among them.

We have to make an early start to reach the more distant places, which are visited monthly, and the first thing on the day's programme generally is the meeting for Native Christian women. These meetings are conducted both in Hindi and Creole, and are, on the whole, well attended. Many of the women are very ignorant; some are living in sin; others, we trust, are truly following Christ, and these seem to find the Bible teaching given at such gatherings a great help. Generally, while this meeting is going on, heathen and Mohammedan women begin to gather until perhaps there will be as many as thirty waiting, and we return to them to sing Hindi *bhajans* and speak simply of Christ and His salvation. Some listen eagerly, some impatiently, waiting for what is to follow, namely, medical work, and they press around for the simple medicines and remedies we are able to give them. When we have finished attending to the patients a Bible-class follows for the two or three Bible-women who live within walking distance of the place visited, and often as we make our way to the station we are stopped by Heathen, who beg us to go and talk at their houses, assuring us that we shall have a congregation.

Other days are given wholly to evangelistic work, for which there are endless openings; but space does not allow me to tell of this or of the boys' school, which has, I believe, about sixty inmates.

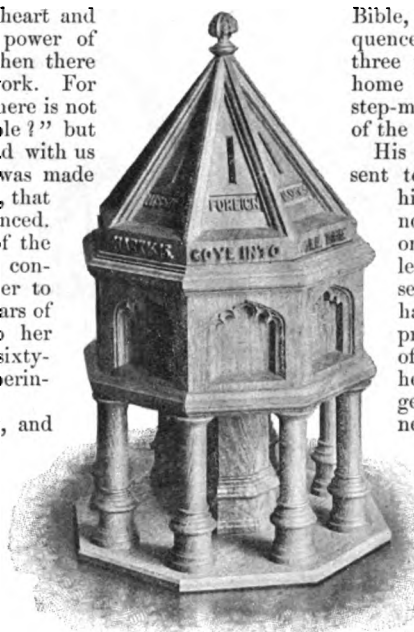
As I write I am thinking of one Indian woman after another, typical I know of many thousands, and of each I can say they are groping blindly in the darkness, waiting for the light. That can reach them through *your* prayers, and life, and gifts. Will it do so?

## The Isle of Mauritius.

### A SEQUEL.

[The following sketch of a Mauritius schoolmaster is taken by permission from a letter written by Archdeacon Buswell.—ED.]

THE master of St. Julien Estate School, Mauritius, is Mr. Gabriel Gunputh. About twenty-two years ago he went to the races at Port Louis, and when there bought a copy of St. John's Gospel from one of our colporteurs, from the reading of which he gained his first impressions of Christian truth. Having seen in an almanack the name of the Rev. N. Honiss as a missionary at Plaisance, he called upon him. Mr. Honiss gave him a



A FONT MISSIONARY-BOX.

Bible, and after instruction he was baptized. In consequence he was turned out of home by his father. For three months he lodged with a Lascar, but visited his home and did what he could to explain to his father, step-mother, and other members of his family the reason of the hope that was in him.

His brother (now a valued agent of the Mission) was sent to another part of the island to be removed from his influence; and his sister and step-brother would not receive him into their house. One day he sat on a bench outside and talked with them; and on leaving he left some tracts, as if by accident, on the seat. Afterwards he met his step-brother, told him he had left them, and asked him to return them. In process of time, by such methods as occurred to him of bringing Christian truth to bear upon them, he brought them into Church membership. Altogether twenty-one members of his family and of his near relatives were baptized as the result of his efforts.

For several years he has been the head teacher of an aided school, and has made it his one aim to seek to lead his pupils to a knowledge of Christ. Shortly before leaving Mauritius, when visiting his school, I asked him to show us the list of Christians in the neighbourhood, and he was able to tell me that out of more than forty, all but four owed their religious teaching to the school and became Christians as the result of God's blessing upon the instruction there given.

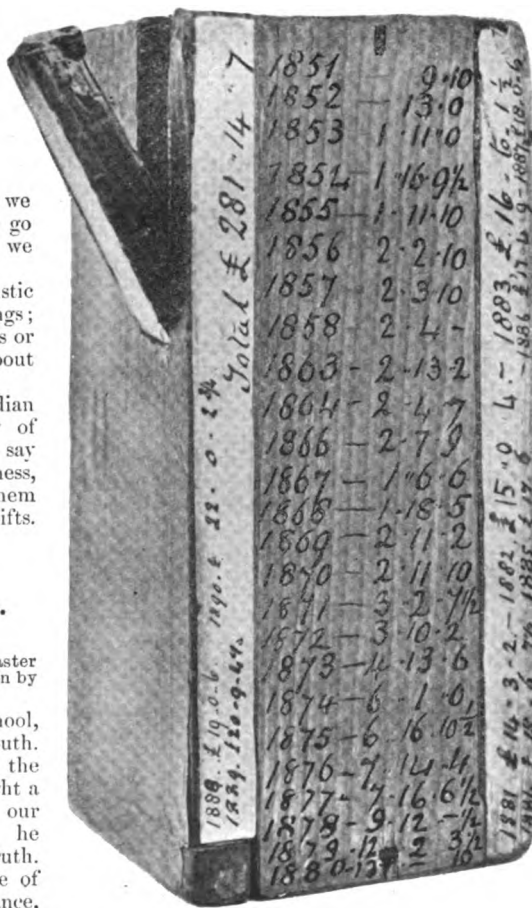
## "A Hole in the Lid."

(2 Kings xii. 9.)

THE story of the first collecting box has always been of special interest to all box-holders for God's work. The dedicated, the redemption, and the free-will offerings of the people of Judah found their way into that old chest "beside the altar, on the right side as one cometh into the house of the Lord," and Jehoida's experiment of boring "a hole in the lid" proved eminently successful. Perhaps here is our highest warrant as surely it is our oldest precedent for such a method of collecting money "that cometh into any man's heart" to give to the Lord. Certain it is that God's blessing has rested in a very marked manner upon the efforts of C.M.S. box-holders in the past. Over £43,500 was collected during 1901-02 in C.M.S. boxes in England and Wales. Remembering that this month of March witnesses many "box openings," and in the hope that a fuller use may, in future, be made of missionary-boxes in many centres where much more money might undoubtedly be raised by their means if friends were less sceptical of result, we reproduce two striking photographs of boxes that deserve honourable mention and widespread imitation.

The "Old Missionary Box" has a remarkable history. Captain Streeten, R.N., tells us:—

"The box was made by my eldest brother George when ten years old for Jane Lewis, my mother's maid, then about twenty-six years old. It was used by her as a collecting box for *forty* years, and it was her practice to put into it any gratuities that she might receive from visitors or from friends of the family. She also used to ask for small annual subscriptions from the tradespeople with whom my father dealt. She would walk five or six miles to get sixpence for her box, which was well known within that radius of the vicarage.



AN OLD MISSIONARY-BOX.

Before the annual C.M.S. meeting she always went round the village inviting the people to come, and it was greatly due to her that we generally had a full room. The actual financial results of her labours are seen on the bottom of the box."

Our picture of the "Font Missionary Box" is from a photograph of one made some little time ago in old English oak for use at Fisherton, Salisbury. The actual box and cover are cut out of solid blocks. The text round the lid is St. Mark xvi. 15: "Go ye into all the world, and preach the Gospel to every creature." The height of the box is 1 ft. 8 in. It was designed by Mr. F. Bath, F.R.I.B.A., architect, of Salisbury, and is the handiwork of Messrs. Harry Hems & Sons, of Exeter. The box stands in the hall of Fisherton Rectory. In an oak frame above it is the following notice:—"Kindly place a gift in the box for the Church Missionary Society."

We shall be interested to hear of any other box with a history or of novel design. Meanwhile we would urge upon our friends the prayerful use of ordinary boxes now in circulation, and especially as receptacles for thankofferings. Answers to prayer, travelling mercies, and the daily gifts of health, sight, hearing, speech, and a sound mind are often unnoticed blessings. Let them not be so with us! I. H. B.

## Candidates and Vacancies.

IN our January number when writing of the numbers of offers or inquiries with a view to service which reached us in the year 1902, we expressed the opinion that statistics would probably prove that the slight advance of 1901 would have been maintained, if not increased. We are glad to be able to say that the event has proved this hope to be correct, although the advance on the previous year was but very slight. In speaking of these offers and inquiries, it must be borne in mind that they come from all sorts of different people, including a good many who are too young for us to entertain an offer of service from them, and others whose way is not yet clear, but who want to make inquiries with a view to offering if their way should be opened. We are, however, glad to welcome all such inquiries and to do our best to give advice and information whenever they are asked for.

While we are thankful to be able to report that there was no falling off last year in the *total* number of those who thus approached us with a view to missionary service, it must be owned with sorrow that of those who wrote to us in 1902 there were fewer clergy, or other already trained men, than there have been for at least ten years past. We do not know what the cause of this is, but in view of the overwhelming need for more clergy in the mission-field, we would ask for special prayer that God will touch the hearts of many of those whom He has called to the sacred ministry of His Church, and especially young men, that they may devote their lives to that which is, after all, the Church's first work, namely, the evangelization of the world.

We have this month to record that the Victoria Church Missionary Association has accepted a candidate, Miss Dixon, for missionary service, and that she has been appointed for work in East Africa. This makes the sixty-third missionary whose acceptance has been recorded from our various Colonial Associations in Australasia and Canada. Do our friends remember the Colonial Associations as often as they might in their prayers? The Church of England population in New South Wales, Victoria, New Zealand, and Canada is comparatively small, and it is not easy for our friends there to raise the funds needed for the support of their missionaries; and in some instances they have been unable to send to the mission-field candidates whom they would gladly have sent had their funds been adequate. On those days of the month when we pray for missionary work in Australasia and Canada let us not forget to ask God to stir a deeper missionary spirit among His own people in these Colonies, that the funds needed for the support of their missionaries may be increasingly forthcoming, and that their numbers may be increased.

Out of the long list of vacancies which might be given, space this month only admits of our mentioning two, for which we would ask for special prayers. These two are in Calcutta and Bombay. In both of these cities the C.M.S. has an important church with English-speaking congregations and parochial organizations not unlike those which prevail at home. We want University men for both of these churches, which afford scope not only for work among the European and Eurasian members of their congregations, but also among educated, English-speaking, non-Christian Natives. D. H. D. W.



IN the sudden Home-call of "Gleaner 11,575," Miss Alice M. Harding, of Hastings, the Union has lost one of its truest as well as oldest members. A prize-winner in the first GLEANER Competition, she had been a keenly interested reader of the pages of our Magazine for twenty-five years, as her carefully cherished and well-referred-to file of GLEANERS bears witness. A very frail and suffering life which in others would have meant excuse from and limitations to labour was the background, so to speak, of a tapestry of study, prayer, self-denial, and work connected with both C.M.S. and C.E.Z.M.S., truly remarkable to even her closest friends. Workers in both the home and foreign field are bereft indeed of a wealth of sympathy and prayer. A co-worker writes, "I think few in this town (Hastings) have been so used of God;" and another Gleaner remarks, "She was a bright and deeply-taught member of our Gleaners' circle." To the last moment her efforts were for the cause nearest her heart; and it was at a missionary meeting (in connexion with Bishop Tugwell's Diocesan Fund) that suddenly she "was not," for God took her. One who was present writes:—"It was a sweet Home-going for her, from that little gathering of His people, whom she had come to join in prayer that His kingdom should come in the dark places of the world; it has sanctified that meeting and that missionary work in a special and very solemn manner." In an early number of the *Round World* will be found a sketch of this devoted Sowers' Band Secretary's life and labours. For many years, first at Hornsey and then at Hastings, Miss A. M. Harding was an indefatigable Hon. Local Secretary for our Society; but latterly her strongest link was with the children, over whom she exercised a magnetic influence for God.

A very touching *In Memoriam* sketch of the late Mrs. Stanley Wilkinson, who was for five years the valued Secretary of the New South Wales Branch of "Isolated Gleaners," appeared in the November number of the Melbourne localized GLEANER. We may well link this tribute with the foregoing appreciation of a worker in the Mother country, since in character and work these widely separated "Gleaners" appear to have closely resembled one another. Of Mrs. Wilkinson we are told that "she possessed a capacity for expressing her thoughts with singular felicity and exceptional gifts of insight and sympathy; thus a letter from her became a valued treasure. Each correspondent felt 'She understands just what I need,' so completely did she enter into the personal interests of those whom she addressed. Her methods were: (1) *Prayer*—this beyond everything; her expectations were great and her hope never failed. Morning by morning after her private devotion she remained alone with God to carry on her heart to Him a certain number of her Gleaners by name. (2) *Thoroughness*—in every detail, never postponing, doing things at once, and in this way, in spite of very delicate health, she was enabled to keep pace with her work. (3) *Individual dealing*—an intense interest in every Gleaner. She wrote to each separately, and had a high sense of the sacredness of this correspondence. Many among the scattered Branch were led to Christ through Mrs. Wilkinson's prayers and loving influence and became themselves active workers. One of the firstfruits was a lady now in the Palestine mission-field." She was a very important helper also to those who were preparing to address meetings or read papers. In 1900 Mrs. Wilkinson and her husband (the incumbent of St. Jude's, Bowral) took a sea voyage for the benefit of her health and visited China and Japan. On her return home she wrote to a friend: "I was lovely to see some of our dear C.M.A. girls in Hong Kong, and we had much sweet fellowship. . . . Such glorious news awaited me yesterday. Two of my old Gleaners have offered for the mission-field."

Such gaps in our Union are hard to fill. Who will enter into their labours in each hemisphere? Some who have heard God's call through their lives and lips? God grant it!

We were present recently (as visitors) at a most interesting Drawing-room Conference for G.U. Branch Secretaries in South London, held in the evening. Twenty Branches were represented, all from within an easy radius of the meeting-place. Three short papers, on "The Conduct of Meetings," "Bible Study," and "The Gathering of Funds," were read, and animated and helpful discussion followed each; and all the Secretaries present, on leaving, expressed their appreciation of the gathering, which was planned and arranged by one of their number. We warmly commend a similar effort to our Secretaries in various town centres.

One plan suggested at the Conference was the interchange of visits among the Branches, one Branch undertaking to supply the speakers or readers of papers for a neighbouring Branch's meeting. In connexion with the subject of meetings, we are glad to announce that a Gleaner, formerly in the foreign field, has prepared several biographical papers on prominent Native Christians, and will gladly lend the same for reading at Branch meetings. Application should be made to the Secretary of the Union at Salisbury Square.

## The Sowers' Band.

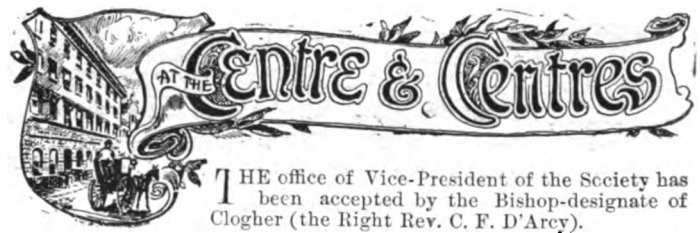
IT is always a great pleasure to receive news from our fellow-Sowers across the sea. Two very cheering accounts have come to us this month from New South Wales and from Victoria. We are told that the New South Wales Sowers' Band, with its numerous branches, "continues to be worked with exemplary vigour." Their Anniversary on Sept. 27th was the occasion of a remarkable manifestation of missionary interest. The magnificent Town Hall of Sydney was packed with Sowers, and "the greatest enthusiasm prevailed."

From Victoria comes equally cheering news. The work is going forward in every direction. Nearly every branch, both in town and country, reports an increase of membership, the number of active Sowers on the roll being 1,508. The total contributions for the year have amounted to £124 10s. 6½d. Above all we thank God that a greater "spirit of prayer and of giving seems to be laying hold of our Sowers and that our secretaries are seeking to train them in these matters." A special item of interest in this report is a missionary picnic held on the sands. "We took China as our sand map, and had the unique pleasure of an address by a Chinese Bible-woman in native costume and in her own tongue (translated by Mrs. Barnett). About 500 Sowers were present."

## Work amongst the Young.

IT is well to give the children some printed acknowledgment of the help which they render. This has been realized in several towns in which a committee for work among the young has been formed, for annual reports are published, and copies are often kindly sent to the C.M. House. That of the Nottingham Junior Association tells of contributions amounting to over £43, as well as of four boxes of work which have been sent out to the mission-field. This is irrespective of the gifts of Sunday-school children. Some special plan for raising contributions is always suggested to the members at the commencement of the Christmas holidays, and they are invited to bring the proceeds to the meeting which is held shortly before the beginning of term. At Christmas, 1901, the children were invited to bring "Christmas Holiday Thankofferings," a small envelope and card being given to each in which their gifts might be placed. This little effort resulted in £7 being brought in, a result which must have been cheering to the workers. In one parish a Marmalade Bee has been tried, and new plans are continually being set on foot in that town whereby to interest the young.

The October Occasional Paper of the Children's Special Service Mission shows how important the seaside work is. Many missionaries and other friends of the C.M.S. took part in the services and gave addresses bearing on the foreign field. Thus, at Cromer, Bishop Tugwell, the Rev. A. E. Richardson, of West Africa, and Mr. P. H. Shaul, of Bengal, spoke; at Llandudno, the Rev. H. Clayton, of Uganda; at Mundesley, the Rev. G. T. Manley, of the United Provinces, India, and Mrs. Douglas Hooper, of East Africa; at Penmaenmawr, Mr. A. E. W. Gwyn, of Bengal; at St. Andrew's, N.B., the Rev. W. H. T. Gairdner, of Cairo; at Tenby, Mr. H. E. Maddox, of Uganda; at Whitby, Mr. S. W. Donne, of Bengal, and so on. At one place at least the children themselves set to work vigorously, for at Poulton le Fylde they made a sand castle on the beach, decorated it, lighted it up with coloured candles, sang hymns, &c., collected a crowd, and made a collection for the Society. This was repeated a few times, and the sum of £1 was remitted to the C.M. House as the outcome of their efforts.



THE office of Vice-President of the Society has been accepted by the Bishop-designate of Clogher (the Right Rev. C. F. D'Arcy).

By the death of Bishop Beckles, who was Bishop of Sierra Leone from 1860—69, the Society has lost a Vice-President.

On Feb. 3rd the Committee cordially welcomed the Rev. F. Baylis and the Rev. C. T. Wilson on their return from a special visit to the Palestine and Egypt Missions. In spite of the ravages of cholera in Palestine, and the restrictions imposed thereby, the Deputation had been able to accomplish the greater portion of their proposed journey, and spoke most hopefully of all they had seen in both the Missions visited. On the same day the Rev. W. H. Hewitt, of the Sierra Leone Mission, was also received, on his return for his first furlough. Mr. Hewitt referred to the encouraging outlook in the work amongst children and young people, but told of apathy on the part of the elders.

The Rev. F. B. Hadow, M.A., Curate of St. Mary's, St. Helen's, Lancashire, has been appointed Secretary for Work amongst the Young, in succession to the Rev. C. D. Snell.

On his acceptance of the Chaplaincy of the Blind Asylum, Bristol, the Rev. H. T. G. Kingdon has resigned the office of Association Secretary for the dioceses of Bath and Wells, Exeter and Truro.

In the unavoidable absence of Bishop Taylor Smith, Chaplain-General to the Forces, the Rev. R. Bateman, late of the Punjab Mission, addressed the London branch of the Clergy Union on Jan. 19th, giving some first impressions of a young missionary.

At the monthly meeting of the Ladies' C.M. Union for London on Jan. 15th the Rev. H. Horsley, of Ceylon, told of some of the glad surprises in the work among the Tamils.

At the monthly meeting of the London Lay Workers' Union on Jan. 12th the Rev. H. G. Grey, Principal of Wycliffe Hall, Oxford, spoke of the opportunities which were now presented to the Church in India, especially through medical, educational, and evangelistic methods; and Mr. Eugene Stock told of the opportunities at home for study, prayer, self-denial, and service.

Members of the C.M. Union for Durham met in the University Upper Lecture Hall on Jan. 27th, having previously attended service with Holy Communion at St. Nicholas's Church, when the Rev. F. N. Askwith gave an address. Canon Tristram presided at the meeting, and papers on "How best to maintain interest in Missionary Meetings" were read by the Rev. W. D. Shepherd, Mrs. H. B. Sampson, and Mr. J. Bailey. After a brief interval the Rev. F. N. Askwith spoke on the Society's work in the mission-field.

Sales of Work have been held as follows:—Clapham (Yorks), Jan. 10th, £15; Ilkley, Dec. 4th, £41; Thunbridge, Dec. 19th, £11; Worthing, Christ Church, Dec. 19th, £49, &c., &c.

In the death of Miss Fanny Good, of the C.E.Z.M.S. Converts' Home, Barrackpore, India's women have lost a devoted friend. For thirty-two years she has laboured on their behalf with humble, prayerful zeal. In a little book entitled *Gathered Out*, which appeared in 1901, Miss Good has told the story of the Converts' Home which she founded and superintended, and through which 100 adults and twenty-five children have passed. Many of the former are now teachers of their own countrywomen; others have chosen the nursing or medical profession; some are wives of Christians. All of these had been rescued from lives of sadness and suffering. Miss Good's consecrated and fruitful labours ceased only with her life; for during her illness she had the joy of preparing three converts for baptism and of seeing them admitted into Christ's visible Church.

The Librarian of the Church Missionary Society would be grateful to receive any copies of the *Children's World* Volume for 1883, to enable him to complete certain sets.

## The C.M.S. Annual Report.

Some copies of the large Annual Report for 1901-02 remain on hand, and if subscribers who have been disappointed at not receiving a copy as heretofore, in consequence of the new rules as to distribution, will apply to the Lay Secretary, copies shall be sent to them so far as the stock in hand will allow. Copies of the Short Report may also be had on application.



"Jesus sat over against the Treasury."—St. Mark xii. 41.

#### The Adverse Balance.

AS the end of the financial year draws nearer, our thoughts naturally turn with some anxiety to the Adverse Balance, which at the time of going to press has been reduced to £10,023. When this number of the GLEANER is in the hands of the Society's supporters there will be only about a month in which to complete the extinction of this balance. We trust a good proportion of the amount has already been collected by the Associations and will reach the C.M. House with the final remittances of the year, and that the remainder will be contributed during the last month of the financial year. Amongst the contributions we notice one gift of £800, and another of £500 for this object, and also one of £1,000 for the General Fund.

#### "The blessing of the Lord, it maketh rich."

A hon. treasurer and secretary with £140 writes:—"The money is part of the proceeds of our annual Sale of Work. . . . We again feel that the Master has very richly blessed our work during the past year, for which we thank and praise Him. . . . I am most anxious that we should go forward through the year we have now entered on."

#### "God shall supply all your need."

Last month we mentioned that a missionary had given a year's pay towards the Adverse Balance. We think our readers will like to see the letter, and accordingly print it below:—

"From the C.M.S. publications last received we regret to learn there is still a large sum of the deficit to be made up. The question at once suggested itself, Cannot we help? My banking account showing a balance in my favour, I ask the Society's acceptance of a year's salary, and have written the manager of the bank requesting him to have the sum remitted to you. My hand is so cold I can hardly hold the pen. The thermometer registers 56° below zero. All our needs are supplied."

A well-wisher sends 5s. and writes:—"I got it as a Christmas present, and not feeling in want of anything specially, I hope the Society will benefit by it."

#### "Fellow-workers unto the kingdom of God."

Gleaner 4,181 writes:—"Please find enclosed 5s. 8d. towards deficit, not a 1d. a month as suggested, but 1d. for each year of my life, during the half of which God has permitted me to share in a small way the work of our beloved C.M.S., and I thank Him sincerely for so great a privilege and for the wonderful work He is doing through that Society."

#### "Laying up in store."

J. B. writes:—"I enclose a cheque for a small amount which I am able to spare by saving sixpence a week."

#### "Occupy till I come."

The vicar of a parish in the West of England writes:—"I enclose cheque for £5 13s. 11d. from our Emmanuel Women's Bible-class for the support of the Rev. J. B. Ost's school in China. It is raised entirely by the members 'trading' with ten pennies, and I am glad to say shows an advance on last year. Three pennies gained respectively £1 1s., 18s., and 17s. 4d. The class is practically entirely a class of domestic servants."

#### "Rich toward God."

A friend sends £1 10s. from M. H. B., the native master of one of the C.M.S. schools in Palestine, and states that it has been his rule for some years past to put aside some of his salary for God's work.

#### The Society's Birthday.

We have been asked to insert the following letter. In doing so we would remind our readers of all classes of the opportunity for making the Society's birthday an occasion for a special gift to its funds:—

#### "TO CHRISTIAN SERVANTS."

"Dear Friends,—The Hundred and Fourth Birthday of the C.M.S. is approaching (April 12th), and I feel sure there are many domestic servants who would gladly give a Birthday Offering, if they only thought of it, in order to help to clear the deficit.

"I thought I should like to ask all who love the dear C.M.S. and are wanting to help, however feebly, to prepare the world for the return of the Lord Jesus Christ, if they would join with me in giving 104 threepenny-bits in addition to their ordinary subscription. If some are not able to give threepenny-bits, perhaps they might see their way to giving 104 pennies, or even halfpennies. Servants so often feel themselves shut away from any public work, but that need not hinder them from giving their mite. We can all give our free-will offering, however small, and this is always well-pleasing to the Master.

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"I shall be very glad to give any one a bag to keep their coins in, if they will send to me for it.

"Please address—R. (Gleaner), Witherley Rectory, Atherstone.

"P.S.—If any friend will do this, will they kindly send the money direct to the C.M.S. House, Salisbury Square, London, E.C. P"

#### Contributions for Special Objects.

Contributions are invited towards the following grants of Committee:—

- For repairs to roof of Julfa Chapel, £50.
- " rent for native agents at Burdwan, £40.
- " native agents, Santal Mission, £22.
- " maintenance of hostel at Thakurpukur, £40.
- " native agents at Amritsar, £50.
- " house rent at Kirman, £60.
- " building house, &c., at Sakani, £300.
- Towards cost of Fukugawa Mission, Japan, £43.

#### Acknowledgments.

The following anonymous contributions are thankfully acknowledged:—

J. B., £1 2s. 6d.; M. S., 5s.; One who hopes to become a Missionary, £1 5s.; Miss M. G., for Uganda, 5s.; C. K. R., for Uganda, 10s.; E. B., 5s.; Chrysanthemum, 2s.; Gl. 21,594, 2s.; S. J. A., S. H. F., 10s.; Spes, £15; E. C., for Uganda, 2s. 6d.; W. F., £2; Langsdye, 5s.; Well-wisher, 5s.; E. S., 5s.; Readers of Sunday Strand, 5s.; M. H. B., £1 10s.; In Memoriam, E. J. D., gained by sweet-making chiefly, 10s.; Anonymous, 10s.; Proceeds of a Private Magazine, 10s.; Gl. 16,743, £1; In Loving Memory of E. M. M., 7s. 6d.; For the Furtherance of God's Work in N. W. Canada, 15s.; Poor Old Woman, 6d.; D. S., savings of little children, 7s.; Emmanuel Women's Bible-class, for school in China, £5 13s. 11d.; Reader of the GLEANER, Cottager Widow's Mite, 2s. 6d.; Anonymous, missionary-box, 2s.; Gl. 18,495, missionary-box, £1 2s. 4d.; Detroit, £2; Invalid, for Indian Famine, 5s.; C. P., 10s.; Gl. 4,148, thankoffering for family mercies, £5 5s.; Gl. 63,846, 5s.; T. B., 5s.; Miss F. W., 11s.; Dingestow G.U. members, thankoffering for King's recovery, 7s. 6d.; Mrs. L., for China, 2s. 6d.; F. M. B., thankoffering for mercies received, 5s.; Gl. 18,495, sale of watch, &c., £1 6s. 6d.

Towards the Adverse Balance and increasing expenditure.—M. A. B., £1 1s.; Totland Bay Gleaner, 2s.; Thankoffering, £3; S. A. L., 10s.; Gleaner 4,181, 1d. for each year of life, 5s. 8d.; Gleaner 3s.; C. E. W., halfpennies saved, 3s.; A Lover of Evangelical Principles, 10s.; Reader of the GLEANER, 5s.; Gleaner, firstfruits, 5s.; The Lord loveth a Cheerful Giver, 10s.; G.U. Box, £1; W. H. J. C. A., 2s.; Two Old Subscribers, £1; Gl. 8,985, stocking knitting, 10s.; Gl. 87,913, 5s.; Gl. 81,132, 10s.; Commission on Sale of Picture, £1; Anonymous, 10s.; A. G. R., 5s.; Gl. 18,495, £1 4s.; Misses F., thankoffering, £1; A. W., eighty-four threepenny-pieces, £1 1s.; H. L. C., part of tithe, £2 10s.; Gl. 56,563, loan of GLEANERS, 1s.; Miss T., 10s.; Anonymous, self-denial, 15s.; Anonymous, thankoffering, £1; H. A. C., 10s.; Gl. 101,068, £1; Unexpected Remuneration for French Lessons, 10s. 6d.; Gleaner, J. J. M., £5; In faith that the Lord Jesus will bless and multiply it, £5.

A penny a day for a month towards Adverse Balance.—Gleaners 47,909 and 60,904, 5s. 2d.; Miss A., 2s. 7d.; E. L. S., 2s. 7d.; Gl. 12,974, December and January, 5s. 2d.; Gleaners 16,998 and 28,377, January, 5s. 2d.; Gl. 103,898, 2s. 6d.; Gl. 42,225, 2s. 6d.; Two Gleaners, January, 5s. 2d.; Gl. 8,990, 2s. 6d.

#### Foreign Postage Stamps.

Packets of Foreign, Colonial, &c., postage stamps are gratefully acknowledged from the following friends:—

Miss Barrow, Kenneth J. Venning, Rev. C. H. Stileman (?), Miss Alderman, Mrs. E. W. Bird, Mrs. White, Miss E. A. Moffat, Gl. 18,495, Miss Holroyd, and two packets from anonymous friends.

#### Articles for Sale.

Amongst others, the following are for sale at the C.M. House, Salisbury Square. The Lay Secretary will gladly afford all information on application:—

Mounted horns from India for ornamenting halls or rooms, from 15s. to £1 10s. each pair. Embroideries, books (*India and its Native Princes*, illustrated, 7s. 6d.); curios from Ceylon, British Columbia, &c., lace, water-colour drawings, the latter from 5s. each. Oil-colour box (fitted), £1 5s. Sacred Song, "The Coming Glory," 1s. 6d. each. Nocturne for pianoforte, 1s. 6d. each. Autographs: silver muffineers, from 10s.; silver match-box, silver pencil-case; ermine muff, £2; long black fur boa, £1; autoharp; boxes of mounted Indian butterflies, £1 each; diamond ring, £35; set of gold sleeve links and studs, in case, 15s.; gold pin, set with pearl, in case, 7s. 6d.; leather pocket case, 2s. 6d., &c., &c.

#### Church Missionary Ladies' Union.

Will Hon. District Secretaries kindly pay all monies in future to Mrs. J. W. Mills, St. Edmund's, Tulse Hill, S.W., who has been appointed Treasurer of the Union in the place of Mrs. Fox?

#### The Ladies' C.M. Union Needlework Depot.

Gifts of all kinds of work are much needed for sending to country sales. Also materials, remnants, &c., of all sorts for cutting out at the Depot and supplying friends, who can only give their time, with work. Flannelette garments ready cut out for working can be had. Will Gleaners, and all friends who are taking part in Sales of Work, kindly remember that Miss Wood, the Secretary, at 44, St. Petersburg Place Bayswater, W., will thankfully receive parcels of unsold work, provided it is fresh? The demands upon the Depot are ever increasing, and the need of work is great. A Reading Library is kept at the Depot and members of Study Bands can get books there. Special donations for buying flannelette remnants straight from the manufactory at a cheap rate would be very welcome.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank, Limited, Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.



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The

# Church Missionary Gleaner

APRIL 1, 1903.



## Editorial Notes.

**A** GAIN Eastertide is upon us. To the devout believer emblems of the Resurrection surround us on every side. Each swelling bud upon the brown bough is a mute witness to life out of death, and a reminder of that glorious event which we commemorate on Easter Day. At such a season the home and foreign worker does well to recall how vital and central was the Resurrection theme with the great missionary Apostle. It was a bold thing for the humble tent-maker of Tarsus to venture into argument with the cultured crowd of citizens and philosophers in the Agora at Athens; and still more so, on the heights of the Areopagus (where 450 years before Socrates had been arraigned as a "setter forth of strange gods"), to preach "Jesus and the Resurrection." His audience represented three great intellectual systems; *monotheism* in the Jew, *atheism* in the Epicurean, *panteism* in the Stoic. But St. Paul's unbounded faith in the sublimity of the Gospel enabled him fearlessly to submit it to the keenest genius and loftiest intellect. Thus it is that to-day our missionary brethren are inspired and nerved to meet the arguments of Moslem, Hindu, Buddhist, pagan, and infidel in the crowded bazaar or at the isolated outpost. May a fresh endowment of resurrection-power from the risen Lord Himself be granted to each witness at this holy season! Oh, that the Church at home and abroad may so "keep the Feast" that with bolder faith and effort it may proclaim to the ends of the earth that life-giving Gospel whose keynote is Jesus and the Resurrection!

Hausaland has long been a familiar name with readers of the GLEANER. Much prayer has gone up that the Word of the Lord might have free course in that portion of the Central Soudan, whose inhabitants are so numerous as to form one per cent. of the world's population, and of whom one in three is in the bondage of slavery. Those acquainted with C.M.S. history are aware of the repeated efforts made by the Society for the past fifty years to gain access to this country, and of the establishment in 1890 of Lokoja, occupied since 1865, as a base for reaching the Hausas. But all this time the country was closed. Even when the Niger Protectorate was formed Bishop Tugwell, who at once led a little band to Kano—the commercial metropolis of Hausaland—was disdainfully ordered by the emir to leave his territory at once. Therefore the capture of Kano by Colonel Morland's expedition on Feb. 3rd is an event of immense significance. London is probably not more generally known throughout the Continent of Europe than is Kano throughout an equal area of the Central Soudan, since it is the great meeting-place of races from far and near, some two million people passing through it annually. As a nation we have assumed the responsibility of the Hausas' welfare. Their gratitude to us for breaking the oppressive Fulani yoke guarantees an open door. As a *Christian* nation are we not bound quickly to enter with our message of spiritual liberty for the captive "sold under sin"? The call to reinforce the small missionary band already in the country is loud and urgent.

A large deputation consisting of the President and members of the Committee waited by appointment on the

Archbishop of Canterbury at Lambeth Palace on Friday, Feb. 27th, to invite him to accept the office of Vice-Patron of the Society. In a sense the function was something of a formality, inasmuch as the Committee had received a letter from his Grace intimating that he would have the greatest pleasure in acceding to their desire. It was nevertheless an occasion of the deepest interest, and the genial welcome accorded as well as the cordial words spoken by the Archbishop relieved it of all punctiliousness. A report of the speeches of Sir John H. Kennaway, Dean Barlow, Sir Algernon Coote (President of the Hibernian C.M.S.), the text of the Committee's address, and the reply of the Archbishop will be found in full in this month's *C.M. Intelligencer*.

Additional interest attached to the interview from the fact that it took place, not in the Library, where, as the Archbishop explained, it would have been held but for its occurring so soon after he had come into residence and before there had been time to "settle down," but in the room of Lambeth Palace, in which the Fourth Pan-Anglican Conference held its sessions. Very touching was the Archbishop's reference to the burning words that he had listened to on that occasion from the lips of his predecessor as he spoke on the subject of the Church's missionary obligations. "I have been," he said, "to many missionary gatherings, and have heard many missionary speeches, and have often felt stirred to enthusiasm by words spoken by eloquent lips, but I have never been present in any room or heard any speech or seen any enthusiasm equal to that which this room showed on the part of the assembled Bishops as Archbishop Temple spoke to them on Foreign Missions, and above all on the sort of work to which the C.M.S. is devoted." The reminiscence was given as an illustration of a contrast, for the Archbishop had just been pointing to the portraits of some of his predecessors which adorn the room, and among them to that of Archbishop Moore, who, in 1800, sent so cautious a reply through William Wilberforce to the Society's address. The Society has every reason to acknowledge, as Sir John Kennaway did, the kind and helpful counsels which a succession of Archbishops for the past sixty years have accorded to its Committee and Secretaries, and above all to its great cause, and it has the best reasons to feel assured that in the new Archbishop it will find a sympathetic and considerate adviser and friend.

In accordance with old-established precedent, the Archbishop of Canterbury will preside over the first Anniversary Meeting of the Society held after his accession to the Primacy—that on Tuesday morning, May 5th. His presence as one of the speakers had already been promised some time before Archbishop Temple's death. It will be remembered that Archbishop Davidson, as Dean of Windsor, presided at the evening meeting of the C.M.S. Anniversary in 1887, when he dwelt in his speech upon the Society's work in building up Native Churches. The other Anniversary arrangements are being completed, but are not quite ready for announcement at the time when we go to press. A programme of the proceedings will be found on p. 64.

Our January number made reference to a Men's Missionary Convention and to Conferences organized by the C.M.S. Lay Workers' Union for London. On the Saturday preceding the Anniversary, that is, on May 2nd, the Convention will be held in Exeter Hall at 11.30 a.m., 3 p.m., and 6.30 p.m.; at the last meeting the Bishop of London will preside. On Monday, May 4th, there will be a Men's Conference at 11 a.m., with interval for lunch at 1.30 p.m., and then continued till the hour for the Anniversary Prayer-Meeting at 4 p.m. On Tuesday there will be a Laymen's Breakfast and Conference at Exeter Hall at 8.45 a.m., lunch at 2 p.m., after the Anniversary Meeting, and a Conference in the afternoon. The Hon. Secretaries of the Lay Workers' Union (C.M. House, Salisbury Square, E.C.) will be glad to hear from friends (clergy and lay) in the provinces who expect to attend the Anniversary.

The Women's Department also is having its full share in the activities of the Anniversary. On the afternoon of May 5th, in the large Queen's Hall, at 3.30 p.m., an important public meeting for women will be held, at which, for the first time, Prebendary Fox will read an official report of the women's work of the Society. Lady Victoria Buxton will preside, and the speakers will include Miss Bland, of Agra; Dr. Emmeline Stuart, of Julfa; Mrs. Wray, of Taita, East Africa; and the Bishop of Derry, whose presence in a London meeting is always warmly welcomed. Tickets will be sent out in the ordinary way for this meeting, but a few seats will be reserved at one shilling each. On Thursday, May 7th, the women workers connected with the Society are invited to meet at the C.M. House for a Conference, from 10.30 a.m. to 5 p.m. (including the usual Thursday Prayer-Meeting), on "Methods of Home Work for C.M.S." All particulars and members' cards can be obtained through the Women's Department.

We commend these meetings, and the Anniversary proceedings throughout, to the sympathy and co-operation of our readers. May the Holy Spirit move mightily upon the hearts of the speakers and their audiences!

A series of Lenten addresses on Foreign Missions by laymen, arranged by the Rev. J. E. Padfield, Association Secretary for London north of the Thames, and delivered in St. Michael's Church, Cornhill, during March, have drawn forth some remarkably forceful words from men whose opinion undeniably carries weight. The late Lieutenant-Governor of the Punjab, Sir W. Mackworth Young, K.C.S.I., whose address inaugurated the series, delivered an emphatic pronouncement on the benefit of Missions in India, and has thus added to the already long list of independent testimonies from illustrious statesmen. Speaking "as a business man to business men," Sir Mackworth Young declared that "the work done by missionaries in India exceeds in importance all that has been done—and much has been done—by the British Government since the time when it came into possession. I ask myself," he continued, "What is the most potent influence which has been brought to bear upon the Punjab since its annexation fifty-four years ago? and to that question I unhesitatingly reply, Christianity, as lived and preached by the Christian missionaries."

## “Unto the uttermost part of the earth.”

BY THE REV. E. J. PECK.

(Continued from p. 39.)

**Y**EARS ago that man of God, the late Rev. H. Wright, wrote to me in my lonely home on the shores of Hudson's Bay some words of cheer which live in my heart even to this day. "Don't forget," he said, "the good old saying that *praying wins*."

And how true it is let me now show by our late experiences at Blacklead Island. Mr. Greenshield (whom friends will remember joined the Mission in September, 1901) and myself felt that we could not face our winter's work without power from on high, so on Oct. 24th we set apart a "quiet day," during which we determined to seek such power by united prayer and the study of God's Word. The subject chosen was the person and work of God the Holy Ghost. In the consideration of this important topic we were remarkably helped by reading addresses delivered at Cheltenham by the Rev. W. E. Burroughs. Four times during the day we met together, and we both felt that God had been with us of a truth. We also agreed to draw up a list containing the names of the Eskimo we desired to pray for, especially some conjurers and others who opposed the truth. Five of these were taken definitely to God in prayer each day.

The first extracts I will give from my journal bear upon the direct spiritual results which were given in answer to our prayers.

"*Friday, Nov. 1st, 1901.*—God has given us of late a wonderful time. We have had during the last five days an average attendance at school of over *fifty* pupils, while our church has been almost full every evening. Both adults and children show a remarkable desire for instruction.

"*Sunday, Feb. 2nd, 1902.*—A great day. Nongoarluk, a poor woman, who has long been a great sufferer, desired to be baptized. She has learnt to read and is, I trust, moved by the Holy Spirit to take this important step. She was therefore, in the presence of some of her friends, admitted into the visible Church by baptism. There was nothing truly in her surroundings to produce happiness or comfort; her small snow-house, her wasted frame, her years of pain, all these things she might well say were against her, yet the tears—tears, I trust, of contrition and holy joy—flowed from her eyes when she was dedicated to Christ and when I spoke to her of the wonderful love of Jesus.

"*Sunday, 9th.*—Another wonderful day. Seven (two men and five women) were added to Christ's 'little flock' here in the wilderness. Many of the Heathen came to the church, great attention was shown, and spiritual power rested upon our gathering. Those baptized showed a very earnest spirit, and they evidently realized the importance of making a public confession of their faith in Christ by baptism. It certainly was no light ordeal to stand up before their own people and consent to follow the Lord.

"*Monday, 10th.*—Another Eskimo (a man) baptized to-day. His wife, Eve Nooneyout, who was one of the first converts baptized last year, has used her influence for Christ, and has led her husband into the Light. I ought perhaps to mention here that I have been led to pray much of late for the still unevangelized Eskimo. These cover a coast line of some 4,000 miles in extent. No one knows the exact number of the Eskimo still living in heathen darkness, but giving approximate figures I should think they number, say, from 8,000 to 10,000 souls. Now we are commanded to preach the Gospel unto the 'uttermost part of the earth,' and I ask the people of the living God to stand, so to speak, shoulder to shoulder with us in this Arctic enterprise for Christ, and never rest till the Gospel has been preached as a witness in those lonely, icy wastes.

"*Saturday, 22nd.*—A young man named Kounak came to me for a copy of the Gospels. This man has been for some time past seeking the truth. His history is rather remarkable. Some years ago Kounak was a candidate for the conjurer's office. He tried to learn the conjuration, &c., but was almost driven mad in the attempt. While in this demented, excitable state he neglected his work of seal-hunting. Now, as seal-skins are one of the articles of trade, and as this man was in a measure supported by Mr. Noble's agent, he naturally got into trouble. This finally led him to give up the conjuring business altogether. His next step was to enter the matrimonial arena, where he succeeded in winning the affections of a young Eskimo woman. It so happened that this same person had been one of our most regular attendants at both our daily school and services, and was one of those baptized on Feb. 9th. While conversing

with her she told me that Kounak now desired to follow the Saviour, and also, using an Eskimo figure of speech, that 'his mind was being put in order.'

"Friday, March 7th.—Kounak came to me and desired to be baptized. I asked him why he wished to confess his faith before men. He replied, 'I wish to go to Jesus.' I then questioned him closely regarding his spiritual state. I believe that a good work is going on in his soul, so I have promised to baptize him.

"Thursday, 13th.—Kounak baptized to-day. We had a most refreshing service. Our friend leaves Blacklead Island for a time to hunt seals on the vast ice-floe. God will be with him, I feel sure, to keep and support him."

I now pass on to other journal entries referring to our daily work.

"Monday, Dec. 23rd, 1901.—Examination of our elder scholars. Special subject the third chapter of St. John's Gospel to the twenty-second verse. This portion was said from memory by some without making a single mistake. I also questioned them individually regarding the meaning of our Lord's wonderful words. Several answered in a very intelligent manner.

"Christmas Day.—Spent a very happy time. Invited all the women to our house in the morning. Shook hands all round and then gave them some oatmeal for their husbands, themselves, and their little ones. They seemed very grateful for the little we were able to do for them. Later on quite a number assembled in our little church, and we had a refreshing time.

"Friday, Jan. 3rd, 1902.—A day of days. Gave our Eskimo children a good feast, which they heartily enjoyed. We regaled them with cake, pudding, and biscuit, and any amount of tea. It is wonderful how these little Arctic wanderers take to our food, and how soon the good things disappear! In the evening we rigged up our novel Christmas-tree, which is made by stringing a number of flour-barrel hoops to a pole. Both the pole and hoops were *beautifully* clad in various kinds of coloured paper, while Christmas candles and a number of useful articles—the kind gifts of friends—were tastefully placed in position by my friend Mr. Greenshield. The dear little ones enjoyed everything immensely, and were quite delighted with the various gifts and prizes which were found on that wonderful tree."

"Monday, 26th.—Continued our linguistic work. How do we grapple with this really difficult tongue?

"(1) Good use is made of the native voice. We always have an Eskimo with us, and we vary our Eskimo teachers, for it by no means follows that if a person understands one Eskimo he can understand all.

"(2) The grammatical structure of language is attacked as follows:—In one lesson Mr. Greenshield learns a portion of the verb, and in another the adjective or noun. Adverbs of time, place, and interrogation are also committed to memory. This plan enables a student to construct sentences in a short time, and places him in a position to ask questions and get into actual contact with the people.

"(3) Collection of words. These are, as far as possible, taken down from the lips of the Eskimo by Mr. Greenshield, and are finally revised before they are committed to memory.

"(4) Exercises in reading. We have one of the Natives who can read well to lead in this.

"(5) We write down accounts given to us by the people, or ask them to write out something relating to their mode of life, religion, &c. These we translate and arrange in a useful form. Several points are gained by this latter mode of study, the principal one being the *correct idiom*, which, I need hardly say, is a *most important* matter. Some of my missionary brethren may use different and better methods. I simply give these to interest friends and to enlist their prayers on behalf of the brethren and sisters they help to send out. Before the Gospel can be preached—at least, by word of mouth—the language must be studied and patient, persevering work must, in the strength of God, be faced. Surely then the 'messengers of the Churches' ought to have the hearty prayers of those who remain at home, that they may prove in every sense of the word 'able ministers of the Word.'"

## "Dedicated to Thee by our Office and Ministry."

STORIES BY MISSIONARY BISHOPS OF REMARKABLE BAPTISMS, CONFIRMATIONS, AND ORDINATIONS.

### 3. A Memorable Ordination.

BY THE RIGHT REV. BISHOP OLUWOLE.

THE Right Rev. Bishop Phillips held a very interesting ordination at St. David's Church, Ibadan, on Feb. 5th, 1899, when the Rev. Francis Lowestoft Akiele was ordained priest. It was the second of the two ordination services ever held at Ibadan, the first having been held in 1895. It was the first, and the only one as yet held, at St. David's, built and dedicated in 1898 in memory of the late Rev. David Hinderer, the founder of the Ibadan Mission. The candidate was a Native of Ibadan, a son of Olumloyo, one of the warrior chiefs of the town when Mr. Hinderer began his work. Readers of *Seventeen Years in the Yoruba Country* will remember that Akiele was the first Ibadan boy whom Mr. Hinderer received into his house. This was in 1853, when he was said to be about four years old. With the exception of two years which he spent in the Training Institution in Abeokuta (1865—1867), he lived in his native town, where he was for many years schoolmaster and catechist, until his removal to Ogbomosho in the early nineties. Naturally he is a great favourite at Ibadan with both Christians and Heathen.

Mr. Akiele's ordination as deacon took place in Abeokuta in 1895, and was not witnessed by his dear people; the greater their joy to be able to see him ordained priest among them. The church was quite full; the heathen relatives and friends of the candidate were well represented.

The preacher was the Rev. D. Olubi, a most suitable arrangement. What could be more fitting than that the ordination charge of Mr. Hinderer's oldest Ibadan boy should be given by the missionary's oldest and most distinguished lad! Mr. Olubi is an Egba, and joined Mr. Hinderer in Abeokuta before the Ibadan days. His text was 1 Tim. ii. 1, 3, 7. The address with which ver. 1 opens, "Thou, therefore, my son," came from the preacher with singular and natural pathos; for, if Mr. Hinderer had been Akiele's spiritual father, Mr. Olubi had been his spiritual nurse. The tone of the sermon was most fatherly. It was in Yoruba, as was the whole service. In the use of the language in its purity, in excellent choice of words, in original adaptations and racy illustrations, Mr. Olubi is second to none. After calling attention to the solemnity of the occasion, and to the circumstances which contributed to make it peculiarly interesting, he said that the Christian ministry was not an office for vain show and display of honour; that it was the office of *Eso* (pronounced *eshaw*). This, he explained, is a royal body-guard kept by Yoruba kings; they are seventy in number, remarkable for courage, strength, devotion, and endurance. They yield to no force; they surrender to no foe. The *Eso* may be reduced to the most hopeless extremity by the enemy, yet he still maintains the courage of his order. You may kill, but cannot conquer him. Latosa, the late Kakanfo (generalissimo), said of the *Eso*, "When you are actually cutting his throat, with his last breath he still says, '*Mo mbo wa ba o*' (I will yet do for you)." Such is the nature of the Christian office; so he must be prepared to endure hardness as a good soldier of Christ.

Several original adaptations occurred in the sermon, which it is not easy to bring out in English. I shall attempt one: the words "endure hardness" are rendered in Yoruba "*fi okan ran isoro*"; the verb *ran* also means *sew*. The preacher, as a practised speaker in the language, applied the words "endure hardness" as if they meant "sew what is difficult with the heart." "Goodness is torn," he said, "and you have to sew it; it is not to be done with needle and cotton, but with the heart." This impressive sermon was thus concluded: "Thou, my son, it is my prayer—it is our prayer—it is the prayer of this congregation that the Lord may give thee understanding in all things."



MISSIONARIES IN A WEST CHINA VILLAGE.

## The Kingdom of Christ in Si-Chuan.

BY MR. W. HOPE GILL, of Si-Chuan, West China.

IT was in the hot months of 1888 that I was itinerating in Eastern Si-Chuan and spent a little time in the large and important city of Hsuen-ching (or Shwen-king) Fu, not very far down the river from Paoning-fu, where our China Inland Mission headquarters were. During my stay in an inn, on one of the main thoroughfares of the city, I was very glad to welcome our dear brother Horsburgh into the province. He had made that memorable overland journey from my old station of Wan-hsien, about which he wrote, and which occurred in the autumn of 1888. He had come all the way up west to try and see what could



A TALK BY THE WAYSIDE.

a good long time with us in our C.I.M. work and seen much of the needs of the province, he came home.

He was confident that God had work for him and the C.M.S. to do in those parts of China, as well as in Mid and South China, and while at home in 1890-91 was indefatigable in his work of stirring up the interest of God's people to start new work in the north-western part of Si-Chuan.



CHAO, SUNDAY-SCHOOL TEACHER AT WEI-CHENG.

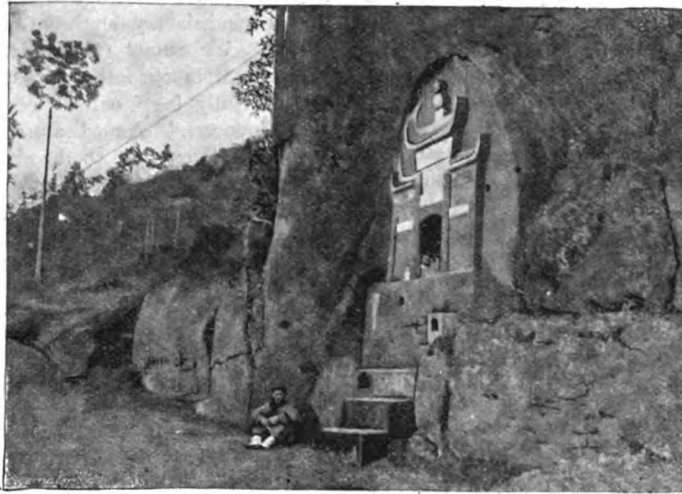
be done by the Church Missionary Society in our province of Si-Chuan, where we members of the Church of England in connexion with the C.I.M. were working, and it was a joy to us to welcome him as a member of the Mid China Mission, so well known to some of us, but none of whose faces we had ever seen up country so far. He and I spent a delightful time in that old Chinese inn, having many blessed times of praise and prayer together, thanking the Lord for all He had done and was going to do, as well as praying for the whole needy province, the most thickly populated one in the whole of China. After having spent

Although our Eastern Si-Chuan District was most needy, yet we were all glad that this further portion of the province adjoining the C.I.M. work should be taken up under the C.M.S. Consequently dear Bishop Cassels, Beauchamp, A. Polhill Turner, the late E. O. Williams, and I were of one heart in bearing our dear brother up in earnest prayer before God



most regularly from the time he visited us in Si-Chuan in 1888 until he actually brought into the province his first band of workers from England in 1892.

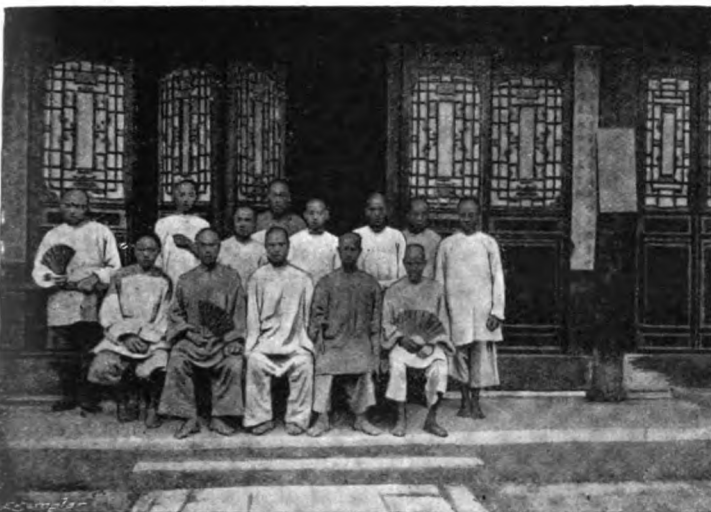
It was my privilege that year—or more correctly speaking, in the late autumn of 1891—to welcome him and his first band as they entered Si-Chuan, for I was in charge of the Mission station at Wan-hsien then, a large and important city, which is the half-way house between I-chang and Chung-king, where all comers up west stay a short while. It was grand to see with one's own eyes that band of conse-



A WAYSIDE SHRINE, WEST CHINA.

waiting and itinerating and getting hold of the language. This was the beginning of the C.M.S. West China Mission, which has been so singularly increased since and blessed of God. Do I use the word "singularly" out of place here? I think not; in so short a time in connexion with any other Mission of the C.M.S. has there been such an increase both in the actual number of English missionaries and in the opening up of new stations? To God, the Lord of the great harvest, we ascribe all the praise and glory.

Let us see in one particular feature how this new Mission



NATIVES AT MIÊN-CHEO.



THE TOWN OF WEI-CHENG.

crated men and women which had actually come out to the ends of the earth as a definite answer to definite prayer. We did praise the Lord together on their house-boats!

I was alone then in that great city of Wan-hsien, with no Protestant missionary within 300 English miles, all four points of the compass. This missionary band of a few C.M.S. workers and others found entrance into two or three centres after a couple of years'



WON YONG LAO: THE COOK, WEI-CHENG.



A BIBLE-WOMAN, WEI-CHENG.

of the Society has prospered, viz., new centres of Gospel light. Whereas in 1892 not one was actually opened as a Mission station, in 1902 we have no fewer than seven Mission stations where regular Gospel work is carried on; five of these are in county capitals, while the other two are in large, busy towns, from a commercial standpoint both as busy and one busier than many a county capital.

The regular

evangelistic work carried on from the early days of the Mission in 1892 has been owned of God to the bringing in of a "noble few" into the kingdom of Christ, among whom there are some bright lights. As in Eastern Si-Chuan, where so much fruit is now appearing, so in due time we shall reap, if we one and all daily remember all the seed sown in our part of the province by earnest, believing prayer. This is exactly the point of all success in work for the blessed Master, and I would humbly urge the tremendous necessity there is now throughout all our ranks in the Society, of definite believing prayer in the Holy Ghost. "I will pour floods upon the dry ground," is Jehovah's promise. Oh, to be faithful in believing! He really means what He says. "He abideth faithful." May we be faithful too. Amen.

The pictures accompanying this article speak for themselves, but Mr. Gill has sent us the following descriptions of some of them:—

"The picture at the top of p. 53 shows a shrine cut out of the solid rock by the roadside, with steps by which it is approached, to put incense and candles in front of the idols seen at foot of the black archway; having done this, the poor dark souls descend and prostrate themselves in front of the ground. Yet, in our home-land it is just as sad to see 'covetousness' set up in the hearts of so many, 'which is idolatry' in God's sight. 'No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.' A solemn message is this for all believers!

"The next picture on the same page shows a group of Natives at Mien-cheo. Two of these are helpers in the work, the others servants more or less interested. The big lattice doors are those of the old room used as the chapel. The photograph was taken in the front courtyard of the old house, prior to recent alterations and additions.

"In the view of Wei-cheng, where the sisters work alone in the West China Mission, notice the big court garden on the left of the street, illustrative of an ordinary house occupied by us, in the heart of the population amongst whom we work. The preaching-shop or room would be actually on the street to catch the passers-by. The white patches beyond are the rice-fields under water. Notice stone bridge on massive stone piers over which the main road goes."



"When thou hast shut thy door, pray to thy Father."—St. Matt. vi. 6.

"I will go down, but, remember, you must hold the ropes."—WILLIAM CAREY.

THE Thursday Central Prayer-Meeting was well attended during February and March, on more than one occasion the room being quite full. The gathering on Feb. 12th, presided over by the Rev. J. S. Flynn, had a memorable interest imparted to it by the announcement that permission had been given by the British Government to the Society to open Mission schools in the Eastern Soudan, on condition that religious teaching shall not be given to Moslem children if their parents express objection to their receiving it. Very heartfelt thanksgiving ascended for this definite answer to the prayers of years, and the meeting rose to sing the Doxology. Although the authorities still consider the time has not arrived for sanctioning public evangelistic efforts, this measure of liberty together with permission to instruct any who may privately seek instruction in the Christian Faith was cause for deep thankfulness. Again we "proved God answers prayer." The meeting on Feb. 19th was chiefly occupied with intercession for Medical Mission work. Dr. Lankester presided, and Dr. Gould, of Acca, gave a devotional address which was much appreciated. Although the room is almost crowded on the second and third Thursdays of the month, we desire to see a larger number present on the *first and fourth*. Will our metropolitan friends endeavour to keep those afternoons free from any other engagement and meet with us? Special requests for prayer to be presented at the meeting should be addressed to the Secretary, Central Prayer-Meeting, C.M. House, whom they should reach

by first post on Thursday morning. It is well to remind ourselves that our missionary brethren and sisters are *reckoning* upon our prayers. We cannot calculate the loss it means to them if we are intermittent in our intercessions, or the gain they experience when we faithfully keep our high and holy charge as "the Lord's remembrancers." A medical missionary from China recently referred before the Committee to the almost feverish anxiety he felt for the hour to arrive when he knew his letter begging for prayer for restoration to health would be received in Salisbury Square; and of the quick recovery in answer to the petition offered at home.

A paper has reached us giving what we venture to think is a model outline for a local missionary prayer-meeting. The following are eight of the thirteen topics given on a cyclostyled "programme":—

**PRAISE.**—For the glorious Gospel of the blessed God.—1 *Tim.* i. 11.  
For holy lives spent in proclaiming it.—*Rev.* xiv. 13.  
For wonderful growth of the Church of Christ.—*Isa.* lx. 22.  
For "open doors."—*Rev.* iii. 8.

**PRAYER.**—That the Church of Christ may feel the burden of the heathen world.—*Rom.* i. 14.  
For fresh supplies of missionaries and means (especially for hindered missionaries).—*Phil.* iv. 17.  
For home workers (especially the C.M.S. Parochial Committee).—1 *Cor.* xv. 58.  
For all missionaries (especially those whom we know personally).—*Col.* iv. 3, 4.

## AT THE MERCY SEAT.

### Thanksgivings.

**CYCLE DATE**  
April 6th.—For medical work in Uganda (p. 59).  
For the baptism of the king of Nkole and chiefs (p. 60).  
9th.—For the long and devoted services of the Rev. and Mrs. A. Stark (pp. 60, 61).  
20th.—For the centres of Gospel light in Si-Chuan (pp. 52–54).  
31st.—For the new Vice-Patron of the Society (p. 49).

### Intercessions.

April 4th.—For offers of service to reinforce the Hausaland Mission (p. 49).  
6th.—For an outpouring of the Holy Spirit on the Native Church in Uganda (p. 59).  
8th.—For more marked and definite results in Palestine (pp. 57, 58).  
9th.—For a ready response to the appeal for the Calcutta Mohammedan Mission.  
21st.—That the Eskimo converts may daily grow in grace (pp. 50, 51).  
29th.—For the forthcoming Anniversary of the Society—that all may be arranged with a single eye to God's glory (pp. 49, 50, 62, 64).

### PROMISE TO BE PLEADED.

"Ye shall go and pray unto Me, and I will hearken unto you."  
Jer. xxix. 12.

## "The High Places of the Field."

### MISSIONARY BIBLE STUDY ON JUDGES IV. and V. (R.V.).

BY THE REV. HARRINGTON C. LEES, M.A.

(Continued from p. 43.)

#### 4.—Careless of the Call.

FROM the roll of honour we turn sadly to the Captain's censure list.

(1) *Reuben*. "By the watercourses of Reuben there were great resolves of heart. Why satest thou among the sheepfolds. To hear the pipings for the flocks? At the watercourses of Reuben there were great searchings of heart" (chap. v. 15, 16). The cause of Reuben's disobedience was his besetting sin, irresolution. He had great searchings of heart in hearing God's call. He went further, and made great resolves to do mighty deeds. But, as he sat by his streams, listening to the shepherds' pipes and the bleatings of the flock, "unstable as water," he never arrived at the point of actual obedience. He heads the list, a melancholy warning to all who, knowing in their hearts that God has called them to share the warfare and the victory of His foreign service, yet tarry all the day idle. "Whosoever He saith unto you, do it."

(2) *Gilead*. "Gilead abode beyond Jordan" (chap. v. 17). The Manassites of Gilead were too far off to follow the bright example of

Machir, their brother (chap. v. 14). Across the Jordan the voice of God seemed but faint, and ignorance of the great need made them careless. Is there no temptation to those who live at home, far from the needs of Heathendom, and perhaps not in close touch with the Lord Jesus, to ignore the call and its pressing tones? Yet it is there, and the fight actually rages. One day we shall be judged by our answer to this still, small voice.

(3) *Dan*. "And Dan, why did he remain in ships?" (chap. v. 17). Dan was too busy making money; he owned the port of Joppa, and his commerce with Phœnicia left no leisure for attention to the call of God. There are other business men besides Dan of whom this is sadly true. Some nobly obey with personal service or gifts, but others, alas! occupy themselves in "dressing up their own cabins when the rest of the ship is in danger," as some one has well said. God sadly asks, "Why?" The gleam of gold draws the merchant to "go into all the world"; why not the crown of gold?

(4) *Asher*. "Asher sat still at the haven of the sea, and abode by his creeks" (chap. v. 17). Asher was too comfortable in his seaside resort to move unnecessarily. He always had lived a luxurious life (Gen. xlix. 20), and war seemed such hardship. It may be that we too are disobeying the call, because the home-land is so cosy, and the dark night beyond so bleak, and that in God's Book it is written of us "They sat still." Does not the voice of the Man of Sorrows call to you, saying, "Suffer hardship with Me as a good soldier of Christ Jesus" (2 Tim. ii. 3, R.V.)?

(5) *Meroz*. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty" (chap. v. 23). Meroz was callous and unheeding, and forms a strong contrast to his brethren of the same tribe, of Issachar (chap. v. 15). He dwelt hard by the battlefield, he commanded the passes, and yet allowed the foe to escape. Living on the spot, he did actually *nothing*, and his condemnation is a bitter curse. One of the greatest hindrances to the success of Christian Missions is the conduct of so-called Christian people in heathen lands. Their godlessness, carelessness, and often open sin, do much to neutralize the noble lives and valuable aid of many officers and civilians to whom the missionary and the Church of Christ owe a deep debt of gratitude. If the door of travel or sojourn in heathen lands ever opens to us, we shall do well to bear in mind God's warning and the doom of Meroz.

(6) *The Kenites*. "They told Sisera that Barak, the son of Abinoam, had gone up to Mount Tabor" (chap. iv. 12). Their old past proved too strong for them. Originally Midianite idolaters (Judges i. 16; Exod. ii. 16), they had joined the people of God (Num. xxiv. 21), and were now enjoying with them the promised land. But fear of oppression from the Heathen of Hazor drove them back to act as spies. Just as we saw in the case of Jael what noble aid a faithful Native Church may give, so here we see how the unfaithful conduct of native converts may be a serious danger. The proportion of failures is probably not so great as at home: who are we that we should sneer at the stumbling of tempted souls? But the fact calls for constant prayer from the home Church, and in this she may labour as Epaphras did for Colosse, from a distance (Col. iv. 12).

## "More than they all."

### INSTANCES OF SELF-DENIAL ON THE PART OF CONVERTS.

#### I.—Tai-Shann's Offering.

BY MRS. E. G. HORDER, *Pakhoi*.

A FEW years ago a collection was being made among the Native Christians at Pakhoi for the purchase of land for a native cemetery.

Nearly all the church members subscribed, and the land was obtained without any help from the missionaries.

There was however one very poor woman, Tai-Shann by name, who promised to give 500 cash; but month after month passed by, and

she, to her great sorrow, was quite unable to pay the money—she was so very poor that often she had to go supperless to bed!

At last plague broke out in Pakhoi, and Tai-Shann's husband was stricken down and died. The Christians, hearing of Tai-Shann's trouble, collected a little money and gave it to the poor woman for the funeral expenses. The following Sunday our friend came to church, looking very sad, but rejoicing that God had permitted her again to worship in His house.

When the collecting plate came round at the close of the service, to the surprise of those sitting near her, Tai-Shann contributed a little packet of money wrapped up in red paper. This was the silver equivalent of the 500 cash, and Tai-Shann afterwards told the missionary that she was so touched by receiving the money for the funeral of her husband, that before she spent any of it she laid by the 500 cash to pay her debt to the Cemetery Fund; and this was the way she gave it.

Two days later dear Tai-Shann herself was laid low with plague. We had begged her to leave the infected house for a time, but she said, "If I go thieves will come and steal all my vegetables, and there is no one to look after my pig!"

On the following Sunday Tai-Shann entered into glory; and we laid her remains in the cemetery which she had so recently helped to purchase, to await the Resurrection Morn.

## A Corner for Difficulties.

[Our proposal at the beginning of the year to open a Query Column in which difficulties that occur to our readers might be discussed, has not hitherto met with any direct response. But, as some very definite inquiries have been indirectly addressed to us relative to the dearth of Candidates for the Foreign Field, we venture to publish some of the questions and replies, believing that the information thus elicited may be helpful to other C.M.S. supporters.—ED.]

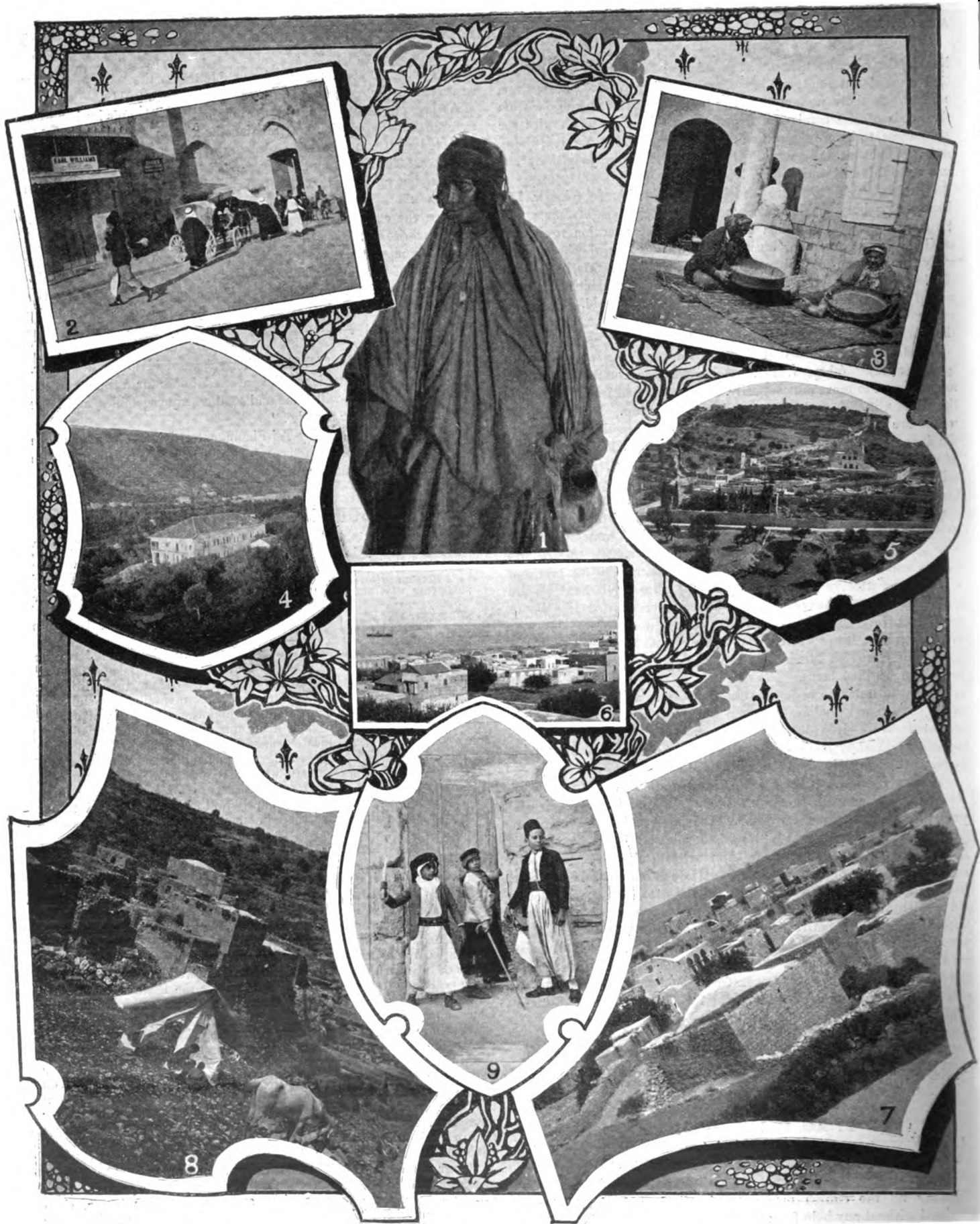
Q.—Does not the C.M.S. require too high a standard before a candidate is accepted for training?

A.—Men and women are accepted for training who have no knowledge of any language except their own, and who come from all ranks of society; but they must be those who show, in addition to physical fitness, real force of character; some mental ability sufficient to enable them to profit by training; and there must be, of course, no doubt whatever as to their true spirituality and real missionary spirit—which latter qualification must have been evidenced by definite efforts for the spiritual good of others at home. Missionaries of experience in sending home urgent requests for more workers, constantly remind us of the *absolute necessity* for keeping up a high standard, and we are not infrequently told that they would rather have no recruits than have them inefficient, and not really up to the mark.

Q.—Why is it that a large number of those who offer themselves are not accepted?

A.—It must with sorrow be confessed that the chief reason why candidates are declined (apart from reasons of health, age, or some lack in spiritual qualifications), is ignorance of the Word of God. We at Salisbury Square who have to examine candidates for missionary work, many of whom are perhaps the pick of earnest workers for Christ in many a home parish, can feel no surprise at the spread of various forms of error in the Church of England, for we have been again and again saddened to the heart to find how little the Bible is known, and how little the great truths of our Faith are understood by many Christian workers in England.

We cannot, and God grant we never may, lower our standard to accept for training those who have not earnestly sought to know the Word of God by their own constant private reading of it. Some have perhaps thoughtfully read the Bible daily for years and yet can produce very little knowledge of it as a result of such reading. In that case is it unreasonable to fear that their memories, and their mental powers generally, might seriously hinder their usefulness, if all their work is to be done in a foreign language and among a people who have no idea of the subjects about which they wish to speak to them? That our standard of Bible knowledge is not unreasonably high is evident by the fact that we accept for training offers of service received, among others, from servant girls, artisans, factory workers, shop assistants, unskilled labourers, and many others who have had nothing but an elementary education, but who have set themselves to be regular Bible readers and students, so far as they had the opportunity and ability.



SCENES IN PALESTINE.

1. Bedouin Woman. 2. Jaffa Gate, Jerusalem. 3. Peasant Women sitting Corn. 4. Hospital at Nablus. 5. Mount of Olives; Garden of Gethsemane.  
6. View of Jaffa. 7. The Village of Bir Zeit. 8. Itinerating Missionary's Tent in a Village in Judea. 9. Schoolboys, Bishop Gobat School.





A DRUZE PLACE OF WORSHIP.

## Our Missionary Students' Page.

### THE PALESTINE MISSION.

BY THE REV. C. T. WILSON.

**T**HE work of the C.M.S. in Palestine is carried on amongst the Syrians, or Arabs, who constitute the great bulk of the population, and not amongst the Jews, as is often supposed.

The language in which we work is Arabic. It is very complex and difficult, but very interesting, both on account of its relationship to Hebrew and of its close resemblance to the Aramaic spoken by our blessed Lord and His Apostles. These Arabs are, for the most part, Mohammedans, or Moslems, their religion being known as "Islam," or "Surrender," i.e., to God. They are chiefly the descendants of

those Christian inhabitants who apostatized at the time of the conquest of Palestine by the Moslems. There are many Mohammedan sects in the East, but most of those in the Holy Land belong to the Sunnis, or Orthodox Moslems.

The Christians are a fairly numerous body. They are scattered all over the country and are of many different Churches. There is the Orthodox Greek community (in all probability the original Church of Palestine); the Greek Catholic, which has seceded from the former and calls itself "Catholic" because it acknowledges the supremacy of the Pope; the Armenian, Maronite, Syrian, and a few others, all being included in the general term "Eastern Churches." Besides these communities there are many congregations connected with the Church of England through the work of the C.M.S., also a few belonging to other Protestant bodies, while of late years the Roman Catholics have grown at

the expense of the Eastern Churches. In addition to Moslems and Christians the strange people known as Druzes, whose religion is an absolute secret even to most of their own number, are found on Carmel and in parts of Galilee.

The great object of the C.M.S. is the evangelization of the Moslems, but this is a work of peculiar difficulty. A half truth is infinitely harder to combat than a lie, and there is much truth in Islam. It abhors idolatry, and holds that there is only one God; yet it is of its essence to deny Christ's Divinity and to reject His Atonement; therefore the spirit of Islam is the spirit of Antichrist. Besides this the Koran teaches that the Moslem who abjures his faith and becomes a Christian is *ipso facto* worthy of death. Now the tenets of the Koran are the basis of the law of Turkey, and the Sultan is bound by



A HALT IN THE DESERT.

them, for he is a spiritual as well as a civil ruler. He claims to be the Khalifah, or "Successor" of Mohammed, and is, in short, to the Orthodox Moslem what the Pope is to the Romanist. Consequently no law or treaty which at all contradicts any command of the Koran is valid. Hence there is in reality no religious liberty in the Ottoman Empire.

Still, in spite of these difficulties, much work is possible in Palestine. Foremost among evangelistic agencies I would place *Medical Missions*. The C.M.S. has several of these in different parts of the country, viz., at Gaza, Nablus, Acca, Salt, and Kerak. Two of them, Gaza and Nablus, have hospitals with Firmans. One of the ways in which Christians are made to feel their inferiority to Moslems is that no building for a Christian hospital, church, school, or printing press may be erected without a "Firman," or special permission from the Sultan himself. These Firmans are very costly and very difficult to procure, but, when once obtained, no one can interfere with the work carried on in the hospital, school, &c., thus sanctioned. In this way, as so often in God's work, good comes out of evil, and we have in such hospitals the utmost freedom in preaching the Gospel both to out-patients and in-patients. Nor is it an unknown thing for Moslem officials, who have learnt the value of the Christian medical man, to be among the foremost to aid in obtaining the needed Firman.

The value of these Medical Missions is manifold. They give unequalled opportunities of teaching those who come for healing, especially in the case of in-patients. They bring many under the sound of the Gospel who would never otherwise hear the message, and they are wonderfully breaking down the opposition of the more bigoted Mohammedans. For there were no hospitals in Palestine till Christians began Medical Missions, and often have I heard Moslems say (speaking of the medical work), "You Christians are much better than we Moslems. What Moslem would give us medicine or tend us as you do?" In particular all that has been done for the people during the recent outbreak of cholera, which has carried off so many thousands, has been a striking object lesson to the poor Mohammedans of the practical results of the religion of Jesus Christ.

*Education* is another potent missionary agency. When Bishop Gobat (the second Anglican bishop in Jerusalem) was appointed, a little more than fifty years ago, there was no education whatever in Palestine for the Arab population. The only missionary work up till then had been among the few Jews, and as Bishop Gobat went about the country he was greatly impressed with the need of education for the Gentile population. He states, in his first report as Bishop, that there was at that time only one school in all Palestine for Arabic-speaking children, and that a small one in Jerusalem, where some Italian monks took in a few boys and taught them to read, not their own language, but Italian. So he began opening schools in the towns and villages wherever the people would have them. The result was that first the Eastern Churches and then the Turkish Government were stirred up to do the same. To-day there is a well-organized system of education throughout the Holy Land, and none but the smallest villages are without schools of their own; so that, while twenty years ago probably not more than five or six per cent. of the adult male population could read and of the women not one per cent., to-day practically nearly the whole of the rising male generation and a large percentage of the females also are under regular instruction. All this, it must be remembered, is the direct outcome of missionary effort.

*Village work* of different kinds has developed greatly within the last fifteen years. In Palestine, unlike England, some eighty to ninety per cent. of the people live in the villages. Hence the vast importance of this work. As a rule also the Fellahin, or peasants, are simpler, more accessible, and less bigoted than the townspeople. In several districts lady missionaries are now living in some of these villages, right among the people. As a rule they are the only Europeans in the place and are consequently able to get into close touch with the people, visiting them in their own homes, tending them in times of sickness, sympathizing with them in their joys and sorrows, holding classes for the women and girls, and in countless ways exerting a powerful

influence by word and example—in short, teaching Christ and living Christ among them.

*Work among women* in the East must be done by women, and is of peculiar importance. Women in Palestine, in spite of their degradation under Mohammedan rule, wield an immense influence for good or evil. These peasant women and girls are now being reached in a way, and to a degree, which would have been thought impossible twenty years ago. They are the present and future wives and mothers of Palestine, and if only they were won for Christ the whole country would soon become Christian.

By these and other agencies the seed has been, and is being, widely sown. Though we long for more marked and definite results, yet, looking back over the years gone by, we can see a great change. Formerly the people were bitterly hostile to the Christian missionary, now they welcome us. Formerly they scorned our message; now, in most cases, they listen with, at least, respect to the story of salvation.

We need more workers, more prayer, more, above all, of the power of the Holy Spirit to *convict the people of sin* and to quicken into life the seed sown in their hearts.

## A Visit to an Armenian Village.

BY MISS L. BUNCHEE, of Julfa, Persia.

[Our work in Persia is chiefly among the Persians, who are Mohammedans; but the Armenians there, who belong to the ancient Christian Armenian Church, frequently ask to be taught, and send their children to the schools. Two or three of the missionaries, therefore, are told off to learn the Armenian language as well as, or instead of, the Persian.—ED.]

WHEN we hear the name "Armenian" we immediately think of that Christian nation which has so often suffered terribly for its religion. We know how many have been faithful even unto death, and so we are sure that they have received the "crown of life" which God has promised them. But I want to tell our Gleaners something of the sad, heathenish condition in which I found the Armenians in the village of Dolatabad, where I stayed for twelve days of my holidays in the summer of 1901.

Dolatabad is a little village about four days' journey from Julfa. It consists of some fifty-five to sixty houses, and has a population of about two hundred and eighty. I went with an Armenian and his wife and their one child, a boy of eleven. We left Julfa on Aug. 10th and arrived on Aug. 14th, all of us riding on donkeys.

During May the priest of Dolatabad had come to Ispahan to get treatment from Dr. Carr. He also renewed his acquaintance with Bishop and Miss Stuart, as he had met them a few years ago when they were travelling, and passed through Dolatabad, staying a little time in his house on their way back to Julfa. While he was here the Bishop told him of my intended visit to his village, and he at once said how glad he would be to see me. When I arrived I received a most hearty welcome from him, his wife and children, and, in fact, from the whole population. They gave me the one *bala-khana*, or upstairs room in the house.

I had not been in the room many minutes before several women came in, and began examining all my possessions and asking almost endless questions. After they were satisfied about me, they began to speak about themselves. They said that their one idea in life was about their harvest.

"We only have thoughts about the corn. We have no brains or sense for anything else, but we are Christians, you know," they added.

I asked them what they meant by the term "Christian."

They replied, "Oh, we believe Jesus Christ is the Son of God, but we hardly know anything more."

One was forcibly reminded of St. Paul's words, "Whom, therefore, ye ignorantly worship, Him declare I unto you."

I read some verses from St. Matt. vi. to them, and they all agreed that they were good words and must be true, as Jesus had said them. "But," added one woman, "we have not heard these words before, and as soon as you go away we shall forget everything again." I told them of God the Holy Spirit's willingness to help them and to enable

them to remember, to which they responded like the people of old at Ephesus, "We have not so much as heard whether there be any Holy Ghost."

"But," I replied, "you often say in church, 'Glory be to the Holy Ghost,' &c."

Several women at once said, "We say it, it is true, but we don't know what it means."

I tried to explain such words to them, and then one woman, with tears rolling down her cheeks, said, "I do thank God that He has sent you, an enlightener, to us."

On the evening of the day I arrived at Dolatabad I went outside the village to a stream, to which the women and children came to fetch water. They looked most picturesque with pitchers on their shoulders. I sat down near the stream, and soon several women and children were round me, asking all kinds of questions, first about my mother, brothers, and sisters, and then why I had left them all so far away. This led on eventually to other things, and soon I was telling them the story (which *none* of them seemed to have ever heard before!) of the "Woman of Samaria."

As I was in the middle of the narrative one young woman looked at me and said, oh! so earnestly, "Where can I get this Living Water?"

I told her to listen to the end of the story, and she would soon know. *How* attentively she listened I cannot describe, and then said, "God Almighty bless you, and blessed be His Holy name for sending you here to give us light."

The priest was an exceedingly kind man. He was a little more educated and enlightened than his flock; but still, even he was very ignorant. He certainly could read and write, which is more than some of the village priests can do, I am told. He liked to come up to my room, bringing several other men with him, and then he would discuss many subjects with me. The others listened, and he would occasionally turn to make some comment to them.

The second Sunday I was there happened to be a great festival in the Armenian Church—the "ascension of Mary, the mother of God." The service began about 5 o'clock in the morning, and was not over till after 8.30. I went at about 7.45 and stayed a few minutes. The church is a plain mud building, with one or two tawdry pictures in it, an "altar," and plenty of candles. On the floor were some not over-clean mats (there are no chairs in Gregorian churches, except, perhaps, one or two for the priests). The priest wore some special and most gorgeous robes. Several men also were in various coloured clothes, and were chanting prayers most of the time. There was a celebration of "The Mass." The bread and wine were mixed together, and the people went up one after another to the priest, who put it into their mouths. Little babies and children of all ages were brought to receive the Communion, several of whom were struggling with their parents, as they did not understand what was expected of them. Quite young children brought their still younger brothers and sisters.

On both Sundays I was at Dolatabad I had a little open-air service with the people. I had brought our school harmonium with me, and it was a great attraction. The priest offered me the use of the church "to preach in," as he called it, but I preferred being out of doors. Some men therefore carried the harmonium and my chair for me, and placed them just outside the church door, which happened to be a very shady place. Very many people soon gathered round. I first played, and afterwards sang an Armenian hymn, "Come to Jesus to-day." Then I read to them and explained what I read. They all listened most attentively. A good many Persians were also present, and the head-man of the village, and brother to the priest, interrupted me now and then, and asked me to wait while he told the Persians (I cannot yet speak Persian myself) what I was saying in Armenian, "for," said he, "they are all such good words you are saying, it is only right that every one should understand them." I was, of course, very glad for him to do so.

The prayers in the church are all said in the *Kraber*, or old language, and barely understood by the village priests, let alone the

people; so you can imagine what little help they get. The Bible, too, is read from the *Kraber* Version, and very rarely explained. There is hardly ever any preaching.

The people several times spoke to me about Bishop Stuart's visit to them. Some of them said, "He preached so beautifully to us, he lifted the veil as it were, and he showed us light, but when he was gone the veil came down again, and we have been in great darkness ever since, till you came." The Bishop, I believe, was with them one Sunday. He does not know the Armenian language, but he had an Armenian servant with him who spoke English, and so he interpreted for him.

Many times I was asked to stay and open a school for the children. I soon won the confidence of the little ones, and they would constantly run after me, saying, "*Khanum*" (lady or miss), "please tell us another Jesus-story; we do love to hear the stories so much!" You can imagine with what joy and readiness I repeatedly told them the "old, old story." The children themselves begged me either to stay and open a school for them or else to take them back to Julfa with me. I told them that at present I could do neither, but that often I would pray for them, and would speak about and write about their sad condition, and their great willingness to learn, and would try my best to get help for them.

There is a village only about four miles away from Dolatabad—to which I went three times—and found the people in the same sad condition, but just as willing to learn. They too, and especially their priests, begged of me to do what I could for them. Some of the Bible Society colporteurs have from time to time visited these villages, but they have not been able to sell any Bibles because no one can read.

Again I ask you with me to obey our Divine Master, when He says, "Pray ye the Lord of the Harvest that He will send forth labourers into His harvest." The harvest is indeed plentiful, and the labourers are indeed few.



#### UGANDA.

**The Medical Mission.**—Amongst the more important of the patients in Mengo hospital in 1902, Dr. J. Howard Cook mentions the little king, Daudi Chwa, who had fever and whooping-cough, and his little brother, Prince Suna, who nearly lost his life through bronchitis and whooping-cough, but was nursed back to life by three weeks of devoted nursing in hospital. The old Mohammedan king, Mbogo, also attended several times. Nearly 1,000 patients have been inmates, and the out-patients seen at Mengo, and in the branch dispensaries at Ngogwe and Ndeje, and in Toro amounted to 78,410. "These patients," Dr. Cook writes, "have obtained relief, not merely for the body, but they have listened one and all to the Gospel story, and who shall say how far the seed sown shall spring up and bear precious fruit?"

**An Appeal for Prayer.**—We commend to the prayerful attention of our readers the following from the annual letter of the Rev. G. H. Casson, of the Budu province. He is afraid that readers of our pages get the impression that there are no clouds in Uganda. He writes:—

"Reading now in the year 1902 about 'How the Blessing came'—so long ago—one cannot but wish that the space in the *GLEANER* had been given to urging people at home to pray for an outpouring to-day, for it is sadly needed. Meekness, temperance, goodness are fruits of the Spirit that are greatly needed still. But, above all, we want to see true conviction of sin, of righteousness, and of judgment. . . .

"What I now add may be out of place in an annual letter, but I say it because during the past year it has been so often on my mind. One does wish that things did not look so different on the pages of the C.M.S. magazines from what they do on the spot. On paper the Uganda Church is Spirit-filled, self-supporting, supplied with teachers. Here we grieve over falls which would not be if the Spirit

ruled. . . . If only our needs were made known more there would be more prayer and more blessing out here."

**Progress in Nkole.**—Some of our readers will remember the portrait of the king of Nkole in the *GLEANER* for July, 1901, and the letter in the same number from Sitefano, one of the Rev. H. Clayton's "boys." King Kahaya has recently been baptized, and the following further letter from Sitefano (written to the Rev. C. F. Jones, Association Secretary for the dioceses of Liverpool, Chester, and Sodor and Man) mentions the fact:—

[TRANSLATION.]

"MBARARA, Dec. 16th, 1902.

"My friend, Mr. Jones, how are you? I have written to you to tell you about the work in Nkole. The king was baptized Dec. 7th by the name Edward Sulemani, the Katikiro also, and some other chiefs, twenty-three in all. God's work is increasing in Nkole, although many come to please men and have not properly understood the right way. This is the work I am doing now: every morning at eight o'clock I teach St. Luke's Gospel to those who have been baptized.

"Good-bye. May our Lord, Who rules all things, keep you.—I am, SITEFANO KAGUMISA."

#### INDIA: UNITED PROVINCES.

**A Hindu Priest's Offer.**—The following is from a paper which was given to the late Rev. J. W. Goodwin by a Hindu priest who constantly opposed the open-air preaching at Agra:—

"Be it known to all that the undersigned has acquired the occult art of influence and power over spirits with great labour, and from the study of the Vedas, the Purana, the Kurán, and the Bible.

"Persons afflicted with the following may claim advice, charms, and medicine *gratis* from early morning to 10 a.m., and 1 to 5 p.m.

"Trouble caused by evil spirits.

"Death of children in infancy.

"Appalling dreams, &c.

"Moreover, the undersigned, after duly consulting the Horoscope, declares to be able to satisfy persons desirous of knowing facts of their three consecutive transmigrations, viz., those of their present life, of the life to come, as well as of the one previous to their present existence.

"RAGHOO NATH BRAHMACHARI  
OF KASHI.

"Temple of Ojagar Nath Mahader,  
Chipitola, Agra."

#### SOUTH INDIA.

**After Many Days.**—Writing on Nov. 28th, the Rev. Jesudasan Albert, of Shrivilliputhur, North Tinnevely, says:—

"There is, in a village named Nachicupati, some five miles from here, an old man some seventy years old, infirm in his limbs, a seller of glass bangles by caste. According to his statement he has been a believer since the time of the Revs. T. G. Ragland and R. R. Meadows, but was not baptized until a few weeks back, when he was baptized in his house at his earnest request. His wife and only daughter remain Heathen. He is the only solitary Christian in the whole caste. He is a firm believer, and will by the grace of God remain faithful unto the end of his life, which may not be very far off."

#### SOUTH CHINA.

**A Spiritual Kingdom.**—At Heung-shaan, forty miles to the south of Canton, the work is very encouraging. The Rev. A. Hiff writes:—

"At first it was very uphill work, a continual fighting against the idea that the Christian Church is a grand political organization for the benefit of its members. When I first went to this district, eighteen months ago, it seemed as though the people thought the principal reason for my going amongst them was to undertake law cases for them, the native magistrate being so afraid of the foreigner that whichever case he supported was sure to win. Consequently, on each of my visits from six to eight sets of people would come asking me to interfere on their behalf. But now, I am thankful to say, such people seldom come. Those who are inquirers seem fully to realize that the Kingdom of Christ is a spiritual Kingdom, and that they may expect persecution and suffering from their neighbours and friends when they confess Christ. There has been true deepening of the spiritual life of several of our members, and a genuine spirit of earnest inquiry amongst outsiders. There is peace and unity among the members of the congregation, and personally I know of no law-

suits. I have baptized six adults and eight infants here since last conference, and there are seven catechumens whose time of probation is nearly over, and seventeen others studying and preparing to be admitted as candidates for baptism."

#### MID CHINA.

**A New Venture.**—Miss M. J. Godson, who returned to Shanghai after furlough in England last autumn, wrote on Dec. 6th:—

"The class of women in the city is in connexion with the Blind Asylum. . . . I am trying to make this Blind Asylum the centre of a little work amongst the Heathen living near. So by way of experiment last week we began a sewing class for them. The tidy little woman inhabiting the house next door to the Asylum, was more than willing to lend us her front room one afternoon a week, for the above purpose. When the Bible-woman and I first went to tender our request for the loan of her parlour, we found her, alas! occupied in making silver paper for funeral purposes. It was pointed out that it would not be quite consistent if she had this on view when we were teaching the doctrine of Jesus. She seemed to quite see the inconsistency, and said in a most obliging way, nodding her head intelligently and pointing to the other side of the room, 'Oh yes, I quite understand. I will hide it up in a corner and none will be able to see it.' And so she has been true to her word, and when we go on Thursday afternoons there are no signs of the idol paper. God grant that the result of our going there week by week may be that the 'accursed thing' may be cast out, and not only be hidden up in a corner. So far we are very pleased with our numbers. It is a grand opportunity for talking to them of Jesus, and I ask your prayers specially for this new venture."

### A Touching Appeal.

[The following letter will, we are sure, be read with much interest and sympathy. The Mission to Mohammedans in Calcutta for which Mr. Stark so earnestly pleads was commenced in 1884 by the late Rev. Jani Alli, himself a convert from Mohammedanism. On the latter's death in 1894 the Committee appointed the Rev. R. J. Kennedy to take charge of the Mission. Mr. Kennedy took furlough in 1898 and was subsequently sent back to the United Provinces. Since then Mr. Stark has been in sole charge of the Mohammedan work, and finds it at his advanced age a task far beyond his powers. May his touching appeal find a response in some heart ready to say, "Here am I, send me."]

70, DIAMOND HARBOUR ROAD,  
KIDDERPORE,

Jan. 15th, 1903.

AS we shall never go to England, and the members of Committee will never see us, I am sending you to-day photographs of my wife and myself, as I feel that it is necessary that the Committee should realize the state of affairs in this Mission, and the urgent need of help. I am now sixty-eight years of age; I joined the Society when in my seventeenth year in 1851.

I worked as a schoolmaster in Calcutta, Gorakhpur, and Bhagalpur up to April, 1856. I then left, as I was told that the Society sent out missionaries from Europe and engaged Natives from India. I then served for eleven years as a master in Doveton College—one of the best things possible for me, as in the providence of God I was very much benefited in every way and fitted for higher work. Bishop Cotton selected me from there in 1866, and I was to have been ordained as Calcutta missionary pastor, but it was never accomplished owing to Bishop Cotton being drowned in October of that year. Bishop Stuart, now in Persia, then asked me to join the C.M.S., and I did so in February, 1867, as Assistant Secretary or Manager of the C.M.S. office. In 1869 I was transferred to Taljhari, and ordained in 1870, and have continued in regular work ever since, now thirty-seven years, with a furlough of six months in 1890. I do feel it is quite necessary that this Mission should receive efficient help if work is to get on and be properly done.

I have charge of three schools, viz., the High School, Garden Reach, affiliated to the Calcutta University, with over 800 boys in it; the Middle English School in that most fanatic quarter, Muttiaburj, and the Primary School at Burtola, six miles farther away. I am all alone and I feel the work is too much for me. I have besides the pastoral charge of the Hindustani congregation at the Old Church.

\* \* \* \* \*



I am thankful for the long life of service the Lord has given, but as age advances I want to see proper arrangements for this work. On Dec. 28th last I had the happiness of baptizing two adults; one was a Mohammedan from Muttiaburj School.

In Santalia alone I had the happiness of baptizing 737 all told, infants and adults. If those in Calcutta and elsewhere were added, I think it is not much less than 1,000 that I have been privileged to baptize.

A. STARK.

## Early C.M.S. Missionaries to West Africa.

THE old-fashioned black portraits which we give on this page represent three of the earliest missionaries of the Church Missionary Society. It is well known that when the young Society failed to obtain Englishmen, several Germans were received. Of the first fourteen missionaries on the roll only two were Englishmen. These were artisans sent to New Zealand. The rest were all Germans, who went to West Africa. Three parties in succession came over from Germany in 1803-6. The third of these consisted of four men, two of whom are the men whose portraits we give. There was war on the Continent at that time, and the brethren had to travel on foot and avoid the great roads. In this way they managed to get to Tonning, in Denmark, whence they got a ship to England. They were sent to the village of Bledlow, in Buckinghamshire, to reside with Mr. William Dawes, a gentleman who had been Governor of Sierra Leone; but he moved soon afterwards, and they were then taken under the charge of the Rev. Thomas Scott, the great commentator, who had been C.M.S. Secretary for a year or two, and whose parish was five miles off at Aston Sandford. In those Buckinghamshire villages they spent four years, studying Latin, Greek, and Hebrew, under Scott's supervision. Then, having received Lutheran Orders, because at that time no bishop would ordain missionaries, they sailed for Africa in 1811, Klein taking with him a wife who was a niece of Scott, whose portrait we also give.

None of these three ever came back to England. Klein served ten years, and then his connexion with the Society ceased, on what grounds we do not know. His wife died in 1825. His own death is not mentioned in the records: Wilhelm's career lasted the very unusual period, in those days, of twenty-three years, much the longest of any term of service in West Africa in the Society's first half-century. He likewise married an Englishwoman, the widow of another German, whose service only lasted a year and a half. Wilhelm naturally became a veteran leader, and was devoted and faithful to the last. When he died in 1834, his comrade who sent the news home, G. A. Kissling (in after years Archdeacon in New Zealand), called him "our very dear, aged, and venerable brother." "Aged and venerable"—that is, in relation to the average span of life in West Africa—for he was only fifty-six.

When these three went to Africa, there was not a single convert. When Wilhelm died



THE SOUL OF A CHINESE IDOL.

Sierra Leone was a professedly Christian land. A year or two later Henry Townsend arrived there, to commence his forty years' missionary career; and he wrote:—

"No one arriving here would imagine that he was in a country the inhabitants of which have been accustomed to idolatry, but in one where God had for many years been worshipped in spirit and in truth. The solemn stillness of the day of rest reigns around, and numbers of both sexes are seen hastening to school to learn to read and be instructed in the Christian religion. . . . If every Lord's Day is kept as this one has been, it shows that they honour God's laws, and that the Spirit of God has been with them, teaching and guiding them in the path of holiness to the praise and glory of that grace which has called them from darkness to light."

## Idols' Souls.

BY THE REV. ARTHUR ELWIN.

IN the one hundred and fifteenth Psalm we have a description of the idols of the Heathen; they are said to have eyes that cannot see, ears that cannot hear, noses that cannot smell, feet that cannot walk. Had the writer lived in China he would have added, souls that cannot feel. Every large idol in China has a soul. In order that the readers of

the GLEANER may know what an idol's soul is like, one has been photographed, and may be seen in the accompanying picture. The soul represented is made of pure silver, and consists of several very thin plates of silver joined together by silver chains or wire. Upon the silver plate is stamped the Chinese name of some internal part of the body, such as the heart, the liver, &c.

The use of the soul is very interesting. The Chinese take the soul and fold it into a ball, and place it on a piece of cotton wool about four inches square. They then catch a fly, or any small living insect, and place it with the soul, and then quickly wrap both up in the wool, and tie it up with silk, so that the insect cannot escape. Every idol has a hole in its back just between the shoulders, which is prepared as a receptacle for the soul. In this the soul is placed, and a small wooden door is fixed over it to keep it from falling out. The door is then plastered over and gilt like the rest of the idol. The little fly dies, and in dying gives its life to the soul, so that the soul becomes a living soul. The living soul placed in the dead god imparts its life to it, so that the dead god becomes a living god on account of the living soul within it. This strange belief of the Chinese leads them to treat their gods made of clay or wood as if they were alive. For instance, if the temple is being repaired, they will blindfold the eyes of all the gods, because they say they will not like to see the confusion caused by the workmen in the building. If they pray for rain and the rain comes not, they will take the gods out of the temple and place them in the sun that they may feel how hot it is. Truly it may be said, "They that make them are like unto them, and so is every one that trusteth in them." St. Paul's words are true of the Chinese, they "became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man."



SUSANNA KLEIN.



JONATHAN SOLOMON KLEIN.



JOHN GODFREY WILHELM.

EARLY MISSIONARIES TO WEST AFRICA.



We have heard of missionary maps on the sea-shore and on the lawn in the summer time, but here is a suggestive account of one in a schoolroom, made by the Gleaners' Branch, and exhibited by them to the parish generally:—

"Africa was the country chosen. About a fortnight before the meeting twelve Gleaners met together to cut out cardboard letters for the seas and countries, make cardboard churches in several colours to indicate the different mission stations of the various missionary societies to be represented in the map, and also to print the names of the towns and villages. The map itself was drawn the day before the meeting on the floor of the room, and was made very carefully to scale, with rivers, mountains, and lakes correctly shown. The lakes were blue and the mountains were made of green crinkled paper with cotton wool for snow. The map was outlined with whitewash and a broad line of blue. The Missions represented were the C.M.S., S.P.G., Moravian, South African, North African, and Universities'. The letters, names of places, and churches were fastened down with pins, and sand was sprinkled all over the map. The opening address was given by the Vicar, after which the map was explained."

Other addresses followed. The experiment was most successful, and a large attendance and much interest rewarded the workers.

Here are four recent communications from Gleaners, which may give hints to others; the first is written from an almshouse:—

"I enclose a £5 note which I saved some years ago to help me with my home which God in His mercy has provided for me, so send it as a thankoffering for all His mercies, and I sincerely hope God's blessing will go with it that it may be the means of helping some poor soul out of darkness into the blessed light of God's love."

"I keep a good many poultry and have no pocket-money but what I can make by my eggs and chickens, so consequently my missionary-box did not get very full, which was a cause of much concern to me. So I set my brains to work, and made up my mind to give the price of all eggs laid on Sunday to my 'box,' also the price of one chicken in every ten. The result is my box benefits considerably, and I do not find myself any loser. In Lent I gave one egg a day, which came to a good bit at the end of six weeks."

"Gleaner No. — is staying in a farmhouse here, and she hit upon a very novel idea for getting pence for her missionary-box. The farm buildings are infested with mice, and she got the owner of the farm to promise her 1d. per head for each mouse she could catch! You would hardly believe the number of pence she has gained for her missionary-box in this way."

"It (i.e., 12s. 6d.) was sent to me by a Gleaner, a very poor woman, a cripple from rheumatism, who cannot go out of doors, but who for years has taken a deep and most prayerful interest in missionary work. The money has been gained by self-denial, by making and selling a few cakes to people who have visited her, and by making patchwork quilts of bits of flannel and other materials that have been given her."

The Annual Report of the New South Wales Branches reports that 376 members were enrolled for the year ending October, 1902, "being 141 more than in the two preceding years"; that 1,915 members had renewed their membership, and that eight new Branches having been registered and one disbanded, the number now stands at 68. All this points to life. May it increase more and more.

In response to the request of several Gleaners, we shall endeavour from time to time to insert the names of new books which will be found suitable for reading aloud at Missionary Working Parties, all

of which can be obtained through the Lay Secretary, C.M. House, Salisbury Square, E.C.

The **Light of the Morning** (2s. 3d., post free) is a charming account of missionary work in China, suitable for either educated or uneducated hearers.

**That Doll** (9d., post free) gives a true insight into zenana life in India in the form of a story, acceptable to an audience as above.

**Missionary Nuggets** (1s. 9d., post free) is a capital selection of extracts from standard missionary books, covering many countries; suitable for educated hearers.

#### New Local Branches of the Gleaners' Union.

Edmonton Upper, St. Aldhelm's: Sec. Mrs. Braithwaite, 14, Victoria Road, Upper Edmonton, N.  
Hammersmith, St. Simon's: Sec. Miss Austin, 6, Shepherd's Bush Road, W.  
Aspley-Guise: Sec. Mr. H. Veasey, Aspley-Guise, Beds.  
Burnopfield: Sec. Mrs. Annandale, Lintzford, Lintzy Green, Co. Durham.  
Lindfield: Sec. pro tem. Miss R. A. Moore, Culross, Haywards Heath, Sussex.  
Sale: Sec. pro tem. Rev. J. P. Cort, The Vicarage, Sale, Cheshire.  
Stanley Crook, St. Thomas's: Sec. Rev. J. B. Purvis, Sunnyside, Tow Law, R.S.O., Co. Durham.

The name of the Secretary of St. Paul's, Harringay, registered in the February number, should have been given as Miss A. H. Woods, 39, Pemberton Road, Harringay, N.



The recent changes in the episcopacy have added a new name to the Society's list of Vice-Presidents, viz., that of the Rev. Dr. Robertson, Bishop-designate of Exeter, he having accepted the office under Law II. As mentioned elsewhere, the Archbishop of Canterbury has accepted the office of Vice-Patron, while the new Bishops of Winchester, St. Albans, and Newcastle are already Vice-Presidents. The Bishop of Rangoon (Dr. A. M. Knight) has also become a Vice-President.

At the meeting of the Committee on Feb. 17th Mr. H. Bowers and Miss W. W. Stratton (Sierra Leone), Miss E. A. Warner (Niger), the Rev. and Mrs. D. J. Rees, Miss F. I. Deed and Miss E. R. Spriggs (East Africa), and the Rev. Dr. and Mrs. Gould (Palestine), were welcomed on their return from the mission-field. Again, on Feb. 3rd, the Committee received Dr. A. C. Hall (Egypt), the Revs. F. Bower and J. J. B. Palmer (Travancore), Dr. E. G. Horder (South China), Miss E. E. Massey (Fuh-Kien), and the Rev. W. Andrews (Japan). These occasions are most helpful alike to the returned missionaries and to members of the Committee, affording opportunities for mutual intercourse on both sides, and the link of prayerful sympathy existing between the two is considerably strengthened thereby.

The Bishop of Wellington (Dr. Wallis), who is at present on a visit to England, was received by the Committee on March 10th, and told of what he had been permitted to see of the work among the Maoris in his diocese.

On the same day, March 10th, the Committee took leave of the following missionaries returning and proceeding to the mission-field:—Miss M. J. Martin (Yoruba), Mr. J. C. R. Wilson (Niger), Miss F. I. Deed (East Africa), the Rev. W. Chadwick, the Rev. and Mrs. H. B. Ladbury, Miss A. K. Attlee, and Miss M. Ostler (Uganda). The Rev. F. Baylis read the Instructions, and the male missionaries having replied, the outgoing party was addressed and commended to God in prayer by the Rev. Prebendary Fox. The Bishop of Wellington gave the blessing.

The work of the Colonial and Continental Church Society was brought before the members of the London Clergy Union on Feb. 16th, by the Dean of Norwich, and the Secretary of that Society, the Rev. J. D. Mullins. Dr. Lefroy dealt with the spread of religion as demanded by Imperial extension, and Mr. Mullins gave an account of the Society's varied operations.

During the month of February the Lay Workers' Union for London had two capital meetings, both of which were well attended. At the first meeting, held on the 9th, the subject of "Missionary Advocacy" was discussed, and papers were read by Messrs. E. M. Anderson, A. H. Caesar, and C. Walker. That on the 23rd was devoted to the

experiences of business men in connexion with missionary work, the speakers being Mr. K. Borup, of the Uganda Mission, Mr. W. Hoyle, shortly proceeding to Uganda, and Mr. W. Jordan, who has spent many years in Ceylon.

Miss T. H. Bird, of Cairo, was the speaker at the February meeting of the Ladies' C.M. Union for London, held on the 19th of that month. There was a large attendance of members, and they listened with much interest to Miss Bird's account of the educational work amongst Moslem girls in Cairo. An earnest appeal was made for help to extend this work, and so bring more of these girls under Christian influences.

The report of the East Surrey Missionary Exhibition, held at Reigate in October last, has recently come to hand. It is estimated that about 13,700 people visited the exhibition, including 2,500 children from the schools of the borough and neighbouring parishes. The total receipts amounted to £1,088 and the expenses to £726, leaving a balance of £362, which has been divided between the C.M.S., C.E.Z.M.S., M.L.A., and C. & C.S.

Sales of Work have been held as follows:—Blackburn, St. Mark's, Feb. 20th, £103; Cambridge, Feb. 10th and 11th; Greenwich, Holy Trinity, Feb. 19th; Heanor, Feb. 24th; Keynsham, Feb. 18th; Louth, Holy Trinity, £62; Margate, Holy Trinity and St. Paul's, Feb. 17th and 18th; St. Leonards, St. Matthew's, Jan. 28th, £51; Solihull, £27; Ware, Christ Church, £32; East Twickenham, £65, &c., &c.

Attention has often been called in the columns of the GLEANER to the possibilities of carol singing as a means of raising funds for the Society. Such a plan has been carried out for some years past in connexion with St. Martin's, Birmingham, and in the March issue of the parish magazine for that church the following particulars are given as to the success of the efforts at last Christmastide. The carollers went out seventeen nights and sang at thirty-four houses to close on four hundred people. The average attendance of carollers each night was eighteen, the total amount received in the collecting box during the period realizing £29. This amount is an advance of £2 17s. over the previous year, and makes a total of £121 raised by carol singing during five years. To cover the necessary expenses in connexion with the effort a Jumble Sale is to be held in Easter week, thus leaving the whole amount contributed available for the Birmingham Gleaners' "O.O.M." Fund.

About sixty day schools in Liverpool, containing in all about 18,000 scholars, have had missionary addresses during the past few months. Great attention has been shown and collections given. One day school is supporting two native agents. The Committee of the Y.C.U. have issued a paper explaining a course of missionary instruction suitable for day schools. If, years ago, such instruction had been regularly adopted there would have been far more interest taken by young men and women in the progress of Missions.

## Publication Notes.

IT has been felt for some time past that the work of the Society, and the cause of Foreign Missions generally, would be helped by the issue of a series of Picture Post Cards on the general work of the Society, apart from the special Post Cards of the Medical Mission Auxiliary. A commencement has been made by publishing a packet of twelve **Picture and Fact Post Cards**, illustrating religions, phases of the work, &c. Price 3d., post free, or twelve packets, direct from the C.M. House, for 2s. 6d., post free. These Cards can only be supplied in assorted packets. A specimen packet will be sent free to any friends who may contemplate taking them up in large numbers.

Under the title of **India's Need and India's Problems**, the Society has published, in pamphlet form, the addresses given by the Rev. G. T. Manley in Exeter Hall, in April and May, 1902, and at the Clergy Union Conference in May, 1902. Price 2d., post free.

**The Sowers' Band Prayer** on the back of the Card of Membership has been printed, by request, on a larger Card, eyeletted for hanging up, for sale at one penny (1½d., post free). Secretaries of Sowers' Bands will be supplied at the following rates: 12 Cards for 1s., post free, 25 for 1s. 9d., 50 for 3s. 3d., and 100 for 6s.

An addition (No. 11) to the series of Medical Mission Leaflets has been made with **The Pakhoi Medical and Leprosy Mission**, which gives an account of the work at Pakhoi, South China. A few copies free, or 6s. per 100 if required in quantities.

Referring to the paragraph on p. 47 of the C.M. GLEANER for March, there are still copies of the large Report to spare, which the Lay Secretary will gladly supply free of charge to subscribers who may wish to have them. There are also copies of the Short illustrated Report to spare, which would be very suitable for Box-holders and others, and for which purpose the Lay Secretary will gladly send copies free of charge.

The S.V.M.U. has published a cheap edition, for distribution, of Mr. J. R. Mott's book *The Evangelization of the World in this Generation*, paper covers, sixpence net (postage extra: one copy 3d., two copies 4d., and a penny extra for each additional copy). Friends of the C.M.S. are earnestly asked to help in the circulation of this book.

The following new books have been added to the stock kept at Salisbury Square for the convenience of friends.

*The Shining Land.* A book on the C.E.Z.M.S. work in Ceylon, with illustrations. Price 1s., post free.

*Topsy-Turvy Land.* An illustrated missionary book on Arabia, for children, by S. M. and A. E. Zwemer. Price 2s. 6d. net (2s. 10d., post free).

*James Chalmers, his Autobiography and Letters*, by Richard Lovett. A popular edition of the standard biography of this well-known Missionary, with maps, portraits, &c. Published by the R.T.S., 3s., post free.

The C.M. Gleaner may be ordered through local booksellers, or local C.M.S. Depôts, or direct from the C.M. House, Salisbury Square. *Price One Penny* (1½d., post free). Annual subscriptions, including postage:—One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s. A **Special Edition on thick Art Paper** can also be obtained, price 2d. (3d., post free), or 3s. per annum, post free.



"Jesus sat over against the Treasury."—St. Mark xii. 41.

### The Financial Prospect.

AS a very large proportion of the Society's income is received in the month of March it is impossible at the beginning of that month to attempt to give any correct idea of how the receipts are likely to stand at its close. All that can be said now is that at the end of February the receipts compared favourably with those of the previous year to the same date, and that the heads "Legacies" and "Appropriated Contributions" especially stood high. The expenditure to that point was considerably lower than that of last year. Thus there seemed a possibility, we dare not say a probability, of greater equality between the receipts and expenditure of the year. At the date of going to press the Adverse Balance of the previous year had been reduced to £6,812.

### Thoughts of Givers.

The following extracts from letters accompanying contributions show the spirit of devotion and self-denial, as well as love for the Lord's work, in which many of the gifts are made. It is pleasant and helpful to get with the gifts the thoughts of the givers which led to the giving:—

E. E. H. writes, with £13:—"The earnest of the sum has been like the unclaimed 'precious promises,' within my reach for the last two or three years, though I did not know it. Now that the possession of it has come as a pleasant surprise I cannot do less than give it to the Lord as a thank-offering for all His love to me in the supply of every need."

Mr. J. J., with £25, writes:—"I should have sent it earlier, but have only just received it, being a share of a small sum of money left me last spring. I pray that with God's help the C.M.S. may be enabled to begin the year free of debt."

M. B. M. writes:—"I trust the many prayers for the reduction of deficit may be answered in God's own time. Enclosed please find £5 as a small help. It may be of interest to know I have followed the example of a Gleaner made some months ago, who instead of re-investing money, gave it all to home and foreign Missions."

"Gleaner 131,026 wishes you to accept P.O.O. for 1s. 7d., being 1d. per year of my life—I shall be nineteen years in July. I hope (b.v.) to become a missionary. The subscription is small and not worth giving, yet you will accept a poor boy's mite."

Gleaner 51,901 writes:—"Enclosed is £5, which is 1s. for every year of my life. Please put it for the deficit, and may God put it into the hearts of others to do the same while they can."

A friend sends us £20 towards the deficit, and describes it as "being a very warm-hearted donation from one who has earned her living in domestic service, but who wishes her name to be unknown."

Another friend sends through the Rector of Thurning 8s. 4d., the contents of a missionary-box, and writes:—"I was very pleased when I opened it to find I had such a nice little lump in. I am sending it with grateful heart, knowing the least we do for Jesus is precious in His sight."

Another friend sending £2 12s. 5d. writes:—"For the C.M.S. Deficiency, her Metropolitan dividend having risen so much since this time last year."

"An Indian chaplain" sends a subscription of £1 a month, and writes:—"Having lately joined the 'Circle of Prayer for World-wide Revival,' the first thing I have learned is that if blessing is to come down in a mighty revival those who pray must *soar up* nearer to God, and to do so

more and more ballast must be cast out upon the earth. Hence a more proportionate giving to the Lord's work from the beginning of this year."

A lady sending £1,000, "In memory of M. I. K." writes:—"My sister who died last year was much interested in C.M.S. work and had been for many years a Gleaner. She died after a very short illness in the prime of life, leaving a simple will by which everything came to me. I was sole executrix. The little will had been made before she actually came into her property, and so when she was dying and knew what she would have she endeavoured to put down a few notes on a scrap of paper as to her wishes. These notes are almost illegible, but I have made out that she desired the C.M.S. to have £1,000, and, as her last wishes are very sacred to me, I now wish to hand you over the money."

Another friend writes:—"Two or three years now I have been putting away  $\frac{1}{2}$  a day, so as to be an available fund for missionary extras, and now send £1 towards reducing the Adverse Balance."

E. M. B. sends £1 ls. towards the general expenses of the Society and prays "that God will incline many others to do a little to prevent a deficit this year."

A chaplain's wife writes:—"Each winter during the season of the winter chaplaincy I have always been in the habit of holding a weekly working party for Mission work, at which some work on Missions is read aloud. My desire is to increase an interest in missionary effort. I have always found it wise to let people work for their own particular Mission, saying at the same time that any work given to me would be sold in aid of the C.M.S. I have always had a nice collection of work given me, which I have taken home and sold in England. This year it was suggested a little sale should be held here, the result of which was 200 francs were made. 100 francs were given to the South Africa Missions, in which several of the workers were interested. The other 100 francs fell to my share for the C.M.S. I now enclose a cheque for £4 4s. I have written this little account in the hope it may give others the idea of trying to do something in other chaplaincies abroad for Foreign Missions."

Another friend writes:—"I have pleasure in enclosing 7s. 4d. for the C.M.S., being the sum collected in one year by means of a personal weighing machine which stands in an invalid's room. She has a good many visitors, most of whom are very glad to be weighed. She never asks them, but behind the machine there is a large card plainly written which speaks for itself, 'Correct weight, one penny.' Proceeds for the C.M.S.' Besides earning the sum enclosed, the machine has twice during the year been lent to missionary sales of work, the result in each case being a gain of about 5s. I mention these details thinking the idea might be carried out with advantage by others. This is a very quiet household, but in large establishments where there are many coming and going, a good deal might be made in this way. The cost of the machine is 18s."

H. J. C. writes:—"Have been attending Mr. T.'s Mission here and yesterday he spoke on 'Baptism of the Spirit.' He said, as one of the steps needed to this, there was 'self-surrender,' and another 'obedience.' He said when nearest to God we were often told of something which God wished us to do. I have many a time thought that God wished me to give up a certain sum of money which I had on deposit receipt. I had thought of keeping it for a 'rainy day' or for a 'trip to Palestine,' but I feel that this must not be. I enclose cheque for £200."

I. G. writes, with 10s.:—"I am reading and am much interested in your *History of the C.M.S.*, and I am so much struck by the way you urge it to be the distinct duty of every one of us to do their utmost for Missions, that I enclose a small contribution. I wish I could make it larger, but my means are very limited."

Gleaner 82,033 writes, with 12s.:—"I have been putting by pennies and halfpennies for special mercies, such as a safe return from London, or from a bicycle ride, when so many accidents might so easily happen, and for any special pleasures that I have had during the last twelve months."

#### Acknowledgments.

The following anonymous contributions are thankfully acknowledged:—

Bible-class, Southsea, 4s.; Anonymous, for Uganda, 2s. 6d.; H. S. and children, collection, 7s. 6d.; H. S., £1; G.F.S. class, for South China, quarterly collection, 3s.; God's Tenth, 10s.; Hazelgrove, thankoffering for a parent's restoration to health, £3; A. M., 5s.; Tithe, Sparkbrook, £1 2s.; E. M. B., £1 1s.; A. D. B., for senana work, £1; Anonymous, 5s.; Bermondsey Gleaner, £1; A. C., £1; In Memory of M. I. K., £1,000; Mrs. M. B., 5s.; O. 5890, 13s.; Miss E. R. B., proceeds of weighing machine, 7s. 4d.; Anonymous, 5s.; Subscriber to *Gospel Light*, 2s.; Miss F. C., 5s.; Part of God's Tenth, 5s.; Anonymous, £2; A. J. K. and wife, 5s.; C. S. S., in memoriam G. W. S., 10s.; H. W. N., one-tenth, £1 10s.; V. C. G., conscience money, £2 10s.; Anonymous, for Lagos, £1; One who appreciates the GLEANER, 1s.; Anonymous, 8s.; Missionary Pence Association, Holy Trinity, Kilburn, Auxiliary, for new buildings at Oyo, £24; W. B. D., 5s.; W. A. C. I., 10s.; P. Q., for Medical Missions, 7s. 6d.; Sale of Work at Château d'Oex, £4 4s.; W. G., 5s.; Chrysanthemum, 6s.; M. B., £1; Miss S., 2s. 6d.; Miss H. S., 5s.; Seven Members of Peel G.F.S., proceeds of trading (molety), £1 1s.; Miss N., sale of jewellery, 4s.; I. G., 10s.; S. K. M., 1s.

Towards the Adverse Balance and increasing expenditure.—Gl. 25,346, sale of book, 10s.; Gl. 75,581, 2s. 6d.; E. P. K., £1; Gl. 313, 45; Bermondsey Gleaner, thankoffering for God's goodness, 2s. 6d.; Gleaner, 10s.; Gl. 3,218, 45; Gl. 8,164, 10s.; Two Sisters (Gl. 78,856 and Gl. 40,568), 10s.; Miss B. R., 5s.; Gl. 40,292, £24; Gl. 40,293, £16; J. H. A., £1; S. E. M., £1; Gl. 46,822, thankoffering, 10s.; Gl. 955, 5s.; Anonymous, £60; K. P., thankoffering to God for mercies received and safe journey, £10; Gl. 42,023, saved on newspapers, &c., 10s. 6d.; Gleaner in Harrow, 5s.; E. K. W., 2s. 6d.; St. James's, Hatcham, G.U., part profit of magazines, 12s. 6d.; H. W. D., 10s.; Gleaner on the Continent, 45; Gl. 121,441, 10s.; Rev. and Mrs. F. R., £10; A. T., in gratitude, £1; M. H. D. T., 10s.; Gleaner, "My cup runneth over," 5s.; Somersetshire Gleaner, £100; Mrs. P., £2 12s. 5d.; Gleaner, £2; Three Gleaners, 7s. 6d.; First Cheque, £1 1s.; A. S., 12s.; A. W., 2s.; Friend, £20; Miss M. B., 1s. 3d.; G. T. M., returned expenses, £1; Gl. 51,901, 1s. a year for every year of life, £5; L. L., knitting, 6s.; Thankoffering, 4s.; Gl. 131,026, 1d. for each year of life, 1s. 7d.; M. B. M., 25; C. V. (sale of ornaments), £2; M. J. J., £25; Gleaner, for the Master's work,

£100; Gleaner, in memory of a dear friend, 2s. 6d.; Gleaner, 2s. 6d.; Gl. £1; Gl. 99,522, £1; Gl. 70,781, 10s.; E. E. H., £13; Gl. 39,131, £1; Gl. 36,031, £1. 62,033, 12s.

A penny a day for a month for Adverse Balance.—Gl. 75,581, 2s. 6d.; Gl. 130,601, 2s. 7d.; Gl. 74,305, 2s. 7d.; St. Alban's Gleaners, 10s. 1d.; Gl. 2s. 6d.; Gl. 78,045, 2s. 6d.; Gl. 68,972, two months, 5s.; Gl. 21,667, 2s. 6d.; Gl. 29,161, 2s. 6d.; Gl. 64,725, 2s. 6d.; Gl. 64,726, 2s. 6d.; Gl. 64,727, 2s. 6d.; Gl. 125,995, 2s. 6d.; Gl. 125,996, 2s. 6d.; Gl. 125,997, 2s. 6d.; Gl. 125,998, 2s. 6d.

#### Foreign Postage Stamps.

Packets of Foreign, Colonial, &c., postage stamps are gratefully acknowledged from the following friends:—

Mrs. J. S. Steele, E. W. Beetle (two albums), L. W. Simpson, Rev. H. Cl. Gl. 89,368, Mr. A. J. Abell, Miss I. H. Barnes, Miss Newbold, Miss M. B. S. B., Gleaner 1,362, Miss A. C. Stephens, Mrs. F. H. Freeman, and one from an anonymous friend.

#### Articles for Sale.

Amongst others, the following are for sale at the C.M. House, Salisbury Square. The Lay Secretary will gladly afford all information on application:—

Mounted horns from India for ornamenting halls or rooms, from 15s. to £1 each pair. Embroideries, books (*India and its Native Princes*, illustrated 7s. 6d.); curios from Ceylon, British Columbia, &c., lace, water-colour drawings, the latter from 5s. each. Sacred Song, "The Coming Glory," 1s. each. Nocturne for pianoforte, 1s. 6d. each. Autographs; silver muffins from 10s.; silver match-box, silver pencil-case; ermine muff, £1; long fur boa, 10s.; autoharp; box of mounted Indian butterflies, £1; set of sleeve links and studs, in case, 15s.; gold pin, set with pearl, in case, 7s. leather pocket case, 2s. 6d., &c., &c.

### THE SOCIETY'S ONE HUNDRED AND FOURTH ANNIVERSARY.

PRAYER-MEETING at St. John College, Thames Embankment, E.C., on Monday May 4th, 1903, at Four o'clock.

THE ANNIVERSARY SERMON will be preached on Monday evening 4th of May, at St. Bride's Church, Fleet Street, by the Right Rev. the Bishop of Liverpool. Divine Service to commence at Half-past Six o'clock. Doors open at Six o'clock. (No tickets required.)

CLERICAL BREAKFAST at Exeter Hall, on Tuesday, May 5th, at 8.30 a.m. THE ANNUAL MEETING will be held at Exeter Hall, Strand, on the same day. Doors to be opened at Ten o'clock; Opening Hymn at 10.55 a.m. The day to be taken by the Right Hon. and Most Rev. the Lord Archbishop of Canterbury.

A PUBLIC MEETING will also be held at St. James's Hall, Piccadilly, the same day at Eleven o'clock. Chairman: Col. Robert Williams. Doors to be opened at 10.15 a.m. A limited number of reserved seats (numbered) at 1s. each will be issued for this Meeting.

THE GLEANERS' UNION CONFERENCE (for country members, Lay Branch Secretaries, and London Clergy only) will also be held at the C.M. House in the afternoon of the same day, commencing at 3.30 p.m. Tea at 4.45 p.m. Only a limited number of tickets can be issued for Conference, application for which must be made not later than April 30th.

A PUBLIC MEETING FOR WOMEN will be held at Queen's Hall, Lang Place, W., in the afternoon of the same day. Chair to be taken at 3.30 p.m. by Lady Victoria Buxton.

A PUBLIC MEETING of the Society will also be held at Exeter Hall in the evening of the same day. Chair to be taken at Seven o'clock by the Right Rev. the Bishop of Coventry. Doors to be opened at Six o'clock.

CONFERENCE OF CLERGY arranged by C.M.S. Clergy Union in Council Chamber, Exeter Hall, on the same day at 3.30 p.m. Address by Right Rev. Bishop Ridley.

CONFERENCE OF WOMEN on "Home Work for C.M.S." will be held at the C.M. House on Thursday, May 7th, from 10.30 a.m. to 4 p.m.

THE ANNUAL MEETING of the MEDICAL MISSION AUXILIARY will be held at St. James's Hall, Piccadilly, on Thursday, May 7th, at Seven o'clock. Doors to be opened at Six o'clock. Chair to be taken by the Right Rev. the Bishop of Derry and Raphoe.

TICKETS of admission to Exeter Hall, St. James's Hall, and Queen's Hall may be had on application at the C.M. House, Salisbury Square, daily, on Monday, April 27th, to Friday, May 1st, from Eleven to Four o'clock; Saturday, May 2nd, from Eleven to One o'clock; and on Monday, May 3rd, from Eleven to Four o'clock. It is particularly requested that persons applying for tickets will confine their application to the number actually intended to be used, and state for which Meeting they are required.

If applications are made by letter, please address "THE LAY SECRETARY."

#### REDUCED RAILWAY FARES.

The Great Northern, North Eastern, Caledonian, London and Western, Midland, Great Central, Great Eastern, Great Western, London South-Western, South Eastern and Chatham, and the London, Brighton and South Coast Railways have consented to issue return tickets at a single and a quarter, minimum 1s., to those attending the Anniversary Meeting of the Society in London, on a Certificate being presented to the clerk at the time of booking.

The tickets will be available from Saturday, May 2nd, to Friday, May 8th, inclusive, and will be issued to the terminus of the particular railway on which travelling by, except in the case of the Midland Railway Company, will issue tickets to St. Pancras, Camden Road, Kentish Town, King's Cross (Metropolitan), Farringdon Street, Aldersgate Street, or Moorgate Street stations.

#### APPLICATIONS FOR CERTIFICATES

must be accompanied by a stamped and addressed envelope and made as soon as possible to the Lay Secretary, C.M. House, Salisbury Square, London, E.C., giving the following particulars:—

- (1) Name and designation of each traveller;
- (2) Railway travelling by;
- (3) Station starting from;
- (4) Terminus travelling to;
- (5) Class.

CONTRIBUTIONS to the Church Missionary Society are received at the House, Salisbury Square, London; or at the Society's Bankers, Deacons Bank, Limited. Cheques and Post Office Orders payable to Secretary, Mr. David Marshall Hall. Telegraphic Address—"The Church Missionary Society, London." Telephone—No. 1966, Holborn.



# THE CHURCH MISSIONARY GLEANER

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# COLONIAL AND CONTINENTAL CHURCH SOCIETY,

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## Editorial Notes.

WE again commend all the proceedings of our forthcoming Anniversary to the prayerful co-operation of our friends. It is worthy of note that several Bishops have promised either to preside over or to speak at the meetings. On Saturday, May 2nd, the Bishop of London will preside at the closing meeting of the L.L.W.U. Convention. Then on Monday the Society's Annual Sermon will be preached by the Bishop of Liverpool. The presence of the new Archbishop as Chairman will be a specially interesting feature of the Annual Meeting, and the new Bishop of Winchester, Bishop Ryle, who bears a name specially honoured by C.M.S. friends, will speak. The St. James's Hall Meeting, with the Bishop of Kensington, Mr. Peck, and Dr. Hall as speakers, promises to be full of interest and compensation to those who cannot face the crowded gathering in Exeter Hall. The Bishop of Derry and Raphoe will address the Women's Meeting at Queen's Hall in the afternoon, at the same hour as Bishop Ridley will secure the attention of the Clergy Conference in the Council Chamber of Exeter Hall. At the Evening Meeting the Bishop of Coventry will preside. On Thursday, May 7th, the Annual Meeting of the Medical Mission Auxiliary at St. James's Hall will be presided over by the Bishop of Derry and Raphoe, while three missionary doctors are to speak. Let us pray that all who take part may be full of the Holy Ghost, and that the Word may be mixed with faith in them that hear it. Then, indeed, we may hope for great results from our One Hundred and Fourth Anniversary, and a mighty quickening of missionary zeal.

We are unable to announce the full results of the past year's finances, as the final figure for expenditure has yet to be ascertained at the time when we write. But we do know what the *income* amounts to, and we are indeed thankful to find that it is in excess of that of 1901-02 by some £14,400, not taking into account the contributions to special funds. The figure for the former year was £326,903, and for the latter £341,266. Only twice during the Society's history has this total been exceeded, and that was in the years 1899 and 1900, when large Centenary remittances swelled the year's accounts. Our readers will, we are sure, agree with us that there is deep cause for thankfulness and encouragement in this fact.

One item in the year's receipts is very specially a matter for grateful congratulation. It is that £24,978 has been given in response to the appeal put forth last May by the Bishops of Durham, Liverpool, and Coventry, the Dean of Peterborough, and others for the clearing off of the deficit of 1901-02. We all remember how, after a very hopeful response on the part of a few at the first, the public events of last summer and autumn absorbed attention for a while, and we owe it to the faith and splendid courage and pertinacity of Dean Barlow that the aim has never been relinquished, and now we must thank our God for giving it so large a measure of success. It is most likely that other heads of receipts, especially Benefactions, which are some £11,000 behind last year, may have suffered to some extent through this effort, and we fear it is inevitable that

a considerable deficit will stand out when the expenditure is known.

The Committee have long felt the desirability of transferring their responsibility for the support of the Canadian Missions to the colonial population of the Dominion. As our readers know, such a transfer has now been effected in New Zealand, where the C.M.S. grant has been annually reduced by one-twentieth since 1882, and the last grant, except for the support of the few remaining missionaries in home connexion, was made in 1902. Canada, however, presents conditions much more difficult to deal with than the comparatively limited area of the northern island of New Zealand, where the Maoris are fairly well off, and where the colonial population is more evenly distributed. The few thousand Red Indians are scattered over immense distances, and they depend either on permanent subsidies or on the precarious results of hunting and fishing, so that on the one hand the spiritual agents who minister to them have to be disproportionately numerous, and, on the other, little pecuniary help can be looked for from themselves. Again, the colonists are found exclusively in the southern dioceses of the North-West Territories, those to the north, stretching to the Arctic regions, being incapable of supporting settlers.

For some years past a scheme has been in operation for gradual withdrawal from the dioceses of Rupert's Land and Calgary and Saskatchewan. Now the Committee have passed a similar scheme for all the dioceses, the effect of which will be that the Society's block grants will terminate in about twelve years. This will come into operation next year. The important step (to which we referred last month) taken by the Synod of the Canadian Church last year in forming a missionary society to care especially for the spiritual wants of the dioceses of that Church, as well as to take knowledge of missionary efforts in behalf of non-Christian lands, will, it is hoped, very materially help to promote the object which the C.M.S. has in view by supplying needed assistance to the dioceses from which the grants are to be withdrawn. The rapidly increasing wealth of the Dominion should find no difficulty in providing for the spiritual as well as the temporal necessities of the few Indians whose ancient forests and plains have come into the colonists' possession.

Some very encouraging special Mission services were held for the Syrian Christians of Travancore by the Rev. T. Walker, of Tinnevely, in February last. A huge *pandal*, or booth, erected in the dry bed of the River Ranni, proved too small to accommodate the numbers who attended, and many stood to listen on the hot sand without protection from the scorching sun. On the last days the addresses, which were interpreted, had to be repeated sentence by sentence by three other persons placed at considerable distances from the original speaker and from each other. Over 25,000 people were present on the last day. It was announced that the Evangelistic Association of the Reformed Syrian Church was in debt some Rs. 2,000, and the people cheerfully contributed on the spot enough to clear the debt and place the Association in funds to the extent of Rs. 1,000. There were also other liberal offerings.

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## Our Missionary Students' Page.

### THE C.M.S. PESHAWAR MISSION.

BY VICTORIA, LADY CARBERY.

[Instead of our usual Historical Sketch, we are glad to present our readers with the following interesting description of missionary work in Peshawar, from the pen of Lady Carbery, as an eye-witness.—ED.]

THE C.M.S. Missions at Peshawar have deeply interested me during my stay here. They consist of two happily-conceived lines of work, namely, the Educational and the Medical Mission. These are the two feet on which the Gospel message is carried to the heathen and Mohammedan world, and neither foot could be spared without incurring great loss.

The Rev. H. J. Hoare is the presiding C.M.S. missionary at Peshawar. He is Principal of the Edwardes High School for young men, to which has been added an F.A. class. F.A. means First Arts, but it serves as the name of the higher class, the undergraduates of which go up to Lahore for their final examinations for B.A., &c. All the classes in the High School have a Bible lesson every day. Mr. Hoare takes the undergraduates and the Hon. Montague Waldegrave the class known as the Second and Fourth Middle, while the native clergyman and another Christian Native take the remainder of the pupils. The Government inspector has lately ordered that the F.A. students should be separated from the High School boys. This means that Mr. Hoare will have to build some new rooms on another side of the compound. Every effort should be made to enable him to do this, as it is of great consequence that the Mission College should be able to keep abreast or even ahead of the Government secular schools, on account of the Bible education which each pupil receives before taking his degree and going out to do work in Government offices or in commercial life.

Christian High Schools and Colleges are the means of bringing the Gospel to the rising generation of this land. May God multiply such institutions, and may we take our part in "telling to the generation to come the praises of the Lord" (Ps. lxxviii. 4).

Besides the high school work Mr. Hoare has a large primary school for boys, where they receive a good sound education, as well as Gospel teaching. Mr. Hoare hopes to be able to develop a scheme by which the older boys will be taught shorthand and typewriting, in order to fit some of them for starting in commercial life. If any one has a good typewriter to give away, it will be a boon to help forward this new work.

Passing from the boys to the school for girls in Peshawar, we find that Miss Worsfold, C.E.Z.M.S., has her hands full with the three schools, in different parts of the city, for Hindu girls, and also an industrial school for widows, where they learn to do native embroidery and needlework, as a means of subsistence, and where they learn of Christ and salvation. Miss Worsfold also visits the zenanas, but is sadly needing a fellow-labourer, as now, during Miss Phillips's furlough, she is single-handed. Miss Phillips seems to have laboured most assiduously for many years in zenana visiting and in village work, until her health failed. All here pray most earnestly for her recovery, and speak of her hard and systematic evangelistic work, and her true and noble witness for Christ amongst the most bigoted Mohammedans, at whose hands she often suffered persecution. May God send out another true servant to labour here amongst the women!

Another missionary who has laboured in Peshawar for many years is the Rev. C. H. A. Field, a son of the late General Sir John Field. He has itinerated round the villages every year; if permission is given he enters the mosques, and sits down to read the Gospels to the mullahs, and has discussions with them. Whenever he can he leaves copies of the Gospels behind him, and sometimes he finds the books he has given away in the villages or left in the mosques still there when he revisits the places some three or four years later. The reception he receives is varied. Sometimes he is stoned and driven out of the place and sometimes he is welcomed; lately he has noticed an improvement in his reception in places whence formerly he has been ejected. Mr. Field has also established a bookshop in the city, where

he sits in the morning selling his books and reading the Bible to any who will listen to him.

We must now turn and see what the other "foot" of the C.M.S. is doing in Peshawar, namely, the work of the medical missionaries in hospitals and dispensaries, itinerating and otherwise. First, there is the Men's Hospital under Drs. Arthur and Cecil Laukester. This hospital for men is composed of three *serais* joined together, and is rented at a high figure in the city. The *serai* is a native inn, and to English eyes it appears like an English stable, with horse-boxes turned into wards. All Eastern *serais* are of this type, and certainly at Peshawar it is the best sort of building to attract the rough and wild men, who on arriving in the city from over the border turn in for all manner of operations and treatment, such as the removal of bullets and healing of sword cuts and other wounds incurred from tribal feuds, and the removal of cataracts. Many cures are effected by God's blessing on His servants' efforts. Afridis, Pathans, Swatis, who compose the wild tribes around and beyond the Khyber Pass, and occasionally Persians are among the patients. Some of the men bring in their families with them, and the inner *serai* of the hospital is reserved for these cases. The Hon. Montague Waldegrave joined the Mission three and a half years ago, and carries on most of the evangelistic work connected with the hospital, such as assisting the missionaries at the out-patients' service, the ward services, and individual work amongst the patients. He speaks and preaches in Pashtu and Urdu, and has also begun to learn Persian. The patients are as a rule bigoted Mohammedans, and the work is largely that of the *sower* at present. But Peshawar is a station that ought to be assisted and firmly held by all possible means. Its strategical importance is great, being the central highway into the heart of Asia, caravans coming and going from Cabul and beyond twice a week. Many of these men, with hearts filled with wonder at and gratitude for the bodily healing they have found at the hospital, go back to their homes over the border carrying to their villages or cities copies of the Gospel. For weeks and perhaps months at a time they have been hearing the Gospel message from the doctors, and so the Word of Life is carried into Turkestan, Bokhara, and perhaps even into Persia. If these men cannot read the New Testament for themselves, they will ask their mullah to read it to them, and many a new patient comes into the hospital because of having met others who have told the story of their healing in Peshawar Mission Hospital, and who have urged them to seek the same for themselves. Sometimes men go in to see Mr. Waldegrave and talk about the difference between Christianity and Mohammedanism. Mullahs, and greater men than the ordinary mullahs, come to ask for a New Testament or Bible in Arabic, or want some book that sets forth the difference between the two religions. All this gives the missionaries great opportunities for speaking to such on the question of sin, and the redemption accomplished by Christ, and of telling them that Jesus is the Son of God (that rock upon which the Mohammedans stumble). Yet "to the poor the Gospel is preached," and usually it is the poorer men and women who welcome it most, and whom the missionary sometimes overhears discussing the "sweet words spoken" when such a subject as the Good Shepherd bringing home the lost sheep is taught. A new hospital is in contemplation and is much needed.

The work at the Women's Hospital, presided over by Miss Mitcheson and Miss Marks, two lady doctors of the C.E.Z.M.S., is also progressing. The Duchess of Connaught, after whom the hospital is called, visited it in January, and expressed great pleasure and satisfaction at what she saw. Miss Marks showed us round, and we saw women in the wards lying in comfortable beds, and outside the matron was reading the Bible and talking to a group of convalescent women gathered round her. Miss Mitcheson has told me many incidents of deep interest about the work, and of cases of real conversion amongst the women. Several beds are already endowed, but there are many more for which Miss Mitcheson would be thankful for help. If any active effort on behalf of a splendid, self-denying work is aroused by this short account I shall be grateful and glad.



## "Unto the uttermost part of the earth."

BY THE REV. E. J. PECK.

(Continued from p. 51.)

ON Monday, March 24th (1902), Mr. Greenshield and myself started on our journey to Mr. Noble's other station, which friends will remember is situated on the northern side of Cumberland Sound. As we travelled on, Mr. Greenshield's sledge, which was some fifty yards behind mine, broke through the ice, and Mr. Greenshield narrowly escaped a ducking, which, under such conditions, might have meant at least a frozen limb. With great difficulty we managed to haul the sledge up on to stronger ice, and as the load was well secured with various lashings made of seal's thong, nothing was lost. The accident was doubtless due to the thin state of the ice, which, in this particular place, had been eaten away by a strong under-current. Shortly after this startling experience we saw some snow-houses which had evidently been only recently abandoned, so we took possession of the largest of them, boiled our kettle by means of our methylated spirit lamp, and then attacked our evening repast. Our special man for this trip, Aggakruk, was a Christian, so we made quite a happy party. Right heartily we sang hymns together and joined in prayer before we retired to rest. Rest, however, would have been out of the question had the articles on Mr. Greenshield's sledge got wet. Fortunately the very things most needed were on *top* of the load, and these were dry, while the wet things were frozen almost as hard as blocks. Most heartily did we thank God for this mercy.

On the evening of the 27th we reached our destination, and on the following day we visited the Eskimo at the station. Quite a commotion had been made by a man named Angmalik, who professed to have received a new revelation from Sedna. Now as Sedna is the goddess of the heathen Eskimo in these regions, and as she is supposed to have power over not a few creatures which live in the sea, and as Angmalik's teaching differed considerably from the old belief, quite a division had been caused amongst the Heathen, some clinging to the old, and some to the new ideas. My line of action was of course quite clear, viz., to point out to both parties the nature of the wonderful message we were sent to proclaim. One thing is quite certain, men cannot be saved without a knowledge of Christ, and our business is to make Him known. After remaining some time at the Kikkerton station I parted from Mr. Greenshield and returned to Blacklead Island. But this journey was also full of strange experiences.

### A Drive in the Snow Drift.

"Friday, April 4th.—A man named Ilak arrived at Kikkerton from a party of Eskimo who were living on the ice some twenty miles away. As he wished to return soon, and as I desired to see these Eskimo on the return journey, I packed up at once. The dogs, some ten in all, were tied to the sledge, and then we pressed on our way. When we started the wind was rather strong and snow was falling, but nothing really alarming, as Arctic travelling is generally carried on under such conditions. As we journeyed on, however, the wind and snow increased. This was driven by the violence of the wind on one's face, where it formed a kind of ice-cake, which could only be removed by the naked hand, the removal of which from my fur gloves resulted in the inside of the glove itself being freely dusted with particles of driving snow; these again melted with the warmth of the hand when returned to its necessary cover. The sensations thus produced on the hands and face might almost be described as unmitigated torture, to say nothing of the feelings experienced on the whole body by the fury of the wind and jolting of the sledge. The wind still increased, but Ilak kept the dogs well in hand, and for a time he was able to keep to the track, which had been made by other travellers. Night, however, came on, and at last we could see nothing. My companion kept on yelling at the dogs, and on we went in spite of the piercing wind, which was almost dead ahead. What sagacious creatures these Eskimo dogs are! Ilak trusted them fully. He knew their keen sense of smell and wonderful instinct would not fail us,

and so it proved. I was beginning to feel that I could not stand the terrible exposure much longer, and earnestly lifted up my heart to God in prayer, when all at once we saw, quite close at hand, two or three dim lights shining from the oil-lamps through the ice windows of what seemed to me at least, at that time, Arctic *palaces*. It did not take long to wake up some of our friends, and I was kindly received and housed by a man named Ohittok. The next day was spent in *crawling* in and out of snow-houses, teaching the inmates, with a meeting in the evening, and the following day we proceeded on our way.

"Saturday, 12th.—I reached (with two Eskimo who were travelling with me) an Eskimo snow-house, which was built close to the shore between some high rocks. The inmates received me very kindly, and after having something warm to drink I tried to have a wash. Nothing, however, in the shape of washing utensils could be found amongst this primitive people, so I took my frying-pan, and in this managed to have a *kind* of wash! Shortly after our arrival a violent storm arose, and I was kept a

### Prisoner in a Snow-house for over Thirty Hours.

"Sunday, 13th.—Gale still raging and snow driving furiously. We inside, however, managed to make ourselves happy and *fairly* comfortable. We had two short services morning and evening. I also spent a goodly portion of the day in prayer, and in meditating upon the promises of Christ."

On Monday morning (the gale having somewhat abated) we managed to get outside our primitive abode. This, however, was no easy matter. A hole had to be cut through the snow porch which led into the main dwelling, and as soon as we tried to get up *through* this hole the wind drove the snow into our eyes and down our backs, so that altogether we felt anything but comfortable. However, we managed, after great struggling, and not a little laughter, to make our exit. We then journeyed again, and after ten hours' hard travelling reached some more of our Arctic friends. The following day (Tuesday, 15th) was my birthday. And this is how I spent it.

### A Birthday Experience in Baffin's Land.

Blacklead Island was now seventeen miles away. Our stock of provisions being very low, it was necessary to get to our journey's end as soon as possible. Wind was right ahead and snow falling freely. My Eskimo companions were sure, however, that they could find their way. So we started. But to start was one thing, to make any real progress was quite another. On we went for some five hours. At last a lull in the storm brought to view a small island which we knew was about eight miles from Blacklead Island. We had thus travelled *nine* miles in five hours. Feeling now tired and hungry we made a kind of shelter with large blocks of snow. My hearty companions then hauled out a large piece of raw seal's meat. This they chopped up with an axe, and devoured with evident relish and delight. I got under the lee of my friends, and in the midst of driving snow ate some biscuit. About two p.m. we fortunately saw some sledge tracks. When the poor dogs smelt these they brightened up wonderfully. They know that these Arctic roads are roads which sooner or later lead them to a place of rest. Arrived at Blacklead Island about four p.m. Had a quiet evening. Thought much of loved ones far away.

### More Answers to Prayer.

"Sunday, 27th.—A wonderful day. Church packed morning and evening. Hardly any of the men had gone off hunting, and the deep attention and reverent behaviour of the people were quite remarkable. I naturally inquired the meaning of these things. This is the joyful answer I received. They told me that having *themselves during my absence* considered the teaching set forth by the man Angmalik, and having thought over the words they had heard and read, viz., the words of Jesus, they had come to the conclusion that His words were in every way the best, and therefore they had determined to cast away their heathen customs."

## Beggars, Waifs, and Lepers.

BY EDWARD HORDER, F.R.C.S. EDIN., of Pakhoi.



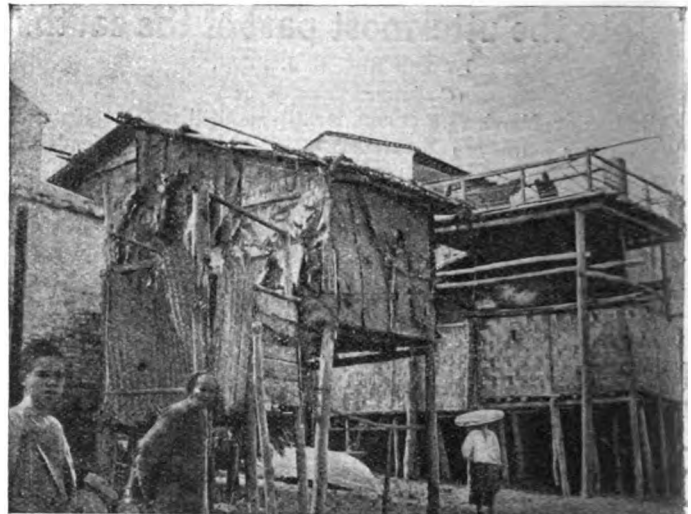
A LEPER GIRL, AGED EIGHTEEN.

THE journey between Hong Kong and Pakhoi is not usually a very pleasant one. The steamers are small, and their cargoes—either paraffin or pigs—do not conduce to make happier those passengers who are disposed to suffer from sea sickness!

On entering the harbour of Pakhoi one is quickly struck by the large number of queer-looking houses erected on piles (see picture). Some 10,000 people reside in such houses. Built of bamboo, they are easily supported by about ten or twelve upright posts driven into the sand beneath, but in a gale of wind, or during a typhoon, or when one house has caught fire, their destruction is usually astonishingly rapid.

The steamer anchors about a mile and a half from the shore, to which we are generally taken in the boat belonging to the Chinese Imperial Maritime Customs. On landing we start to walk through a part of the narrow town and then along a few side lanes, noted for their unevenness and filth, and many pigs and poultry. When within fifty yards of the hospital there may be seen a number of horribly dirty huts inhabited by an indescribably filthy and unkempt set of beggars. In the picture the second man, looking from left to right, is a leper. He was at one time brought to the Mission Hospital in a terrible condition of disease, for besides leprosy he was suffering from general dropsy and malaria.

Begging is a thoroughly organized and recognized profession. The beggars in China have the audacity, impertinence, and importunity which we notice among the same class in other countries, but perhaps



HOUSE BUILT ON PILES ON BEACH.

those in China would take the first prize for filth and fiction! They are trained to feign all kinds of disease and direst impecuniosity.

We leave these poor fellows with their wretched life and sad histories, and pass through the hospital gates into the out-patient department, where we see a large, orderly, but perhaps motley, crowd patiently listening to the blind evangelist, a faithful worker in the Medical Mission. The father of this evangelist was at one time a well-to-do fellow, but opium smoking brought him, his wife, and his family to poverty. This drove the children to the streets for food. The eldest, now our evangelist, obtained a living by telling fortunes. One day he was sick and visited the hospital. Here he was received as an in-patient, and during the month or two under treatment he gave up the worship of idols and yielded his heart to Christ. He also relinquished his practice of divining, and learnt to read the Bible by means of the Braille type, and later on was taught to play the organ. After much teaching and preparation he was baptized, receiving the name of Yau Mong (i.e., have hope). He gives his whole time to work in connexion with the hospitals and preaching-



GROUP OF CHRISTIAN LEPERS, COMMUNICANTS, PAKHOI.



LEPER GIRLS WITH WORK-BASKETS.



PETER HOH, HEAD TEACHER IN COMPOUND, PAKHOI.

Bamboo, and the mistress, thinking this insufficient punishment, had taken the iron tongs, heated them in the fire, and nipped the child with them in various parts of the body. Not stopping at this fearful cruelty, she had taken the chopper and almost severed the right ear from the child's head! The poor little trembling patient was at once attended to, the ear stitched to the head and bandaged, and the child put to bed. The cruel mistress was told to bring ten dollars before the clock struck two, otherwise we should hand her over to the magistrates. The woman returned

hall, visiting the men in the wards, and conducting the services in the leper compound. Yau Mong receives about 7s. 6d. per month for his services, with which he supplies himself with food and clothing!

While prescribing for the out-patients a little slave girl was brought in by her wicked, hard-hearted mistress. This poor little thing had been beaten with the

wards you will like to hear about another little child. This one was laid at the hospital gate in a very sickly condition. During six months no fewer than six such children have been placed there! We arranged with the old woman in the photograph to nurse the little mite, a month old, while the older one was received as an in-patient for



TWO LITTLE WAIFS,

treatment. When this little waif recovered she was placed in our boarding-school for girls. Two others, hopelessly blind, were transferred to a Home where two Christian ladies devote all their time to teaching and training these poor blind Chinese girls.

The remaining four pictures illustrate work among the lepers in the Pakhoi Hospital. Perhaps the reader is not aware that besides prescribing for about 28,000 patients during the year in the General Hospital, and operating on more than a thousand cases, we have five large wards for accommodating *one hundred and sixty lepers*. It is a most terribly distressing and depressing disease, and in China alone there are no



GROUP OF CHINESE BEGGARS.

quickly with the money, and after listening to some plain speaking went to the ward to see her little slave. Day after day the woman's attentions on behalf of the child were more and more striking; she brought the little patient cakes and other nice things. Woman and child daily listened to the Gospel message, and the former attended the Sunday services. At the end of two weeks the ear had entirely healed, and the child returned home with her mistress.

While you are in the women's and children's

fewer than 150,000 men, women, and children suffering from its ravages. The man with the crutch is an exceedingly bright Christian, and is at present the head teacher in the school for leper men. He is also very kind to his pupils. At one time he taught the boy lepers, and the little fellow at his side in the picture, is one he indulged with a new pair of



YAU MONG, BLIND EVANGELIST.



TWO PATIENTS, SLAVES, PAKHOI.

trousers. He is himself always grateful for clothes no longer required by the missionary.

The three young women lepers are also consistent Christians; they have just received presents from the friends in England who very kindly pay for their support. The girl in the centre of the picture, by name To Kiu, is assistant teacher in the leper compound. She was for five years a pupil in the Girls' Boarding-school, but was removed when leprosy manifested itself. This sad calamity resulted in the conversion of To Kiu to God.

The leper girl "aged eighteen," but who looks quite twenty-eight, is the only case of death the writer has witnessed among the leper women. She died expressing her strong belief in Christ.

The group of Christians from among the leper men makes us thankful for two things, viz., that the purses of friends in England are so readily and widely opened for the relief of the suffering leper abroad, and the blessed fact all the world over that God in His gracious and loving mercy has opened the hearts of the lepers to the Gospel message. In Pakhoi may be seen among the lepers some of the brightest Christians in any part of China, and if you commiserated with them for being such sufferers, they would quickly reply, "We thank God for this disease. Had we not been attacked by leprosy we should not have been inmates of this clean and comfortable hospital; we should never have heard of Christ and His salvation, and therefore have had no hope of heaven. No, we praise God that we are lepers!"

Will the reader look upon it as a great privilege to pray for the lepers of Pakhoi and of the world, and ask God mercifully to send a cure for this most terrible of all diseases?



"When thou hast shut thy door, pray to thy Father."—St. Matt. vi. 6.

"The prospect is as bright as the promises of God."—ADONIRAM JUDSON.

AT the first Thursday Central Prayer-Meeting held in April the Lay Secretary was called upon to make a brief statement in reference to the funds. Petitions have been offered at this meeting week by week that the Lord's stewards might be aroused to their great responsibility. Mr. Marshall Lang spoke warmly of the kindly messages which had accompanied the gifts that had flowed steadily into the treasury during the last month of the financial year, and which testified to strenuous self-denying and prayerful effort of our supporters all over the country. At that date only some £2,000 was needed to wipe out the deficit of £27,000. During April the burden of the graver deficit of men was brought very definitely before God at the Thursday meetings. The list of urgent needs published in the March *Intelligencer* grows rather than lessens.

#### A REMARKABLE ANSWER TO PRAYER.

[In response to a request for instances of answered prayer that might strengthen the faith of God's believing people we insert the following, although the incident related was given at the time in the *C.M. Intelligencer*.—Ed.]

DEAR EDITOR,—The most remarkable answer to prayer that I have had in the mission-field was in August, 1901. While we Colombo missionaries were gathered together at Cotta for our monthly Bible-reading and prayer-meeting, I asked for prayer that I might be shown God's will in regard to a girls' day-school under my charge, whether we were to close it, for want of funds, or not. I had not sufficient funds to pay for the rent nor the teachers' wages that month. I was loth to close it, so I kept it open in the hope that the money might come in. As soon as we had risen from our knees a letter by mail was put into my hands, and on opening it I found a draft for Rs. 100, a note from the giver saying it was for the very school for which we had been praying! Was not this a remarkable instance of the promise, "Before they call I will answer"?

ANNIE E. M. THOMAS.

#### AT THE MERCY SEAT.

##### Thanksgivings.

##### CYCLE DATE.

- May 1st.—For the increased income of the Society (pp. 65, 70).  
 " 11th.—For testimony to the work of the Peshawar Mission (p. 66).  
 " 15th.—For the success of the special efforts for deepening the spiritual life among Syrian Christians (p. 65).  
 " 19th.—For open doors in Fuh-Kien (p. 77).  
 " 21st.—For devoted Japanese helpers (p. 77).

##### Intercessions.

- May 1st.—For the forthcoming C.M.S. Anniversary (pp. 65, 78, 80).  
 " 5th.—That more adequate efforts may be made for the evangelization of the tribes in the Usagara Mission (p. 76).  
 " 18th.—That it may please God to send a cure for the terrible disease of leprosy (pp. 68–70).  
 " 23rd.—That the new Missionary Society of the Church of England in Canada may be heartily supported (p. 65).  
 " 25th.—For the British Columbia Mission (pp. 73, 74).

##### PROMISE TO BE PLEADED.

"If we ask anything according to His will He heareth us."—1 John v. 14.

## "The High Places of the Field."

### MISSIONARY BIBLE STUDY ON JUDGES IV. and V. (R.V.).

BY THE REV. HARRINGTON C. LEES, M.A.

(Continued from p. 55.)

#### 5.—Conquering the Foe.

THERE were many helpers, and many hindrances; nevertheless the Lord wrought a great victory. Besides the men He used other instruments.

(1) *The sword.* "The Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword" (chap. iv. 15). The sword of the Spirit is the grand weapon of the Christian warrior (Eph. vi. 15), and we hopefully look to the time when all wrong shall be conquered by the Word of God (Rev. xix. 13 and 15). The work of Bible translation is second to none in importance, and the eager thirst for the Word, so vividly exemplified in the churches of Toro and Uganda, spells victory over superstition and tradition—the word of man.

(2) *The flood.* "The River Kishon swept them away" (chap. v. 21). There seems to have been a mighty storm, and the downpour of rain caused the stream to overflow and become a roaring torrent, which swept away living and dead in its resistless grasp. We, too, look for the aid of a mighty flood, "rivers of living water" (St. John vii. 38). Where the Holy Spirit is outpoured there the work of the mission-field advances resistlessly, then will "the wilderness become a fruitful field" (Isa. xxxii. 15). Pray, brethren, pray!

(3) *The heavenly host.* "They fought from heaven" (chap. v. 20). Barak's forces were reinforced by unseen legions. We have to fight against spiritual forces, unseen powers of darkness (Eph. vi. 12), but "they that are with us are more" (2 Kings vi. 16), and above all, our Captain leads them on, unseen but invincible.

(4) *Jael's nail* (chap. iv. 22). We have seen above the prominence of women in this narrative. Heathen women cheer on the foe, and gloat over their hopes of success (chap. v. 30), and it is a converted heathen woman who seals the victory by Sisera's death. The influence of women in a heathen household, in India for instance, can hardly be over-estimated. Brothers, husbands, and sons, all are swayed by it; and we feel that not in the din of the open battlefield, but in the seclusion of a transformed zenana, will the Gospel nail finally pierce the head of Heathenism, and the victory of Christ over India be completed. "The Lord giveth the word: the women that publish the tidings are a great host" (Ps. lxxviii. 11, R.V.).

What then shall follow the victory? Our story indicates three results:—

(1) *Progress.* "The hand of the children of Israel prevailed more and more" (chap. iv. 24). We must continually do more, give more, pray more, and send more. The call is for advance. "O my soul, march on with strength" (chap. v. 21).

(2) *Light.* "Let them that love Him be as the sun when he goeth forth" (chap. v. 31). Christ's people are to spread His light. Like



the sun they go forth, like Him, too, they rejoice to go, they go to the darkest of the world, and their light and warmth penetrate to the darkest and coldest corners (see Ps. xix. 5 and 6).

(3) *Rest.* "And the land had rest" (chap. v. 31). A note of hope closes the battle-song. India's woes, China's sorrows, Africa's agony shall be turned into rest; and the restless Heathenism of to-day shall one day join in the triumph song of chap. v. 2:—

"For that the people offered themselves willingly,  
Bless ye the Lord."

## "Dedicated to Thee by our Office and Ministry."

STORIES BY MISSIONARY BISHOPS OF REMARKABLE BAPTISMS, CONFIRMATIONS, AND ORDINATIONS.

### 4. Some Interesting Confirmees.

BY THE RIGHT REV. THE BISHOP OF MOMBASA.

IT has lately been my privilege to hold three confirmations in Usagara and Ugogo, namely, at Kisokwe, Mamboia, and Thunba.

The church at Kisokwe has been restored since my last visit by the voluntary labours of the Christians, representing a contribution of about Rs. 300. All the candidates from the Ugogo Mission gathered here for the sacred rite. Amongst them let me mention Rupia, a Native of Usukuma. About five years ago he, with many others, was lured from his home by a trader, who said that he wanted porters to bring up loads from the coast to the interior. But when they arrived at X—— he handed them over to a planter and disappeared. The work was very hard, and in cases of illness no wages were given, so that very many of the poor sick fellows died from starvation. Rupia, after he had been for about three months on the plantation, became ill, and told his master that he wished to leave. The master, seeing that he was too ill to work, said he might go. Rupia with difficulty got to Bagamoyo, where he met a caravan of Wasakuma, to which he joined himself. By this time he had somewhat recovered, and agreed to carry a load in return for his food on the road. When he reached Kisokwe he was scarcely able to walk through weakness. Under the care of the doctor there he soon recovered, and sought employment from one of the Christians. In 1900 he, with several other Natives, went down to the coast to act as porter to Mr. Cole, then returning from furlough. He carried the heaviest load of all without murmuring. On arrival at Mpwapwa Mr. Cole, having taken a liking to him on the way up from the coast, employed him as his servant, which position he still holds. After much perseverance he learned to read a little. Almost from the first he showed great anxiety to become a Christian, and would constantly come to ask questions on the subject. After about two years' teaching he was baptized, receiving the name of Isuka.

It will be remembered that three years ago the church in Mamboia valley suddenly collapsed while Sunday-school was going on, killing seven persons. This happened just before my last visit. The church has now been rebuilt with the money collected at the church offertories in Mamboia, and here the confirmation was held for the candidates from Mamboia, Berega, and Nyangula. I should like to mention the case of one of them—Andreya. His heathen name was Kanyanka. He is the head-man of a village in the Mamboia district. He had two wives, the second one being the daughter of a Mwanyamwezi chief. Mrs. Briggs (formerly Miss Colsey, of Mamboia) first came in contact with him through having to dress his first wife's burns on her chest where he had burnt her with firebrands on coming home from a drunken bout. He began to attend school in 1897, and got on well, and became a regular church-goer. Early in 1898 he told the native teacher he would like to become an inquirer. Jeremiya told him this would involve his putting away one of his wives, and advised him to think about it before telling the missionary. After a week he came again, earnestly repeating his desire. There was a famine at that time, and he was very anxious not

to appear to want to put away his wife so as not to have to support her. He therefore waited till the famine was over before doing so. Drink was his besetting sin, and this kept him back from baptism for some time. He was baptized last June, and is now a teacher to the Heathen, supported by the offerings of the Mamboia Christians. His position as head-man gives him great influence. Each evening he gathers the people of his village together for a little service. On the occasion of the missionary's first visit to a certain village the head-man said that he had heard the teaching before from his relative (Andreya), and that he knew his belief was real, as he had given up *pombe* drinking, and had put away his second wife.

Space forbids me to tell the story of others whom I confirmed who have been brought out of darkness into light, and are now seeking by their lives and words to win others to Christ. Let us pray that they may be faithful amid the great temptations that surround them in this heathen land!

## A Corner for Difficulties.

[Our Queries again this month refer to the acceptance of candidates, and further inquiries on the same subject, with Answers appended, will appear (p.v.) in our June number. We hope that more of our readers will take advantage of this Query column should difficulties occur to them connected with C.M.S. topics.—ED.]

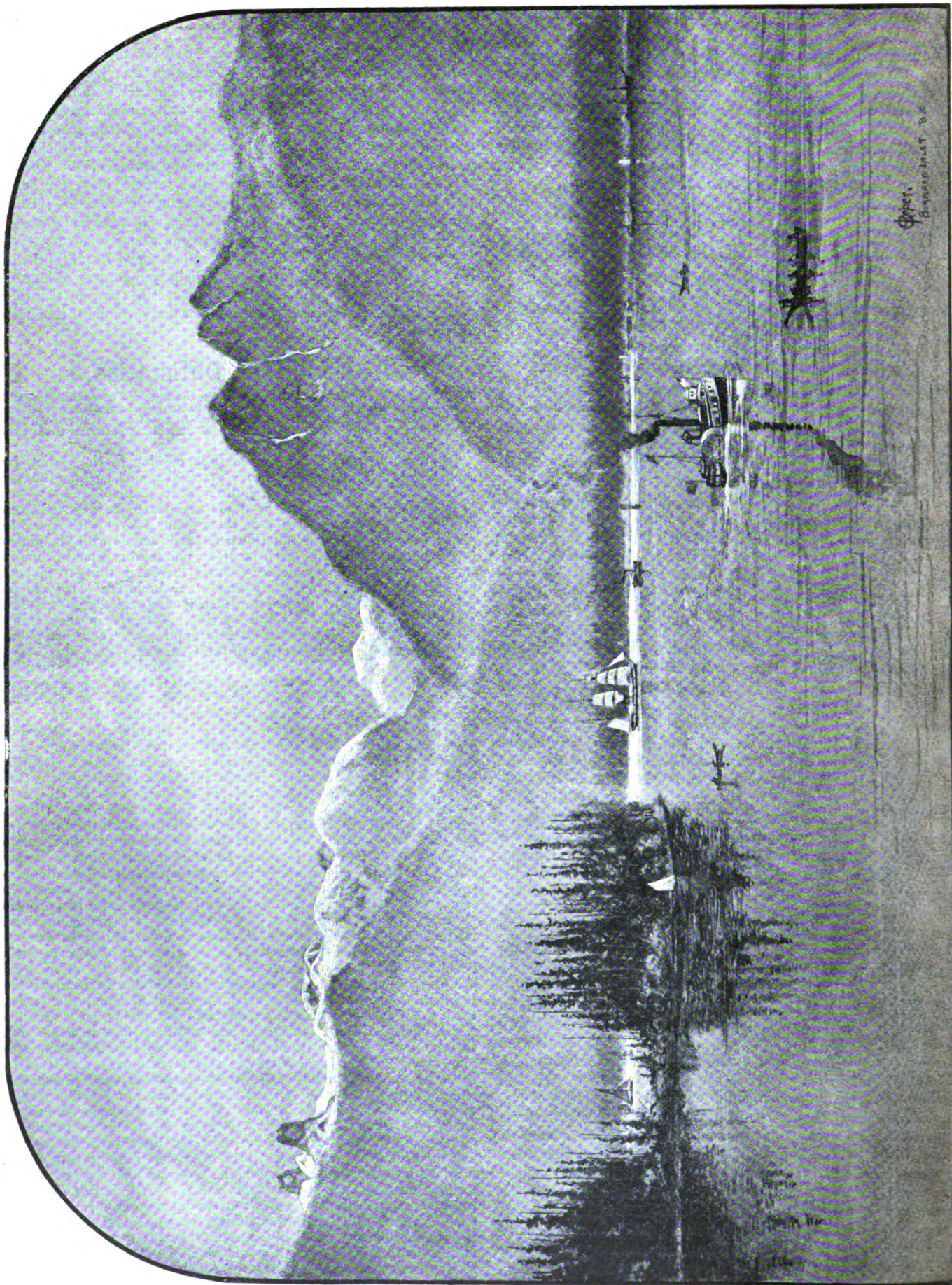
Q.—Are not candidates deterred from offering to the Society by their lack of information on various practical points, such as the cost of training, the length of training, the work to be done, &c.?

A.—There is certainly no need for anybody to be deterred from offering for lack of information on these points. Even with regard to people who do not read the GLEANER, and therefore do not notice the information which is given on these points from time to time in the "Candidates and Vacancies" column, there is nothing to prevent them from writing to Salisbury Square, as hundreds of people do every year, to ask for information, which is always gladly given. The Society publishes various pamphlets giving information on these points which are always sent *gratis* to any applicant. These pamphlets are referred to from time to time in the GLEANER.

Q.—Might not the C.M.S. accept young people for a three months' course of probation and at the end of it give them an answer one way or the other, just as a hospital takes a young woman on probation for a month in order to see whether she is fit for hospital life?

A.—If by giving "an answer one way or the other" at the end of a three months' course is meant the settlement of the whole question of whether they are to become missionaries or not in the future, this would usually be impossible. But if the question only means that after three months the Committee might decide whether or not to go on with further probationary training, this is often done. When a young woman goes to a hospital for a month's probation the announcement made to her at the end of that time does not answer the question of whether she is going to make an efficient nurse, but it simply settles the question of whether she may for the present continue as a probationer. If the hospital authorities come to the conclusion that she is not strong enough for the work they are in no way pledged to retain her in it. So also in the C.M.S. If a candidate about whose future suitability the Committee feel doubtful is so circumstanced as to be able to enter training for a term at his own expense, he is not infrequently allowed to do so, and at the end of the term the Committee reconsider the question of whether to continue the training. But if, on the other hand, the candidate is one who cannot enter upon such a course of training without giving up a situation which might be difficult to regain, and who must look to the C.M.S. to meet every expense connected with his training, the Committee may very naturally hesitate to accept him, and may feel it to be better to encourage such a candidate to go on with home preparation and offer again later on. It must also be borne in mind that foreign missionary work is no easy matter. When young people offer themselves for it they are often found to be at the time quite unsuitable for meeting the difficulties of the work, but the Committee may be led to think that they might in due course develop into useful missionaries. In that case they can be accepted for training, but the training must be long and thorough, and it must from first to last be regarded as probationary. If when candidates enter training they are in knowledge, experience, maturity, &c., not suited for the work, it is impossible to foretell with certainty how they will develop and mature in training; hence it would be impossible to give them an answer at the end of three months, finally settling the question in favour of their becoming foreign missionaries.







## In the Diocese of Caledonia.

BY THE RIGHT REV. BISHOP RIDLEY.

THE newest Mission in my diocese, the Stikine Memorial Mission, is most to be expected, and the novelty provides strange episodes. But the missionary there has not sent to me anything but the bare outline of what I can see has been a year of much blessing, darkened however by one great sorrow.

To be able to report nineteen baptisms in the year in so difficult a field of labour points to steady and successful work. To quite fully understand this calls for knowledge of the locality, the habits of the Indians, and the determined attack of the Roman Catholics from the east.

This attack failed ignominiously, as it did soon after the Mission was established. I have always avoided interference on ground occupied by them because there were Heathen to engage all our attention, and missionary antagonism is hateful before the Heathen. Doubtless, we must be prepared for such assaults. Translations of the Holy Scriptures and teaching the Christians to read them fortifies the Indian against the Romans, who do neither one nor the other.

In this last assault the missionary had not to say a word. The Indians themselves ordered the invaders to leave. "Go," said they, "the light came with men from the sea; till they came you stayed beyond the eastern mountains. Now return." They did so.

The great sorrow was this: the missionary's eldest son was cleaning a rifle, not knowing it was loaded. A touch of the trigger sent the bullet whizzing close to the mother's head and passed through a brother's brain, killing him instantly. The missionary himself has been ailing for some months, but he is in a most isolated place, absolutely cut off from medical aid. How such things as this call out

our sympathies! Let them command our prayers. From the Stikine now hie to the Skeena. Our most distant Mission, Gishgagas, was till lately a Medical Mission station. Now it is worked by a native teacher, who is well reported of. His work is telling, but he has to take his candidates for baptism sixty miles to Hazelton.

There Mr. Field during the year has baptized nineteen adults all but one, I presume, from Gishgagas, as he only mentions one adult belonging to Hazelton, to which I think the



MOUNT OLYMPUS AND THE ANGELS' STAIRS, FROM MCNEIL'S BAY.

Looking across the Straits of San Juan to Washington Free State, U.S.A., a short distance from Victoria, Vancouver Island, British Columbia.

fourteen children must belong. The one Hazelton adult I am specially interested in, because at his baptism he said he remembered well the instruction I gave him. That must have been as far back as the year 1882, when we wintered there. That is finding after many days the bread cast on the waters, is it not?

This convert, among the last of his tribe to be baptized, is heir to the chieftainship, which goes to show that it is harder for persons of high rank to yield to God's grace than for others. The gain will be great because his influence will be valuable.

Twenty years is not too long to wait for a soul to be saved.

Mr. Field's letter is dated Jan. 21st, 1903, so that is recent intelligence. He gives an account of bringing the new bell up the river. It was landed on the banks about halfway up because the shallow water in October suffered not the steamer to go farther. There was no danger of its being stolen because it weighed between four and five hundredweights. The owner of the store and sawmill at Minshkunish, going for his own freight, most kindly brought the bell as far as his mill free of charge.

The river soon became dangerous because of drift ice; but when the Indians heard the bell was only forty miles off, ice perils were challenged and off they went with a big canoe to bring it up. I know well what the danger of such a voyage is at that season. How careful they would be to guard their precious freight from needless risk! Big Ben could not have given its founders more anxiety in crossing Waterloo Bridge than did this comparative dwarf of a bell on the river.

After it was swung in the belfry of the very pretty new church, Mr. Field says they came early to service to hear its music as they proudly listened. Had they gone for anything else they would have charged I daresay at least £7, but being for God's house they charged nothing, and felt proud to render the service.

"How I wish you could sit with them," adds Mr. Field in his interesting letter. I wonder if I shall ever hear it. Not impossible.

He began his letter thus: "It is almost six months since we two parted, almost in silence and tears. Tears certainly. Collison and I turned away from the wharf, as the steamer went out of sight, with heavy hearts. We had taken leave of our Bishop and best friend, and knew not whether we should ever see him again." He winds up his letter thus: "The work here grows immeasurably, and will continue to grow. But the staff allowances have declined. Remember this, and come to the rescue if you can."

I am getting to the end of the tether you measure out to my letter, and how little I have said!

I must in thought lie off to Metlakatla now. Influenza (March 3rd, 1903) was busy. Some members of the staff were recovering and tackling the duties of those still in its grip. The Indians too were suffering from the same persistent malady.

It will gladden the hearts of those who helped me to restore the buildings destroyed by fire to hear of the result. Only one remains to be built, and that is now in progress, and funds are in hand to finish it. This building, the Girls' Home, the Government undertook to build at my urgent request, and the money thus saved from the funds I raised provided, therefore, for part of the maintenance of the White Home for some time to come, for about half of my own personal losses, for the arrears of the Stikine Mission, and a balance in my commissary's hands for its current expenses. I hope to be able with the aid of others who have helped me already to raise annually a good part of the whole cost. Further building will be necessary as the work grows. It began in a tiny log hut lent by a friendly Indian. Then log walls were raised last year for a school and church purposes; but for a time the Indians could get no further. I hope the roof is on before now. I sent out lately £100 for providing a Mission house of logs, and that I hope is sheltering the missionary and his family. The situation in winter is the most northerly of the Indian Missions in my diocese and the winters terrible. In no place in the world have our missionaries so hard a lot as in the northern parts of Canada.

No society aids the Stikine Mission. I trust entirely to the help

of private sympathizers. It was founded in memory of her who could not rest as long as that great black patch of Heathenism remained unevangelized. Already some souls have passed thence into Paradise, where they meet her who so intensely loved them.

The ladies now in charge of the institutions at Metlakatla find not only larger accommodation for increased numbers, but much more pleasure because of the modern system of labour-saving appliances.

All is going on perfectly smoothly. The church is in constant use, but is not so dignified as the former one.

I have already exceeded the limits assigned me, and therefore must not extend my review to the other Missions. Even Metlakatla itself is unduly considered, but I must not add another line.

## In a "Country Town Parish";

OR,

### THE WORK OF A BRANCH OF THE GLEANERS' UNION.

BY THE REV. J. J. BAMBRIDGE.

(A paper read at the Gleaners' Union Annual Conference, 1902.)

THE subject allotted to me is "The Working of a Branch of the Gleaners' Union in a Country Town Parish." Now in what I am about to say I shall not attempt the ideal, which as we know is only too often the impossible; but I shall simply keep in mind a small country town parish (not 100 miles from here), and illustrate my remarks from the actual working of a Branch in that little parish.

I hold in my hand the little paper, issued by the C.M.S., illustrating the aims and objects of the Gleaners' Union, and may I remark in passing that I strongly advise that this little leaflet be thoroughly explained to every person who thinks of becoming a Gleaner before his name is sent up to Headquarters for actual enrolment.

I read in this paper, in Section II., para. 1, that members are invited to glean, first of all, "out of the field of Holy Scripture." Now I take it for granted that at every Branch meeting a suitable portion of Holy Scripture is read, and if possible just one leading thought pressed home from it. Some of you may find the following plan useful. Accustom your Gleaners to search each book of the Bible—beginning at Genesis—with a missionary eye, taking the longer books, such as the Psalms and the greater prophets in sections. Your Gleaners having thus committed to memory certain texts for themselves, will repeat or read one of them—giving chapter and verse—for the benefit of their fellow-Gleaners at the next monthly meeting. The particular book or section for Bible searching should always be made known in the monthly G.U. paragraph of the parochial magazine.

May I here say that the ordinary meetings of a local Branch should be held at least once a month, always on the same day of the week and always at the same hour of the day? At each gathering immediately after the reading (by the Secretary) of the minutes of the last meeting, their confirmation by the members present, and the signing of them by the chairman, the Gleaners present should at once decide upon the subject for the following month.

Always get the vicar of the parish to announce all G.U. meetings both in the parish magazine and in church. This gives the Branch a standing amongst other parochial organizations and keeps its work well before the parish and congregation.

To pass on. Paragraph 2 of this G.U. leaflet tells us that as Gleaners we are expected to "glean knowledge and information about the work of the C.M.S. in heathen and Mohammedan lands." This paragraph then gives us at once the *raison d'être* for the G.U. itself, as well as very definite guidance as to what we, as Gleaners, are expected to do at our ordinary branch meetings.

And here, dear friends, let me beg of you to remember one thing, even if you forget everything else I may say, and that one thing is this, viz., that if you want your G.U. meetings to be really successful and useful, they must, in everything, be carried out by Gleaners from



beginning to end, and carried on, from month to month, not by outsiders, but entirely by the members of the Branch themselves. "Spiritual men for spiritual work" is the motto of the C.M.S.—may it ever remain so—and "Gleaners themselves for G.U. work" must be the motto of every G.U. Branch which, above all else, seeks to be living, strong, and helpful.

This method of individual searching by Gleaners themselves creates a deeper interest in the missionary cause amongst the members of a Branch, as well as offers a larger field for gleaning missionary information, than can ever be secured by simply listening to the voice of an outsider, be he even the best deputation that may be sent to us from the C.M. House! Perhaps, once a year, at your annual meeting you may secure the help of an outsider, or if you think your Branch needs something very special, you may—once in the year—even venture to ask for a deputation; but otherwise do it all yourselves, and in the doing of it you will find special, and it may be, unexpected blessing.

Since the starting of a little Branch of the G.U., some years ago, in the parish to which I have referred, if my memory serves me right only three outsiders have addressed it, and they only as friendly visitors. I speak, therefore, from personal experience when I say that if Gleaners will only persevere in doing their own work at their own meetings, it is simply marvellous how interesting and attractive these meetings will become! Our field for gleaning is so wide—the world, and the material prepared to our hand in our altogether admirable C.M.S. publications is so rich and so varied, that we seem to need two hours instead of one for each of our monthly gatherings. But this I do not advise!

Now, as the concrete is always so much more reliable than the abstract, I will venture to put before you how, at the above-mentioned ordinary monthly meetings, the Gleaners themselves fill up their allotted hour. I will therefore quote, haphazard, from the minute-book some of the subjects dealt with. "Women's Work," "China," "Echoes from the May Meetings," "Japan," "The First Fifteen Days of the Cycle of Prayer, by Fifteen Gleaners," "Something from Everybody about Mission Work," "India," "Devotional Address," "Work amongst Mohammedans," "The Islands of the Sea," "Medical Missions," "Warm News from Cold Countries," "Prayer and Intercession Meeting," "Our Missionary Bishops," "Uganda," and so on.

The meetings are always closed with definite prayer for the Mission or subject which has been brought forward. *The Story of the Year* is always read through in sections. The *G.U. Atlas* has also been studied in a similar way. An annual conference is also held. I will quote some of the subjects which, after a five-minutes' introductory paper, were most gravely discussed by the members present. (1) "How can we Gleaners induce others to join our Union?" (2) "Suggestions as to how best to make our meetings interesting and profitable." (3) "Suggestions as to (a) getting out more missionary boxes in the parish; and (b) getting more people to take in the C.M.S. publications." (4) "How can we best secure a further increase of missionary interest amongst our children in (a) our Sunday-schools, and (b) our Juvenile Association?" (5) "How can we best increase parochial money contributions to the C.M.S., in order that we may take our proper share of responsibility in connexion with the increasing expenditure of the Society?" (6) "Do we Gleaners really fulfil our promises, and if not, how can we best help each other to do so?" (7) "Are there any weak points in our G.U. Branch which ought to be strengthened, and if so, how can it best be done?" (8) "What practical suggestions would you make as to the use of (a) the larger or shorter Cycle of Prayer, (b) the *G.U. Atlas*, (c) the *G.U. Prayer*?" (9) "How can we Gleaners (a) best inform ourselves, and how (b) interest others in the progress of the Redeemer's Kingdom?"

Once a year the above-mentioned Gleaners make themselves responsible for a "Social Evening"—a kind of missionary "At Home"—to which all C.M.S. supporters in the parish are invited as their guests. One was held lately on the following lines, and was entirely successful:—6.30 p.m., reception of guests and light refreshments; 7 p.m., hymn, prayer, and devotional address; 7.30 p.m.,

lantern lecture. Everything was carried out by Gleaners except the devotional address, and that was given by a parishioner.

Just a word upon the next section of the G.U. paper which bids us glean the sympathy, service, and offerings of others. The Branch which I am thinking about has, during the winter months, its own weekly working party—quite distinct from another parochial C.M.S. working party—which is opened and closed with prayer, and at which missionary texts are repeated and missionary books and periodicals read. It has also its own stall at the annual C.M.S. parochial Sale of Work. I also see from the Minute Book that these Gleaners, at the time of the Centenary, canvassed the whole parish from house to house, and that with marked success. The Gleaners also collect £10 a year for the support of a cot in India for C.M.S. Medical Missions. May I also mention that in this parish a close connexion is kept up between the Sowers' Bands (boys and girls) and the G.U., so that the members of the former, as they grow up, may be transferred to the latter. The Sowers' Bands are worked on essentially the same lines as the G.U., viz., monthly missionary meeting, weekly working party, and stall at the annual Sale of Work.

Lastly, the G.U. leaflet speaks about prayer. All meetings should, of course, be opened and closed with prayer. For the general and home use of members we can have no better guide than the daily use of the Cycle of Prayer. Let the first meeting in each new year always be a meeting for prayer and intercession. Should a meeting flag, wake it up with a succession of short prayers, from males and females alike. A well-worked parish will, of course—and quite apart from its G.U. Branch—have its monthly missionary prayer-meeting. Many Gleaners will attend this and thus join in prayer with others in the special subjects so thoughtfully provided for us all in the "Monthly Letter" and the C.M.S. magazines.

May I conclude with just a few words specially addressed to our Gleaners' Union officers—I mean the Presidents and Secretaries of Branches? Try and find out, dear friends, what each Gleaner can and will do, and then set him at once to do it. Get hold of, and keep, male Gleaners; they are most essential and useful. Do not make your meetings too stiff, but occasionally be a little informal. The chairman should try and explain any difficulties that may occur in the papers and readings. Be always ready to receive from any Gleaner present any additional information on any subject which may be brought forward. Try to illustrate, as occasion offers, the customs and religions of the people. Always be ready to point out and illustrate, in any sphere you may be speaking about, the work of any missionary societies besides the C.M.S. Do not be afraid of taking any amount of pains with young or ill-instructed Gleaners. Select books for members from your missionary or parochial library, and also put into their hands C.M.S. periodicals and literature. Look up sick and flagging members. Give those members who cannot attend the working-party suitable garments to make at home. Call over the complete roll of members' names about every other month, and make inquiry about absentees, asking some member who lives near to remind them of the next meeting, and perhaps call for them. Do not be disheartened if you have not a long roll of membership; but remember that a few prayerful and working Gleaners are of more real value to the cause than a long list—on paper—of "twopenny-donothings." Try and make each Gleaner feel that he is an essential part of the C.M.S. Let the younger members deliver your missionary notices, the active ones some missionary literature, whilst the elder ones can collect and return your missionary-boxes at the quarterly box-openings. All can and will, if they are asked, help in the working up of the ordinary parochial and annual C.M.S. meetings. In conclusion, believe me when I say that a living and working Branch of the Gleaners' Union is in any country town parish an influence for spiritual good which no missionary-minded incumbent can afford to do without.

But what we all need to learn more and more in our G.U. work is just the old truth—old, yet ever new: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

## Before Christianity Came to Uganda.

[When the Rev. E. Millar came to England with the Katikiro of Uganda, who was one of the King's guests at the Coronation, he brought several curiosities which are now in the British Museum. The kings of Uganda seem to have delighted in slaughtering prisoners, and the pictures on this page show two relics of the slaughter-place of Namugongo. The following account appeared in the September number of *Man* (Anthropological Institute). It was originally written by Tefro Kisoenkole, and has been translated by Mr. Millar.—Ed.]

NOW King Kyabagu\* had a son named Bengo, who became very strong, and his father wished to kill him, but could not find any one to do it as they thought the king was jeering at them when they were told to kill his son.

But afterwards a man named Kikabizi consented to kill Prince Bengo. He was only a poor man of Kago's,† and lived at Buwate; and he took him. When they got to the stream Katabusolo the Prince Bengo threw into it his bracelets, and to this day the river is called "the river where the bracelets were thrown away," and the executioner took him on to Namugongo. The chief of that place was called Sebugulu, and Kikabizi told him to go and cut firewood, and they collected it and made a framework, and put Bengo on it and roasted him. Then they returned singing:—

"We did not destroy Bengo we hung him up;

We did not destroy him, we hung him up at Namugongo."

And after that, Kikabizi became one of the regular executioners, and always went about with a slow match, and they called him Senkole. After they had killed Bengo, his spirit haunted King Kyabagu and made him ill, and so he asked the medicine-men for a medicine that would kill the spirit as well as the body, and the medicine-men gave him two kinds, the one to mix with beer and the other to put in a pipe; and he also got from them a charm, and in this charm was a frog, and the name of the frog was the same as that of the charm, Gabogola, "the Crier."

When they took prisoners there to be slaughtered they made them sit down in front of the shrine near the place of execution, and they pleaded against them: "These have abused the king, and therefore he has sent them to Gabogola and Bengo to plead their cause."

If the frog did not come out of the shrine they took the prisoners back, saying, "These are too few, Gabogola refuses them, let them bring more," and they went and caught three or four hundred more, and brought them and made them sit down in rows, and Sebugulu, the chief of the place, pleaded as before, and Gabogola, the frog, came out of the shrine; and as soon as it was seen, they said, "He is pleased with them," and they brought out a pot with three mouths [see picture], containing beer mixed with medicine, to kill the spirit and the body, and they caused every prisoner to drink of this. The princes drank from the middle mouth and the chiefs from one of the side mouths, and the common people from the other one; and after they had drunk they made them smoke tobacco mixed with medicine, and every prisoner had to smoke a little. The name of the pipe was Kikutaude ("What brought you here?"), [see picture], but if any prisoner refused the beer or tobacco, Sebugulu, the chief of the place, killed him.

After this, Sebugulu used to bring a great spear out of the shrine and went and counted the prisoners, striking them on the head with the spear, "one," "two," "three," "four," until he had counted all; and after he had counted them they took them to the place of execution, which was quite near, and made there a framework, and cut them into pieces and threw them on to the framework, and made a great fire underneath; others they did up in bundles of firewood and threw them on to the fire, so that they became ashes; but they did not kill them all off, but left one, who, after seeing all his companions killed, was let off, and he was called Kawonawo, "the man who escaped."

But the Christians who were killed at Namugongo at the time of the Munyonyo persecutions‡ were not forced to smoke Kikutaude, because the chief of the place and the shrine were not there and there was no prince with them, because if there



THREE-MOUTHED POT USED IN SLAUGHTER-RITE AT NAMUGONGO.

were no prince among the prisoners they used to kill them at another place to the side, because there was no prince, and the spirit of the place was Prince Bengo, and this was an honourable slaughter-place, the slaughter-place of princes.

There used to be many slaughter-places in Uganda, the method of death in each place being different:—*Namugongo*, sliced up into pieces and burned; *Nkumba*, dismembered and the members thrown about, or if many they clubbed them; *Damba I.*, fastened to stakes to be eaten by crocodiles; *Mutukula*, drowned in the Lake, after being tied hands and feet.

**A Centenarian C.M.S. Supporter.**—Under this heading a sketch of Mrs. M. A. Neve, of Guernsey, appeared in the January number of the *GLEANER*. On April 4th this "oldest living supporter" of the Society passed away, having all but completed her 111th year. Until almost the close of her long Christian life she took a deep interest in the progress of Christ's Kingdom, and was an intelligent reader of the *GLEANER*.



### EASTERN EQUATORIAL AFRICA.

**Appeals for Teachers.**—During Bishop Peel's visitation of the Usagara Mission last December, at a place called Matumbili, in the Ugogo country, the people were questioned with a view to ascertaining if they had ever had the Gospel preached there before. "Never," they said, and then, after a little while, one man remarked that a white man was preaching at Cinyambwa, but he said, "He didn't come our way" (this was during a journey Mr. J. H. Briggs made from Mwapwa in 1899). Again at Unyangwira, district in which there are said to be 100,000 people, the chief reproached the missionaries with not having come before. He said when he was a young man (he is an old man now) a white man speaking Kigogo stayed for a few days with him, and when he left promised to come again and live there; but, he said, "He went away, and never returned." (This white man was the late Rev. J. C. Price, and it must have been in the early years of his missionary life.) Bishop Peel estimates the Wagogo tribe at about 500,000 souls. Sad to say, with the present staff there is little or no prospect of effectively evangelizing the district.

**"The love of Christ constrained me."**—Enoch Boi, one of the Christians from the coast, was sent to help Mr. A. W. McGregor at Kehuruko, Kikuyu, early last year. He is a native of Kikuyu, but was brought up by a Masai medicine-man living near Lake Naivasha. Subsequently he was sold as a slave, and eventually came under the influence of the love of Christ, and was baptized. He has been a real help to Mr. McGregor, now at home on furlough, who writes:—

"I was very much struck one day to hear him, in speaking to a church full of Kikuyu warriors, say, 'I know what is passing in your minds. You are saying, "What does this man mean by coming to teach us; if it weren't for the Europeans wouldn't we kill him?"' Yes," he continued, "and it was not so very long ago that, if I had met you out in the Masai plain, I would have done the same to you, but now I do not wish to kill you, but to save you; and why? because my heart is full of the love of Christ, and the time is coming when having learned to love and serve the Lord Jesus Christ, you will be ready to go out and tell your great enemies, the Masai, of that Saviour you love!"

### UGANDA: BUNYORO.

**A Zealous Christian King.**—We mentioned in our March number (p. 39) that in consequence of the appointment of a devoted Christian, a son of Kabarega, as King of Bunyoro, the prospects in that country were very hopeful. In a letter to a friend in England Mr. A. B. Lloyd writes thus of King Andereya:—

"The attendances at the services and at the school have increased markedly, the king himself always attending morning service

\* Kyabagu was a former king of Uganda, the sixth back from the present King Chwa.

† Kago, one of the twenty territorial chiefs, ruler of the province of Kyadondo.

‡ These executions took place in 1885, when Mwanga attempted to stamp out Christianity.

PIPE USED IN SLAUGHTER-RITE AT NAMUGONGO.

every day and the two services on Sunday. He also takes a great interest in the school work. . . . Since he has become king he has preached in church several times, and it is always a real treat to listen to his simple and yet powerful pleading to his people to serve the Lord Jesus Christ. Some feared that this step from a poor boy to the throne of a king would turn his head and spoil him. So far I am most thankful to say that he is just the same humble-minded fellow that ever he was.

"It must be quite impossible for an outsider to realize what a tremendous change all this has made. We are full of praise to our loving God Who has given His servant grace to hold firm to the spirit of Christ in spite of the many allurements that come to him in his exalted position. Will you continue to pray most earnestly for him and for us that we may be able to help him in all his difficulties and be a strength to him in his temptations?"

#### INDIA: UNITED PROVINCES.

**Seeking after God.**—The Rev. R. S. Bennertz, an educational missionary, of Benares, writes:—

"I have heard many speak about the great difficulty one finds in dealing with Benares Hindus. Do we not often leave out a very important factor? The Hindu has a book which he holds to be revealed: he reveres and almost worships that book. It is his Bible. The wild tribes of India and Africa have no such revelation, and consequently have not this difficulty to overcome before accepting Christ's salvation. May I ask your prayers for the many hundreds of Brahmins and Hindus who here in Benares are truly and earnestly seeking after God? Pray that they may find Him."

#### CHINA: FUH-KIEN.

**Friendlyness of the Chinese to Lady Missionaries.**—Miss I. B. Ramsay is comparatively a new missionary, as she reached her station, Kien-yang, in the Fuh-Kien province, in the middle of December, 1901. Before going out she had had experience in district work in London, and the following extract from her annual letter has a special interest in that connexion:—

"One thing which struck me very much on my arrival here was the way in which the people welcomed us. Wherever we went and wherever we go now the people are pleased to see us, and we have many invitations into their houses. How one longs to be able to speak and to tell the glorious and glad tidings of salvation to these people! When I remember the black looks which showed that I was an unwelcome visitor in my London district, and contrast them with the smiling faces and many invitations we get here, I think that if only some of the numerous ladies who visit in our London parishes knew how we are welcomed they would surely offer for this work, which we know is so specially dear to the heart of our Master, Who said, 'Other sheep I have which are not of this fold, them also I must bring,' and they with Him would go to seek for these same lost sheep."

Another new missionary, Miss F. L. Coleman, also of Kien-yang, corroborates Miss Ramsay's experience of the friendliness of the people, which she feels is "the result of the earnest prayers called forth by the troubles of 1900."

#### MID CHINA.

**Once a Persecutor, now a Helper.**—Three persons, an old man, an old woman, and a little child, were baptized at Ningpo on Jan. 11th. Of the old man Miss M. A. Wells writes:—

"The old man six years ago forbade me coming to his house to visit his wife, who had heard the Gospel and was longing to know the way of salvation. He threatened to beat his wife if ever she let me come to her house again. He shut her up in a room and would not let her come to a little service I was having on Sundays in a boat. She learnt all she could from other Christians, and patiently obeyed her

husband, praying that God would send His Holy Spirit and cause him to believe. After nine months he allowed her to come to service, then gave his consent to her baptism, and let me call at her house. Two years later he bought a New Testament and began coming to church, then he got a hymn-book and Prayer-book. . . . When first I knew them he never did any regular work, now he makes fishing nets, and is most industrious, and no one in the village is more polite and kind to me than he is. Once he hated foreigners, and said we were very bad. Six months ago he asked for baptism. His heart is changed, and he is truly converted. It is hard to believe that he was once a persecutor, and now he is never tired of telling his neighbours that Jesus is the Son of God!"

#### JAPAN.

**"Diversities of gifts, but the same spirit."**—Mr. C. Nettleship, of Hakodate, last summer carried on evangelistic work in Otaru and district, assisted by a band of devoted Japanese helpers. Amongst these were:—

"(1) Paul Tsuga, the spirit-filled, well-read, travelled, cultured Japanese gentleman, whose bright, facile, lucid oratory holds enchained the men of learning and thought, as well as those of simple mould.

"(2) Endo San, the earnest, loving teacher, whose patiently carried out plan of preparing the catechumens bore evident fruit in the whole-hearted, devout, out-and-out set of well-taught men and boys that he was able to bring forward at last for baptism.

"(3) David, whose extremely original cast of thought enables him to relate the Bible narratives in such a thoroughly Eastern setting that even to us who are so familiar with them they gave a new charm, and to the crowds of his childish listeners they come with thrilling power.

"(4) Inperok, whose persuasive powers render him invaluable in house-to-house colporteur work, in outside preachings, in getting people from outside the preaching-place doors to the inside.

"(5) Samneru, the hunchback cripple who is everybody's friend and helper, the writer of the hymn sheets, the artist who is always ready to sketch an illustrated blackboard lesson to aid the speaker to the children, the accordion player, the 'man in charge' of the bookstall, the mender of torn books and Bible picture-rolls, the personal dealer with inquirers in the after meetings, and the Sunday-school teacher when the class can come to him where he is. Samneru, disabled, weak, and helpless as he is, does a work for God that many a strong and able person might well desire to emulate."



MISS HANNAH RATNAM, B.A.

Photo: Wiele & Klein

## A Notable Indian Christian Graduate.

WE are enabled to give a portrait of Miss Hannah Ratnam-Krishnamma, who is the daughter of Mr. Krishnamma (sub-judge in the Telugu country, a convert of Robert Noble), and granddaughter of the Rev. Manchala Ratnam, one of the earliest converts in the Telugu country, the first Brahman converted in Robert Noble's School at Masulipatnam, and one of the first two native clergymen in the Telugu Mission. (See *History of the C.M.S.*, III., p. 458.) Miss Ratnam is of the purest Brahman descent on both sides of the family, and possesses all the intellectual qualities for which the Brahmins are so famous. She was a pupil of the Noble College, and took her B.A. degree, obtaining a first class in two of the three branches of the examination. She is younger sister of Miss K. Krishnamma (now wife of Professor S. Sathianadhan), who was the first Indian lady graduate of the Madras University. The higher education of girls on Christian lines is of untold value, not only to the Indian women themselves but to the Empire, and it is a factor of extreme importance in the work of Christian Missions.



THE gathering of Branch Secretaries, clergy, and country Gleaners to be held at the C.M. House on the Anniversary Day will this year take the form of a Devotional Meeting. It will be conducted by the Rev. E. A. Stuart, of St. Matthew's, Bayswater, and short addresses will also be delivered by the Rev. W. H. Stone, of St. Mary's, Kilburn, and the Rev. H. F. S. Adams, of Immanuel, Streatham. The subjects of the addresses will be the three first petitions of the Lord's Prayer. The meeting will commence at 3.30 p.m.

In our August and November numbers of last year we mentioned the suggestion of a Gleaner "that if every Gleaner would give a penny a day for a month" it would suffice to clear off the Society's deficit. Two friends in different parts of the country taking up this suggestion sent out appeals to the Branch Secretaries to put the matter before their members. The result has been that 237 Branches (not quite a fourth of the total number) have responded to the appeals, and their contributions have amounted to no less a sum than £846 3s. 3d.—an illustration surely of the power of "littles." We regret that want of space forbids our publishing a list of such Branches.

We print the three following suggestive letters, recently received:—

"It might interest you to know about the 16s. which is enclosed with this. Our female members are making a linen quilt as a gift to a C.M.S. Medical Mission, and as about fifty-six of the squares or quilt-ports were brought in *finished* (for each member received a piece of linen and some thread and was told to embroider on the linen *any* design she chose) we decided to have a show of the portions, and, at the suggestion of one earnest Gleaner, each one who viewed them was to place one penny on the piece of work most admired. We were delighted that the idea 'caught on,' and the 'show' brought in quite a number of people. The quilt-ports were arranged on a large white sheet on the floor and the pennies were laid on the admired portions: 16s. resulted!"

"Being unable, through delicate health, to attend meetings in the evening, I sent to our last annual local Gleaners' meeting a person (a servant) whom I knew did not take much interest in Mission work. Imagine my surprise and intense pleasure a few days afterwards when my 'substitute' brought me a gold coin, asking me to send it from her to the special branch of missionary work of which she had heard at the meeting, and in which she was so keenly interested that two of her friends gave their mites too! Could not each invalid Gleaner send a substitute to those meetings they are unable to attend?"

"May I suggest to my fellow-Gleaners a plan which my sister and I have adopted, with a view to adding to our missionary-box. We put therein all the threepenny-pieces that are given to us in change when making purchases for our own private use. The amount thus collected in one year is exactly £1 5s.—or one hundred threepenny-pieces. I throw it out as a suggestion."

One of our Branch Secretaries recently received the following letter:—

"At the Gleaners' meeting held last week it was proposed to support a bed at the cost of £5. This is a matter that I have thought of before—in fact, as the Union had grown so much, my thought had been the supporting of a missionary between us, but being so poor myself I could not suggest such a thing; but £5 a year is such a small amount that 10s. each yearly would only be the cost of a pound of sugar weekly denied ourselves. This is a small denial for the dear Saviour Who did so much for us. I will willingly give my small mite, viz., 10s. a year paid quarterly; this of course will not interfere with what mite I can send for the missionary-box."

Our correspondent adds:—

"The writer is a widow with four children. Her weekly earnings seldom amount to 13s., although she works early and late. The 'mite' to which she refers as continuing in addition is that she brings me all her threepenny-pieces, and they sometimes mount up to 6s. 9d. a quarter!"

## Candidates and Vacancies.

SINCE the announcement in our March number the following have been accepted as missionaries:—The Rev. F. H. Lacy, M.A., Pembroke College and Ridley Hall, Cambridge, Curate of St. James's, Bermondsey; Mr. E. E. Lavy, B.A., Pembroke College and Ridley Hall, Cambridge, who was formerly for a short while at Islington College, and who (D.V.) sails in the autumn for Turkish Arabia; the Rev. N. C. Miller, M.A., Brasenose College and Wycliffe Hall, Oxford, Curate of St. Leonard's, Bootle, and Mrs. Miller, who is a trained nurse; the Rev. J. B. Purvis, who retired from the Uganda Mission a few years ago and has since been to Durham University and become ordained. Mr. Purvis is now Curate of Stanley, co. Durham, and will (D.V.) return this autumn to Uganda, accompanied by Mrs. Purvis. An offer of service has also been accepted from Mr. R. H. White, who has had a short course of training at Islington College, and who volunteered for service in West Africa in consequence of Mr. Kinahan's death. He has already sailed for the Sierra Leone Mission.

The following ladies have also been accepted:—Miss Winifred Carden, who has been in training at the Willows; Miss Violet Dewey, of the Olives; Miss Muriel Scott, L.R.C.P. & S. Edin., who is the first lady medical missionary whose medical training has been carried on in connexion with the Medical Mission Auxiliary, for which purpose she has resided at the Hostel, and who has had some further training at the Willows; Miss Mabel Ward, from the Highbury Training Institution, and Miss Winifred Welch, from the Olives, both certificated teachers—the former has already sailed for Persia; and Miss A. M. Heard, from Dublin, who has offered for the Dublin University Fuh-Kien Mission in South China, having had a course of training at the Olives previous to offering herself.

The Committee have also accepted, on special agreement, Mr. J. W. Ferrier, of Victoria, a business man, who goes to Ceylon to help in the office work of the Secretary of the Mission. His spare time will be given to missionary work.

Mr. Denton, who was employed in a similar capacity in 1899 in the Sierra Leone Missions and who subsequently became a Master at Fourah Bay College, has now been accepted as an ordinary missionary.

As a good deal of information of a kind which sometimes appears in this column has been given both this month and last in "A Corner for Difficulties," space will not permit of our doing more than recording the above acceptances, and drawing attention to a paper which appeared in the March *Intelligencer* called "Present Urgent Needs in the Mission-Field," which has been reprinted. Any of our readers who would like to have a copy of the reprint can have one gratis on sending a postcard to the Secretary in charge of the 'Candidates' Department.

D. H. D. W.

## Work amongst the Young.

RECENT years have witnessed a remarkable increase of missionary zeal among the children of the parish of St. Stephen's, North Bow, an evidence of which is afforded by the following table of their contributions to the C.M.S.:—

	1st Quarter.	2nd Quarter.	3rd Quarter.	4th Quarter.	Total from Children.	Total from Parish.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1895	4 0 5½	5 1 4½	8 12 9½	5 16 11½	23 11 4½	40 6 7
1896	8 4 1	9 1 6½	6 11 5½	7 9 3½	31 5 4½	51 10 6
1897	9 6 3	10 16 0½	7 6 6	8 5 11	35 14 8½	60 11 9
1898	11 10 0	8 18 8½	8 12 7½	8 12 2½	37 13 6½	58 5 6
1899	13 4 2	12 6 1	10 15 3½	10 16 3½	47 1 10	69 0 0
1900	13 8 8	14 14 1½	11 19 10	12 6 1½	52 8 9½	77 8 9
1901	13 6 1½	13 7 9½	12 19 4	11 7 7½	51 0 9½	76 4 4
1902	14 8 11½	14 19 2½	13 3 0	12 11 6	55 2 7½	80 4 2

This confirms what has so often been stated, but apparently so seldom is realized, viz., that the children are almost the most fruitful field in which to labour, for it will be observed that of the total increase of £36 in the contributions from the parish, seven-ninths is due to the young. The Vicar of the parish, the Rev. H. A. Mason,



has kindly described the methods adopted which have resulted in such encouraging progress. He writes that they consist of—

"I. Prayer.

"II. Quarterly (public) opening of missionary-boxes on a week night, announcement of amounts contributed in each class being made in Sunday-school on the Sunday following. The classes (senior and junior) having the largest amounts have a little flag with 'Excelsior' on it for the quarter. There is great competition for this honour. The quarterly amounts are always printed in the parish magazine, with a line or two of thanks and encouragement.

"III. Half-yearly addresses to each department of the Sunday-school, boys, girls, infants, Bible-classes, children's services, morning and evening.

"IV. Circulation of missionary literature among teachers and scholars.

"V. Missionary book stall open weekly for two hours on Monday nights for sale of missionary papers, with an occasional address on some portion of the mission-field.

"In my experience, which is not a short one in East London, children are far and away the most fruitful source of supply for this or any other good work, if only they are interested and properly worked."

This letter suggests the desirability of endeavouring to make a definite forward movement in the work among the young in London.



of late, with the capture of Kano and Sokoto, been much drawn towards Hausaland, and it was therefore with much interest that the Committee received on April 7th the Rev. G. P. Bargery, recently arrived in England on his first furlough, and heard from him of the position and prospects in that land. At the same time Dr. F. J. Harpur, of Cairo, was received, and he too was able to tell of signs of advance.

The office of Vice-President of the Society has been accepted by the Right Rev. the Bishop of Leicester (Dr. L. Clayton).

The Conversazione for Nurses held in connexion with the Medical Mission Auxiliary at the C.M. House on March 25th appeared to be highly appreciated. Lady Kennaway "received" either personally or by proxy some seven hundred guests belonging to the medical or nursing profession. Most of the Metropolitan hospitals were represented. The Exhibition and Lecture Rooms were crowded again and again with deeply interested audiences. Already several definite offers of service have been made as a result of this effort, which was fraught with prayer and thanksgiving.

The Rev. J. W. Hall, formerly a missionary of the Society at Meerut, United Provinces, India, has been appointed Association Secretary for the South-Western District (dioceses of Bath and Wells, Exeter, and Truro), in succession to the Rev. H. T. G. Kingdon.

It is a curious fact that in all the obituary notices of the late Dean Farrar, though his birthplace was given as Bombay, no reference was made to his C.M.S. connexion. The Dean's father, the Rev. C. P. Farrar, was a missionary of the Society in Bombay from 1829-47, having been one of the earliest students at Islington College, entering that Institution in 1826, the year following its inauguration.

On five successive Wednesdays in Lent, from March 4th to April 1st, special midday addresses on Foreign Missions were given in St. Michael's Church, Cornhill, E.C., by laymen to laymen. The services of prominent Anglo-Indians and others were requisitioned, with a result that each week a goodly number of men gathered to hear what proved to be most valuable independent testimonies. The speakers were Sir W. Mackworth Young, Major J. Aubrey Gibbon, R.E., Sir Andrew Wingate, K.C.I.E., Sir W. Lee-Warner, K.C.S.I., and Col. Seton Churchill. Two of the addresses will be found in the current number of the *C.M. Intelligence*, and that by Sir Mackworth Young is being published as a pamphlet.

At the meeting of the London Clergy Union on March 16th the Ven. Archdeacon Buswell, of the Mauritius Mission, gave an account of the work in that island, referring more especially to the great difficulties arising from the mixed population and prevalence of Romanism, and to the hopefulness of the educational work. He was followed by the Rev. F. Baylis, who told of progress in the Palestine and Egypt Missions.

Arranged in the interests of the Bible Society's Centenary, the Monthly Meeting of the Lay Workers' Union for London on March 10th was one of great interest. Mr. H. R. Arbuthnot presided, and

addresses were given by the Bishop of Newcastle (Dr. Jacob), the Rev. H. A. Raynes, Home Superintendent of the Bible Society, and Sir John H. Kennaway.

On March 19th, at the Monthly Meeting of the Ladies' C.M. Union for London, Miss M. Tapson, of Japan, gave an account of the work among schoolgirls in Hakodate, telling of the outlook and possibilities there.

From Eastbourne we have received most encouraging accounts of the success attending the Missionary Loan Exhibition, held in Devonshire Park from March 4th to 12th. Visitors attended in large numbers from all the outlying districts, and the stewards and missionaries in the various courts found their time fully occupied. Amongst those taking part in the opening ceremonies may be mentioned Mrs. Wilberforce, wife of the Bishop of Chichester, Bishop Ridley, Mrs. Bishop, Mr. R. Maconachie, the Right Rev. the Bishop of Wellington, the Mayor of Eastbourne, Dr. Bransby Roberts, and Sir W. Mackworth Young. It is hoped that the pecuniary result will reach about £2,000, but the promoters are appealing to all local workers and supporters to spare no effort to follow up the seed sown during the time of the Exhibition, in order that it may bring forth fruit in the extension of God's Kingdom.

Sales of Work have been held as follows:—Barnsley, St. George's G.U., £12; Blackburn (for Uganda), March 19th, £77; Blackburn, Holy Trinity Ladies' Association, £39; Carlisle Ladies' Association, March 19th and 20th, £129; Cullompton, March 19th, £57; Edinburgh, St. Thomas's, March 19th, £75; Harrogate, Christ Church, March 20th, £102; Lampton-Heston (Mrs. Elliot), £7; Langham Place, All Souls', March 26th; Manningham, St. Paul's, March 3rd, £40; Mayfield, March 13th and 14th; Muswell Hill Ladies' Union, £32; Reigate, March 19th and 20th; Sheffield, St. John's Park Sowers' Band, March 14th; Southampton, March 24th; Ventnor, March 19th and 20th; Walcot, Bath, April 1st and 2nd; Winhill, March 19th, &c., &c.

The Annual Sermon of the C.E.Z.M.S. will be preached by the Most Rev. the Archbishop of Sydney (Dr. Saumarez Smith), at eleven o'clock, on Thursday, May 7th, at All Souls', Langham Place, W., and will be followed by the Holy Communion Service. The Annual Meeting will be held on Friday, May 8th, at 2.30 p.m., in the Queen's Hall, Langham Place, W. Sir William Mackworth Young, K.C.S.I., will preside; and the speakers will include the Rev. C. G. Mylrea, B.A., C.M.S., Bhagalpur; Miss E. M. Leslie, C.E.Z.M.S., Fuh-chow; and Miss Kheroth Bose, an Indian lady medical missionary of the Society, from the Punjab.

## Publication Notes.

THE first two parts of the **Extracts from the Annual Letters of Missionaries for 1902** are now ready. Part I. contains Letters from the Ceylon and Mauritius Missions, 48 pages, price 3d., post free. Part II. contains Letters from Sierra Leone, Yoruba, and Niger Missions, 48 pages, price 3d., post free. Part III., containing Letters from East Africa, Usagara, Egypt, and Palestine Missions, will be ready early in May, 48 pages, price 3d., post free. A specimen copy will be sent to any Secretary of C.M.S. Unions and Bands not already acquainted with the Letters in this form.

A new *Sunday-school Lesson* (No. 17) is now ready. The title is "Remember them that are in Bonds," and it deals more particularly with Women's Work. These Lessons are supplied free of charge for the use of Teachers in Schools which support the Society.

A special *Sunday-school Lesson* for use at Whitsuntide, entitled "The First Fulfilment of the Promise of the Father," will be ready early in May. Copies of this can also be obtained free of charge.

A new Leaflet entitled, "**Whose Fault is it?**" has been issued to take the place of an old leaflet entitled, "Am I Responsible?" which has been in circulation for many years. Copies free of charge.

The Medical Mission Leaflet, No. 9, entitled *Bermondsey, what is it?* has been superseded by a new paper bearing the same number, but entitled **Our Medical Training Home**. Copies free.

An excellent book on Mission Work in Southern India, by Amy Wilson-Carmichael, entitled "Things as they are," has just been published by Messrs. Morgan & Scott, price 6s. It is exceedingly well written, and beautifully illustrated. Copies can be supplied to C.M.S. friends by the Publishing Department, Salisbury Square, for 5s., post free. The Preface to the book is written by Mr. Eugene Stock.

The C.E.Z.M.S. have published another of the useful series of books on their work. This time it is a book on Kashmir, entitled "Vignettes of Kashmir," and is in the form of short chapters, with illustrations. Supplied by Publishing Department, C.M.S., for 1s., post free.

A novelty in the way of Missionary Collecting Boxes has just been

introduced by the Society. It is a "Box" in the shape of an Eastern Water-Jar, the idea being associated with the request of the Woman of Samaria to our Lord—"Sir, give me this water, that I thirst not." A charge of 6d. will be paid for this "Jar" Box, and it can only be supplied in the usual way for C.M.S. collecting purposes through Local Secretaries, or it may be obtained direct from the C.M. House in cases where there is no Local Secretary. In the latter event the applicant must be a member of the Society, or the application must be endorsed by a clergyman or some known friend of the Society.

A new Wall Box, with sloping top, for use in private houses (not in schools or public buildings), can now be supplied free of charge. Hitherto the only Wall Box available has been a somewhat expensive one, with lock and key, which necessarily restricted the issue. The new one has simply the ordinary label protection at the bottom.



"Jesus sat over against the Treasury."—St. Mark xii. 41.

"Go thou and do likewise."

**A**MONGST the gifts cast into the treasury the following are not only interesting but suggestive:—From two friends of the Society who have each received a legacy and wished to give some of it to God; from one who had saved the money she would have spent in washing coloured print dresses last year; from a Gleaner to whom was restored a lost sovereign; from one from whom a threatened great trouble was averted; sums set aside monthly from salary; from a special effort resulting in the doubling of a parochial contribution; as a Gleaner's thankoffering for family mercies; proceeds from making and selling three door-mats; threepenny-bits saved for the C.M.S.; a grateful member's tithe-offering; birthday offerings; Lent savings; Lenten self-denial offerings (ranging from a farthing upwards) from the poor and somewhat rough women working in the Hatherley Steam Laundry in St. Mark's parish, Cheltenham.

#### Wiping out the Deficit.

Two hundred and thirty-seven Gleaners' Union Branches have contributed a total of £846 3s. 3d.; "A penny a day for a month" was remitted, direct to Headquarters, from ten Gleaners and three anonymous friends; seven pounds were collected "from twenty-six people" by one who says, "I am poor myself, earning my own living, so I think no one need feel discouraged, and much may be done by prayer"; another sends three shillings, being the half price (paid in advance) for the current year of the *Quicer*, which "when read is passed on to the friend who subscribed the three shillings"; four shillings and eleven pence came from "Two Paddies abroad." Other acknowledgments of gifts towards the Adverse Balance and Increasing Expenditure are as follows:—

S. J. M., Barnsley, £5; Reader of GLEANER, £1; G. 74,327, 2s. 6d.; Brighton Gleaner, 10s.; G. 29,504, 2s. 6d.; Amy, a Gleaner, 3s.; G. 62,198, thankoffering for special mercies, 5s.; G. 5,696, £210; G. 4,148, thankoffering for family mercies, £10 10s.; G. 7,024, proceeds of private exhibition, £2 1s. 3d.; B. P., thankoffering for many mercies, £1; Miss M. B., 12s. 6d.; Widow's Mite, 8s.; A. T. M., 5s.; Thankoffering, £3; G. 69,866, 10s.; In Memoriam, £5 10s.; Reader of the GLEANER, 10s.; Anonymous, 5s.; F. E. M., 7s. 6d.; Hopeful, £1; Soho, £100; E. T., 5s.; Gls. 18,018 and 13,010, 5s.; G. 86,981, thankoffering to God, £1; T. J. G., £3; G. 86,899, £1; Widow Lady, £1 1s.; Hospital Nurse, 5s.; G. 231, £1; R. B., 5s.; M. T., Lenten offering, 10s.; Miss H., 5s.; G. 96,110, savings, 6s. 6d.; Gleaner, 5s.; R. N. C., 10s.; Friend, 2s.; Thankoffering for Health and Strength and for Presents received, £1; F. B., 2s.; E. C. G., thankoffering for many mercies, £2; G. 125,925, £1; Knyperley Traders, special efforts to reduce deficit, £27 18s. 4d.; G. 2,659, 5s.; Two Ladies, 1s. 6d.; A Gleaner's Thankoffering, £50; L., thankoffering for many mercies, 10s.; G. 10,908, 2s. 6d.; The Willows, £4 2s. 6d.; G. 46,847, part of recovered income tax, 2s. 7d.; Self-denial, 3s.; Gleaner, 2s. 6d.; Trallwm, £10; J. R., Gleaner, 2s.; G. 130,737, 1s. for each year of life, £1 1s.; Thankoffering, 5s.; G. 37,870, £1 1s.; G. 103,888, 2s. 6d.; A. H. T., 5s.; Lady Correspondent, thankoffering for God's blessing and guidance during the past year, £2; A. O., 10s.; G. 127,151, 5s.; G. 1,367, thankoffering for many mercies, Phil. iv. 19, 10s.; In Memoriam, E. M. H., £1; G. 101,172, Mark xi. 23, 10s. 6d.; S. L. P., part of God's tenth, 10s.; E. J. W., 2s.; G. E. S., 2s. 6d.; G. 13,087, 2s. 6d.; Gls. 23,509, 23,511, 27,926, and 4,045, 8s. 6d.; G. 101,068, 5s.; M. G. W., 7s.; One of His Little Ones, 5s.; S. A. L., £1; S. M. E., 10s. 6d.; Conscience, £1; M. S. and Family, Lent self-denial, £1; L. W., Sunday-school class, 8s.; A. R., 10s.

#### Sunday-schools and their Contributions.

A friend, who is a Sunday-school teacher, has called attention to the possibility of extending in Sunday-schools the interest in missionary work and, as a consequence, the collection of increased funds from the teachers and scholars. Appended is an instructive letter showing what can be done by an individual teacher:—

"I enclose a small sum collected by my Sunday-school class of boys. Each Sunday I read them a missionary story and every month the missionary letter, as well as bringing Mission stories into the lesson. Then I have some children's books and lives of missionaries I lend to them, and it

is surprising what they know. I told them of the deficit, and they asked to be allowed to collect. I gave each a paper explaining what the money was needed for and put red ink dots for halfpence, not expecting small boys to get much. The result is eight shillings. I tell you this hoping other teachers will make an effort not only to collect but to bring Mission work before the children, a work sadly left out in most schools. In almost every lesson one can bring in some missionary story, or in the last few minutes after lesson and before close a story could be read, and one never knows where a teacher's influence ends."

#### Anonymous Contributions Thankfully Acknowledged.

J. L. (including 7s. 6d. for lepers), 15s.; G. 80,613, £1; E. D., 2s. 6d.; T. S., £1; M. (for Indian Famine Fund), 3s. 6d.; C. H., Gleaner, 5s.; Anonymous, £1; Mrs. W., towards repair of roof of Julia Chapel, £2; Telugu Missionary Band, 6s.; Mrs. B., 5s.; M. L., 10s.; E. M. H., missionary-box, 5s. 6d.; E. A. L., 2s. 6d.; Miss M., 8s.; Widow Lady, 10s.; C. J. W., 7s.; O. L. B., 10s.; J. W., £1; Kingstone Church Sunday-school, 6s.; Not present at Annual Meeting, £1; G. 4,834, missionary-box, 10s.; M. A. B., £5; G. 106,157, 5s.; Mrs. H., 2s. 6d.; Gleaner, Sheffield, for Cairo Education Scheme, 5s.; H. M. B. W., 5s.; M. M. L., birthday thankoffering, £2 10s.; G. 3,059, £50; G. C., £2; Lantern Lecture, 3s. 6d.; J. O., 2s. 6d.; Cheshire Gleaner, £40; Sidmouth Sowers' Band, part proceeds of concert, for Quetta Hospital, £10; L., thankoffering for many mercies, 2s. 6d.; In Recognition of the Master's Command, £100; Two Poor Gleaners, 6d.; J. R. M., for Pygmies, Uganda, 2s. 7d.; G. 12,096, missionary-box, £1 17s.; P. R., 1s. 11d.; Anonymous, Halifax, 5s.; Anonymous, for Cairo Education Scheme, 1s. 6d.; Grateful Member, tithe offering, £1; G. 93,095, missionary-box, 14s.; G. E. S., for Rescue Home in Hakodate, 5s.; Miss P., 5s.; W. S. C., God's tenth, £1 10s.; T. O. S., 2s. 6d.; Home and Colonial Training College, staff and students, £4 11s. 9d.; A Last Gift for the Zenana Mission, from the late Miss McFarlane, 10s.

Sales of jewellery, &c.—J. V. K. (coins), 10s.; Rev. J. M. P. (case of butterflies), £1; E. G. (Chinese embroidery), for Adverse Balance, 10s.; G. G. R. (fruit), for Adverse Balance, £2 11s.; Mal. iii. 11, Gal. ii. 20, £1 0s. 6d.; Anonymous (ermine muff), £1; S. McK. (two silver muffineers and paper knife), 12s. 6d.

#### Foreign Postal Stamps.

Packets of foreign, Colonial, &c. stamps are gratefully acknowledged from the following friends:—

E. Binks, Mrs. M. E. Bewsher, Mrs. Wathen, St. Augustine's, Highbury, Gleaners, G. 83,107, Ceylon, Lee Michell, Esq., Mrs. Matheson, Mrs. H. C. Robinson, Augusta Thorp, Miss Kitchen, Friends at Bolton Hill House, Rev. C. H. Stileman, G. 47,460, Phyllis Raymond, G. 13,335, A Worker, Mrs. F. J. Harpur, G. 123,265, G. 87,271, Miss R. Gordon, and two packets from anonymous friends.

### THE ONE HUNDRED AND FOURTH ANNIVERSARY OF THE SOCIETY.

MAY 4th, MONDAY.

PRAYER-MEETING at Sion College, Victoria Embankment, E.C., at 4 p.m.  
ANNIVERSARY SERMON, St. Bride's Church, Fleet Street, at 6.30 p.m.  
Preacher: The Right Rev. the Lord Bishop of Liverpool.

MAY 5th, TUESDAY.

CLERICAL BREAKFAST, Exeter Hall, Strand, at 8.30 a.m. Address by the Rev. J. C. Wright, Vicar of St. George's, Leeds.

ANNUAL MEETING, Exeter Hall. Opening hymn at 10.55 a.m. (Doors open at 10 a.m.) Chairman: The Right Hon. and Most Rev. the Lord Archbishop of Canterbury. Speakers: The Right Rev. the Lord Bishop of Winchester; the Right Hon. Sir John H. Kennaway, Bart., C.B., M.P.; the Rev. Prebendary Webb-Peploe; Mr. Austin Taylor, M.P.; the Rev. P. Ireland Jones (Punjab); the Rev. W. Andrews (Japan).

PUBLIC MEETING, St. James's Hall, Piccadilly, from 11 a.m. to 1 p.m. (Doors open at 10.15 a.m.) Chairman: Col. R. Williams, M.P. Speakers: The Right Rev. the Lord Bishop of Kensington; the Ven. Archdeacon T. J. Madden; the Rev. E. J. Peck (Eskimo Mission); Dr. A. C. Hall (Egyptian Soudan).

PUBLIC MEETING FOR WOMEN, Queen's Hall, Langham Place, W., at 3.30 p.m. (Doors open at 2.45 p.m.) The chair will be taken by the Lady Victoria Buxton. Speakers: The Right Rev. the Lord Bishop of Derry and Raphoe; Mrs. J. A. Wray (East Africa); Dr. Emmeline Stuart (Persia); Miss S. Bland (United Provinces, India).

CONFERENCE OF CLERGY (arranged by C.M.S. Clergy Union). Council Chamber, Exeter Hall, at 3.30 p.m. The Right Rev. Bishop Ridley will address the Conference.

GLEANERS' UNION CONFERENCE for Clergy, Branch Secretaries, and Country Gleaners only, at C.M. House, at 3.30 p.m.

EVENING MEETING, Exeter Hall, 7 p.m. (Doors open at 6 p.m.) Chairman: The Right Rev. the Lord Bishop of Coventry. Speakers: The Rev. the Hon. W. Talbot Rice; the Ven. Archdeacon N. T. Hamlyn (Western Equatorial Africa); the Rev. H. B. Durrant (United Provinces, India); the Rev. W. R. Gray (Japan); Dr. H. Martyn Clark (Punjab).

MAY 7th, THURSDAY.

CONFERENCE OF WOMEN on "Home Work for the C.M.S.," at the C.M. House from 10.30 a.m. to 4 p.m.

ANNUAL MEETING of the MEDICAL MISSION AUXILIARY, St. James's Hall, Piccadilly, at 7 p.m. (Doors open at 6.15 p.m.) Chairman: The Right Rev. the Lord Bishop of Derry and Raphoe. Speakers: Dr. H. Martyn Clark (Punjab); Dr. A. C. Hall (Egyptian Soudan); Dr. Emmeline Stuart (Persia).

#### REDUCED RAILWAY FARES.

The leading English Railway Companies have consented to issue return tickets at a single fare and a quarter, minimum 1s., to those attending the Anniversary Meetings of the Society in London. For full particulars see GLEANER for April, p. 64.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.

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### THE THIRTY-THIRD ANNUAL MEETING

Will be held in

Exeter Hall (Lower Hall) on Wednesday, May 6th, 1903.

The Chair will be taken at 3 p.m. by the President,

THE RIGHT REV. BISHOP ROYSTON, D.D.

Speakers:—The Bishop of Keewatin; Ven. Archdeacon Buswell (Mauritius); Rev. F. N. Askwith (Cottayam, South India); Rev. W. Andrews (Hakodate, Japan); Rev. E. J. Peck (Cumberland Sound); and others.

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Donations and Subscriptions may be sent to the Treasurers, the LORD KINNAIRD and Sir W. MUIR, K.C.S.I.: the Hon. Finance Secretary, A. H. HABBERSHON, Esq., 2, Pall Mall East, S.W.; or direct to the Finance Secretary, Mr. J. C. ANDREWS, at the Society's Offices, 2, Adelphi Terrace, London, W.C.—General Secretary, Rev. A. R. CAVALIER.—Bankers, BARCLAY & Co., Ltd., 1, Pall Mall East, S.W.

## CHURCH PASTORAL AID SOCIETY ANNIVERSARY ARRANGEMENTS:

ANNUAL SERMON at St. Jude's, South Kensington, Sunday, May 3rd, 1903, at 11 a.m. Preacher: The Right Rev. Bishop INGHAM.

ANNUAL MEETING of Society at Exeter Hall, Strand, on THURSDAY, May 7th, 1903, at 3 p.m. Chairman: J. H. BUXTON, Esq. Speakers: THE LORD BISHOP OF SHEFFIELD; Colonel WILLIAMS, M.P.; the Rev. the Honble. W. TALBOT RICE, Vicar of Swansea.

L.H.M.U. ANNUAL MEETING at the Portman Rooms, Baker Street, W. (entrance Dorset Street), Monday, May 4th, 1903, at 3 p.m.

Tickets at Society's Offices, Falcon Court, 32, Fleet Street, E.C. Reserved Seats, One Shilling each.

## CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

ANNUAL SERMON, THURSDAY, May 7th, 1903. All Souls' Church, Langham Place, at 11 a.m. Preacher: The Most Rev. the ARCHBISHOP OF SYDNEY. No tickets required.

ANNUAL MEETING, FRIDAY, May 8th, 1903. Queen's Hall, Langham Place, at 2.30 p.m. Chairman: Sir W. MACKWORTH YOUNG, K.C.S.I. No tickets required.

Advertisements, &c., for next month must be sent before May 8th.

MARGATE.—1, Endcliffe Gardens, Cliftonville. Select Private Boarding House, replete with every comfort. Good summer or winter residence; facing due west; large sunny verandah; splendid sea views; excellent cuisine; sanitation perfect. Telegrams: "Stoddart, Margate."—The Misses Stoddart.

OLD CLOTHES, boots and shoes, knick-knacks, and remnants of any description will be gratefully received any time in April and May by Mrs. Wordsworth, 132, Foster Hill Road, Bedford, for a Sale to the Poor. All proceeds for C.M.S. Medical Missions. Empty sacks can be sent if required.

MUSIC.—No more difficulty in learning to read music. Send for the latest. An Instruction Card and Game—the most ingenious and effective method of teaching children and others to read music. It presents to the child in a simple, pleasing, and attractive form, every note used in music with its corresponding position on the piano keyboard. It causes a good deal of amusement as a game, and for instruction purposes is an invaluable aid to both pupil and teacher alike. Only 1s. 6d., post free. A fourth of all profits on orders through this Magazine to go to the C.M.S. Quote this Magazine.—H. M., 62, Greyhound Lane, Streatham Common, London, S.W.

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AN OLD C.M.S. SUBSCRIBER has the *Intelligencer* bound in years from 1876 to 1902 inclusive, and would gladly sell them for the benefit of the Society.—Apply Mr. C. W. T. Wheeldon, 31, Renals Street, Derby.

ROSEMARY LOTION for the hair, 1s. 3d. for six-ounce bottle, post free. For C.M.S. Gleaner 24,467, Dunrovan, The Shrubbery, Weston-super-Mare.

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FOREIGN AND COLONIAL POSTAGE STAMPS.—The Lay Secretary, C.M.S., Salisbury Square, E.C., will thankfully receive any gifts of used Stamps. Old Colonial Stamps prior to 1870, and old collections containing various sorts, are especially requested; also rare Foreign and English kinds.

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\* \* \*

**Mr.**

**EUGENE**

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\* \* \*

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## Dublin Mission Homes and Schools.

These Institutions, which were commenced some fifty years ago by the late Mrs. Smyly in connexion with the Irish Church Missions, and were supported mainly through her devotion and influence during her lifetime, have now reached the second year in which the responsibility for their management and maintenance has devolved upon others.

The seven homes have continued to shelter a family numbering from 500 to 600 boys and girls, and the Ragged Schools have been daily attended by some 400 of the poorest city children, who get breakfast and dinner at the Schools. There are always more than 1,000 children under their care and teaching, the greater number of whom would be lost to the Protestant Church if the Mission Homes and Schools were not maintained. Every year a goodly number of boys and girls are sent out to service or business Scripturally taught and trained to be useful. The cost of carrying on this work, as it has been done in the past, amounts to £1,000 a month, or £12,000 a year; and nearly all this has to be obtained in voluntary contributions or bequests. The financial year which has just closed has not been so satisfactory as could be desired, inasmuch as three of the Homes, viz., the Elliott Home, the Coombe Boys' Home, and the Spiddal Orphanage received less than their expenses by a sum of £520 inclusive. It is earnestly hoped that this need has only to be known to be supplied, as the respective committees, while most grateful for the generous support they have received, cannot but feel some anxiety so large a deficit in one year.

Communications should be addressed to the Mission, 102, Lower Baggott Street, Dublin, who will be glad to give the fullest information respecting the work.

# The Church Missionary Gleaner

JUNE 1, 1903.



## Editorial Notes.

**A** GAIN our Church in completing her round of holy seasons has retraced the blessed steps of Christ's most holy life. Once more, as it were, we have climbed steep Olivet to witness our great High Priest pass into the heavens; and now Whitsuntide and Trinity Sunday remind us of our enduement and commission. The ascended Saviour has left the diffusion of His "so great salvation" in our hands—a trust of awful magnitude! Not only so. We are not merely to be His *propagandists* but His *representatives*. The thought of one employing or becoming a substitute for another in the foreign field is becoming increasingly familiar. But a nobler fact remains. We send forth, we go forth as His substitutes. "Whom shall I send and who will go for us?" Purify and raise up, O Christ, an ever-augmenting number of men and women through whom Thou shalt breathe Thy Pentecostal Spirit, and who, *as with Thy lips*, shall speak quickening words to dead souls!

With deep and humble gratitude to God we may refer to our One-Hundred-and-fourth Anniversary as being one of the most encouraging ever held. The meetings were thronged to an extent unknown since the Centenary days, and the enthusiasm did not wane throughout the week.

Like the clear chime of a bell one note reverberated in nearly every address: self-sacrifice arising from personal love to a personal Redeemer—the one constraining motive in all our missionary labours. The Bishop of Liverpool voiced it in his appeal from St. Bride's pulpit for full self-surrender; the Primate enforced it in the pregnant phrase, "We are pledged to take His message forward, *cost what it may*;" whilst the Bishop of Coventry dwelt upon the partnership with Christ and brotherhood of self-denial involved by joining in missionary work at all. Dr. Knox's closing words are worth repeating here:—

"Perhaps the greatest danger attendant on our missionary meetings is that of self-satisfaction. We see the crowds assembled, we hear of work done, we congratulate ourselves on a successful Anniversary. But the most successful Anniversary would be that which sent us away deeply humbled by the thought of the work undone, the vast fields wholly unoccupied, the contrast between Christ's demand and our response to it."

We humbly believe that some such "success" will be granted to our Anniversary of 1903. Truly in view of the deficit in funds and workers and the vast opportunities before us, we have little cause for self-satisfaction!

It is a striking illustration of the C.M.S. resolve to put *money* in the secondary place, that although nearly every address was a direct or indirect appeal for men and women, *means* were seldom alluded to. It would not have been too much to ask of those enormous audiences of "inner circle" friends to guarantee on the spot the £35,000 which would enable the Society to go forward with unfettered feet upon its new year pathway. At the Annual Meeting our President passed on a happy suggestion from Ireland, viz., that one penny of the remitted income tax should be dropped into the C.M.S. treasury.

The General Review of the Year, which will doubtless be presented to our readers together with the report of

their Local Associations, and which will appear in due time in the Society's full and short Annual Reports, is one that should command prayerful attention. As both an explanation and defence of our financial position the most valuable paragraph of the Review is that dealing with the development of the Society's Missions during the past few years, illustrated in three ways. (1) The staff of missionaries has doubled in India and Ceylon in the past fourteen years; in Japan in ten years; in West Africa in nine years; in East Africa and Uganda in eight years; in the Mohammedan lands of the East in eight years; in China in seven years. (2) In the year 1887, when the Society began to send out unmarried women as missionaries systematically, there were twenty-two of them; now 364, whose devoted labours have greatly increased the efficiency of the Missions and helped to multiply the results. Most important, too, has been the increase in the medical missionaries; in that same year sixteen, now sixty-one. It may be added that in the same year there were seventy-one University graduates on the roll, now 227. (3) Let the results at the two periods be compared as tested by adult baptisms; then 2,600 in a year, now 9,500, or a daily average of 26.

The appeal issued by the Madras Decennial Conference of Indian missionaries for a large increase of missionaries is one that should arouse the attention of the whole Church of God. In all parts of India nearly 3,000 missionaries—including ordained men, laymen, and women—are preaching the Gospel, while some 25,000 Native Christian preachers, zenana workers, and school teachers are helping to extend and build up the kingdom of Christ. The Conference modestly pleads that there should be not less than one male and one female missionary for every 50,000 of the population, which would mean quadrupling the present numbers. Equal need exists in other parts of the mission-field, but the Conference alleges three reasons as rendering the appeal of peculiar urgency in regard to India, Burmah, and Ceylon. (1) The abundant and unique facilities for work in those great dependencies of the British Crown. (2) The plastic and formative condition of India, awakening from the sleep of centuries. (3) The rapid passing of this critical time. Unless the opportunity be seized, the work of coming decades will be enfeebled and hampered.

The Committee had the pleasure on Tuesday, May 12th, of welcoming one who took a notable part in the proceedings of the Decennial Conference, that is, the Bishop of Madras. After a missionary experience of twenty years, sixteen of them spent at Calcutta and four as Bishop over the Church in South India, his remarks have special weight. He pointed out some problems that yet await a full solution, but his speech dwelt first and chiefly on the work accomplished—the "splendid work" he called it more than once. He instanced particularly the advance made by the C.M.S. congregations in the city and neighbourhood of Madras towards independence and self-support. He said that he had carefully watched the working of the Native Church Council, and it seemed to him to have grown up on very sound and solid lines; that it was the first example of its kind he had



met with in which development in independence and self-control are so well advanced. His words were a great encouragement to the Committee. The main facts of course were well known, but it was not the less pleasing to be told by an experienced and independent observer how he was struck by the harmony of the native workers, and their cheerful readiness to take up new burdens.

One of the interesting features of the May Meetings was the appearance on the C.E.Z.M.S. Anniversary platform of Miss Kheroth Bose, a young Indian lady in charge of the Medical Mission to women at Bahawal Atari, Punjab, who had been a delegate at the Madras Conference. Her very presence constituted an appeal for India, as the presence of Bishop Oluwole upon our own platform was a plea for Africa. Face to face with such representatives of the indigenous Churches, and results of Christian missionary effort, we ought to find no difficulty in responding to their appeals. What hinders?



"When thou hast shut thy door, pray to thy Father."—St. Matt. vi. 6.

"I do not wish for any heaven upon earth besides that of preaching the precious Gospel to immortal souls."—HENRY MARTIN.

AN interesting feature of our Thursday Central Prayer-Meeting on April 16th was the presence in the choir of some little members of the "Snowdrop Band" of Sowers from Westminster, accompanied by their Secretary. One of the children was a prize-winner in a recent *Round World* competition. To one and all it was the first glimpse of the C.M. House, and it will live in their memories. Mr. Fox, who presided over a full room, gave a helpful Eastertide address on "Who shall roll us away the stone?" in simple language, and the hymns sung were those for children in our *C.M. Hymn Book*. By a coincidence several of the requests for prayer and praise were such as would appeal to the understanding and sympathy of the young folk. In answer to definite prayer offered at previous meetings, a missionary's infant daughter had recovered from a serious illness and was on her way out to India with her rejoicing parents. Again, thanksgiving was offered for preservation from instant death by accidental shooting of a missionary in Africa. In connexion with these facts, may we again urge upon our friends the sending in of special requests for both prayer and praise to the Secretary of the Thursday Prayer-Meeting?

#### AT THE MERCY SEAT.

##### Thanksgivings.

###### CYCLE DATE.

June 1st.—For enthusiastic and encouraging Anniversary Meetings (pp. 81, 86, 87, 90—93).

For the development of C.M.S. Missions in the past few years (p. 81).

13th.—For the work of the Native Church Council in Madras (pp. 81, 82).

19th.—For the Chinese Christians who have been gathered into the Church in Fuh-Kien (pp. 82, 83).

##### Intercessions.

June 1st.—For the work undone and the vast fields yet wholly unoccupied (p. 82).

16th.—That special efforts may be made by the Church of Christ for

15th.—the evangelization of India (p. 81).

10th.—For the work amongst women in Agra, Muttra, and Brindaban (pp. 88—90).

19th.—For the missionaries and Chinese pastors and other workers in the Fuh-Kien Province of China (pp. 81, 82).

21st.—For the special united evangelistic effort in connexion with the Osaka Exhibition (p. 93).

27th.—That an ever-increasing number of men and women may be inspired to offer for the foreign field (p. 81).

29th.—That many more friends may come forward to support "Own Missionaries" (p. 96).

##### PROMISE TO BE PLEADED.

"Ask and ye shall receive, that your joy may be full."—St. John xvi. 24.

## Our Missionary Students' Page.

### THE FUH-KIEN MISSION.

BY THE REV. LLEWELLYN LLOYD, of Fuh-chow.

THE Fuh-Kien Province of China lies on the south-east coast of that immense empire, about 500 miles north of Hong Kong, and contains two of the treaty ports (i.e., ports where foreign trade is allowed to be carried on), Fuh-chow and Amoy, the former being the headquarters of the C.M.S. Mission, and the latter of the English Presbyterian Mission. Fuh-Kien is one of the smallest of the eighteen provinces into which China proper is divided, and is famed for its lovely scenery. Granite mountains, thousands of feet high, lift their heads everywhere, covered with luxuriant foliage, and the traveller often arrests his steps and gazes spellbound on the glorious scene which continually meets his eyes as he wends his way amongst the vales and hills of this part of Sinim's ancient land.

It was exactly in the middle of the nineteenth century, soon after the conclusion of our first war with China (which threw open several ports, of which Fuh-chow was one, to foreign commerce), that two men were sent out by the C.M.S. to occupy that great million-peopled city in Christ's name and proclaim amongst its inhabitants the message of His redeeming love. These pioneer missionaries should ever be held in high esteem. They had difficulties to contend with, to which we modern missionaries are complete strangers, and it must never be forgotten that at that time every foreigner was an object of special dislike to all classes in China. Undeterred by these difficulties and perils, these brave men and women did their best to uplift the banner of the Cross in those narrow, crowded thoroughfares, and some lowly graves in the Fuh-chow Cemetery testify to their faithfulness even unto death. But their labours seemed entirely in vain—they were permitted to *sow*, but not to *reap*—they laboured but others entered into their labours. For eleven years the work was carried on without a single soul being won for Christ, and but for the earnest pleading of one missionary, the Mission would have been abandoned as hopeless, and our small force concentrated on Mid China, where some blessing had been vouchsafed.

It was in 1861 that two men, the firstfruits of the Fuh-Kien Mission to Christ, were baptized, and the record since that time has been one of unbroken success and marvellous progress. The number of converts is now something like 20,000, and these have been gathered in from all classes of the people. Not a few of the proud *literati*, who, after years of laborious study have obtained their much-coveted degree, may be found sitting at the feet of Jesus, to Whom, for them, Confucius has given place, and more than one is earnestly preaching the Faith which he once ridiculed and despised. Ex-priests, both of the Taoist and Buddhist persuasion, have *put off* their priestly robes and *put on* the Lord Jesus Christ, and are doing all they can to persuade their former co-religionists to come to Him and find rest. Artisans and tradesmen, farmers and labourers, soldiers and sailors, may all be seen sitting side by side in Christian Churches. Lepers, for whose souls no man cared, lift their maimed hands to receive the emblems of the Saviour's dying love, as they kneel at the Holy Table; while the blind, who are perhaps the most pitiable of all the classes of suffering humanity one meets with in China, have been granted that inward sight, which reveals Christ to the soul and dispels the darkness of the mind. Thus in Fuh-Kien as in all other lands, the brotherhood which binds together all who acknowledge Christ has become *un fait accompli*.

The Fuh-Kien Church has lengthened her cords very considerably during her fifty years' history, and reaches now from Kien-yang, two hundred miles north-west of Fuh-chow, to Sieng-iu, a hundred miles south-east of the same city, and the converts mentioned above are found in the numerous walled cities, unwallied towns, populous villages, and tiny hamlets scattered so thickly over this large tract of country. No fewer than six distinct dialects are spoken by the people who inhabit this part of the province.

To meet the requirements of this large body of Christians about



one hundred and fifty churches have been opened, some of them being large and substantially built, others small and unpretentious, while quite a large proportion are simply Chinese houses, rented and used as places of worship until proper churches are erected. Eleven Chinese clergy have the pastoral oversight of most of the districts, and they are men of standing in the Mission, who have been carefully chosen for their responsible positions, after many years of faithful and arduous service as catechists. These ordained pastors are ably assisted by about one hundred and twenty lay readers or catechists, who combine ministerial and evangelistic work, and most of whom, although they differ widely in natural gifts and ability, are, we believe, really in touch with Christ, and anxious to set forward His kingdom amongst their fellow-countrymen.

There are about two hundred schools both for boys and girls in the Mission, of which as many Christian schoolmasters are in charge, and in which thousands of Chinese lads and lassies are being given a useful and distinctly Christian education. The great majority of these schools are village day-schools, to which any children who can come are welcome, and the entire cost of one such school, including the stipend of the master, is only four pounds per annum. Our boarding-schools are reserved for the sons and daughters of our converts, and in them the education given is of a wider and higher kind, but the Bible always occupies its rightful position as "The Book," to the knowledge of which all other knowledge must be subordinated.

Our Theological College at Fuh-chow is usually occupied by some forty of our most promising young men, very carefully selected from our various congregations, to be trained as teachers, and in most cases they prove well worthy of the labour expended on them. Failures occur occasionally, and we meet with disappointments in this as in other branches of our work, but speaking generally of these students one can think of them with great pleasure, and thank God for their evident earnestness and sincerity. Seven Mission hospitals, established at as many important centres, speak with great force to the Chinese people, and show them that we care for the bodies as well as the souls of those to whom we minister. These hospitals are usually thronged with patients seeking the alleviation of their sufferings; and many a man or woman, who has come for bodily healing, has found healing of soul also. It would require a separate paper to set down all that is being done by our missionary ladies. Their work is of the first importance. They are doing it with a zeal and devotion beyond praise, and they are reaping everywhere the reward of their self-denying labours. Pray much for this fair province of China, and for us who are privileged to work amongst its people.



## Prize-giving Day at Aligarh Mission School.

BY MRS. TIPPING, wife of the Vice-Principal of the Mohammedan Anglo-Oriental College, Aligarh.

[This spontaneous testimony to the beneficial effect of Christian teaching and training in a Mission School, coming as it does from an unexpected source, will be read with interest.—ED.]

IT has been my pleasure and privilege to-day to be present at the annual prize-giving at the Mission School conducted by Mrs. Durrant in Aligarh, United Provinces, India. Any one who doubts the practical use of the teaching of Christianity to the Natives of this land need only look upon the happy, keen faces of the children to recognize a great difference between them and the apathetic demeanour of the untaught children of the bazaars.

The children were divided into three sections: the greater number were Hindus, on another bench sat Bengalis, and in a little apartment communicating with the principal room the Mohammedan children were grouped.

It was a charming sight to watch these children in their gayest clothes, worn on this great occasion. The Hindu children sat in two long lines facing us, their gay *sardis*, or skirts, and *chuddars* of con-

trasting hue draped gracefully over the head giving an extremely beautiful and picturesque effect. The Bengali children were differently dressed; they wore no head drapery, but their shiny black tresses were braided intricately at the back of their little sleek heads, and ornamented with nets of beads and with big silver-headed pins. Their dress was very fantastic, and in it Eastern and Western fashion were mingled with delightful incongruity. They wore a tight-fitting bodice of some bright-coloured velvet with frills of coloured lace or chiffon at neck and wrists, and over this was wound a drapery of brilliant silk, purple, or orange, which also formed the skirt. Neck, ears, and nose all bore ornaments, while the little feet were encased in English-made shiny boots and shoes! Two little Bengali boys amused us very much in uniforms of black velvet with gold braidings and frogs, and very military caps to match. The Mohammedan children were dressed in their usual costume, viz., trousers and short loose jackets, with *chuddars* over the head.

The prize-giving opened with prayer from our clergyman, the Rev. J. F. Pemberton, which the children repeated after him very distinctly. Then Mrs. Durrant, to whose untiring love and energy all the gathering of to-day testified, walked into the centre of the room and, led by her, the children went through calisthenic exercises with much go and keenness. It was pretty to see the matronly air with which the little girls readjusted their *chuddars*, which had become disarranged by their movements. After this all the children took part in an action song—which was a translation into Hindustani of the kindergarten song, "Oh, 'tis so, so doth the farmer sow his barley and wheat," so popular with little ones in England. This was particularly pretty, as the children entered into it in a most realistic way. The action illustrating the Indian method of sowing, reaping, grinding in a little hand-mill, and of making the *chupatties*.

One tiny girl and boy sitting together did it very well, and were quite absorbed in the "pretending." She fed the little mill with corn while he ground the imaginary wheel most vigorously.

It was now the Bengalis' turn. Mrs. Durrant held up a large printed sheet on which was an easy English reading. The children read it off most creditably, for Mrs. Durrant told us it had been a work of almost superhuman patience to teach them. Next one little Bengali girl, rather like a little "Mimosa-san" in appearance, stepped in front of the others and interrogated them in English. "How do you do?" "We are quite well, thank you," came the reply, and so on through quite a long dialogue and with quite a clear enunciation.

Mr. Pemberton now gave the elder girls a Scripture examination, while the little ones repeated verses and texts to Mrs. Brownrigg and other ladies present. The children's work was examined, both their copy books and their needlework. The latter was very neat, and it is most necessary for them to learn to use their needle well, for so few women make their own or their children's garments in India.

Then came the distribution of prizes by Mrs. Brownrigg, and the children's delight over the dolls, especially those which opened and closed their eyes, &c., was pretty to witness. They had prizes for attendance and also Coronation commemoration prizes. The little girls seemed born mothers, for they began patting and hushing their new-found babies at once. When the prizes had all been distributed we went into the side room, and a similar entertainment was gone through by the Mohammedan girls. These children were kept separate as they observed the *purdah* system, and a *sahib* was present in the other room. Mrs. Durrant had them under wonderful control, for they are not so tractable as the Hindus. They went through their little action songs, and carols, and repetitions of portions of Scripture very well and all seemed to love and revere their dear teacher, who throws her whole soul and life into all she does for them. Several of the action songs were composed by Miss E. Durrant, who also teaches in the school, and who has worked with untiring zeal among the Bengalis in particular, and held the class together under great difficulties.

All the visitors left with a strong feeling of keen sympathy with the work represented by the school, and a desire to help it on by every means in their power.



WAKKANAI CHRISTIANS, 1901.

## An Infant Church in Japan.

BY THE REV. G. C. NIVEN, of *Hokkaido*.

A CONSPICUOUS feature in the character of the Japanese people is their love of change. It prevails to such an extent that it is a rare thing to find a clerk who has served any great length of time in one office under one master, and the Japanese open their eyes very wide when they hear of men working thirty, forty, or even fifty years in the same office, bank, or shop, as often happens in England. This love of change invades every department of life, as the following instances will show. A friend of mine had once been an inspector of police in a large town, then he tried his hand as teacher of Chinese in a large girls' school, and when I met him he was engaged partly in the management of a small toy shop and partly in a commission agency. Another friend had been at different times a school teacher, a prison warder, a newspaper reporter, and a catechist. A third who was a policeman, though he had not changed his form of occupation, had, at the bidding of his superior officers, altered the location of it so often that in six years he had lived in no less than eleven different towns or villages. The same undesirable feature peeps out too in the way in which names of places are altered, as for instance the island on which we live is now known by the Japanese as *Hokkaido*, a name given in comparatively recent times, while it still figures on most of our maps as *Yezo*, which is the original Ainu name for it. Tokyo, the present designation of the capital, too, has not very long superseded the former *Yedo*.

As may be imagined, the same characteristic has to be reckoned on in dealing with the

Christians. The Japanese catechists do not usually care to stay very long in one place, and usually after three or four years they begin to want a change to some other sphere, while the Christians themselves move about Japan with an ease which can only be fully accounted for by the absence of household effects such as in England prove a very real barrier to much change of residence; and also by the fact that work is so plentiful just now in their country that it is all too easy for anybody who has left his employer to find a new one almost when he pleases.

It will be perceived that this cannot be always regarded as an advantage, for it sometimes means that a little Church which was beginning to give promise of excellent things has a very serious setback through an exodus of the Christians to different places where they elect to reside. If these believers go to centres where there are

other little Churches in process of edification, the change generally tends to the gain of the Church in their new abode; but if there is no Church or Christian work of any sort there, then indeed comes the test of the reality of their faith. Sometimes the result is distressing because the new-comer fails to let his light shine; but in some cases the happy sequel has been that a little Church has been founded in that place largely by the efforts of the new arrival. Indeed three out of the six Churches of which I have charge in the



IN A JIRIKSHA.



STREET HAWKER, OTARU.

the empire. From this remote place he kept sending letters to the missionary, who lived nearly four hundred miles away, begging for a teacher to be sent to reside there. At last one was found who took up his residence there, and it was not long before there were some inquirers. Some baptisms followed, and the little Church from that day forward began to grow and to give the good hope which it still maintains.

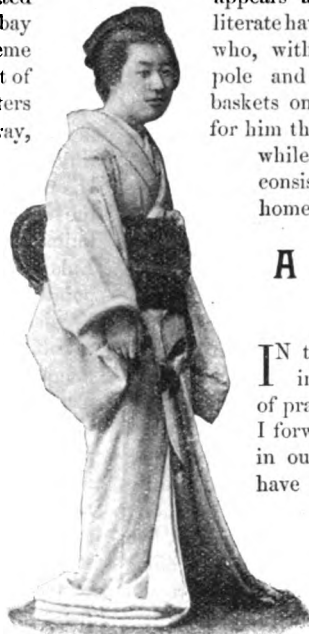
The group shown illustrates the special evangelistic effort in which all the different Churches in Japan united to celebrate the advent of the twentieth century by a vigorous effort to proclaim the Gospel in all parts of the island empire, a movement to which God has granted special blessing, as readers of the GLEANER well know. About two-thirds of the people shown in the picture belong to our Church, while nearly all the remainder are members of the Baptist Church, which also has a work going on in the town. Seated in the centre of the group are two workers—one a Presbyterian minister from Otaru, and the other an Episcopal Church pastor from Sapporo—who had come to lend a helping hand to the two resident catechists and the Christians in the special effort. The banner behind is carried on the tall bamboo pole which appears in front of it and serves to proclaim the object of the efforts and also to act as a rallying-point for the open-air meetings which are being held.

The other pictures will almost explain themselves. The *jiuriksha* is not so much used with us as in other parts of Japan owing to the roughness of the roads. The washing scene is a very familiar one, the well being at the road-side and the rules for its use being written up on

Otaru district were started in this way.

One of these Christians appears in the group seen on p. 84; he is sitting on the extreme right of the front row of men, nursing his little baby. Shortly after becoming a Christian, about ten years ago, he left the place where he had been baptized to live in a small town called Wakkanaï, which is situated on a large bay at the extreme northern limit of

the left of the picture. The clothes are taken to pieces before being washed and, after being starched, are bleached on the long boards near to which one girl is standing. In the two small Otaru pictures please notice that we are favoured specially in having a footpath, most Japanese towns being without such a thing. On the left appears an illiterate hawker, who, with his pole and two baskets on the ground by him, is getting some one to read for him the writing on the piece of paper held in the hand; while on the right is seen a blind man, whose occupation consists in applying massage to people in their own homes during the evening hours.



A JAPANESE LADY.



A BLIND SHAMPOOER, OTARU.

## A Testimony to the Power of Prayer.

IN the March issue of the GLEANER I see that you invite us to give testimonies to the value and power of prayer, and in the hope that it may encourage others I forward a little statement of what it has accomplished in our village. A great desire possessed those who have charge of the Mothers' Meeting to organize some special work for them, but as these people are poor, and their small contributions were already promised to parochial collections, it was resolved to depend only upon God—knowing that the silver and gold are His, and that if the work had His approval money would be sent. And so it has been. This is

our eighth year of missionary work in entire dependence upon Him.

The mothers are all enrolled as Gleaners, and they joyfully give their time to making garments, which are sold when they have accumulated. For five years a parcel of work was sent to the C.M.S. Medical Mission and for nearly three years we have supported a matron over famine children in India.

And now, as God has "marvellously helped us," we are adding the maintenance of a "cot" in the new Mengo Hospital,—another answer to prayer!

"A GLEANER."



WASHING DAY, JAPAN.

# ONE HUNDRED AND FOURTH ANNIVERSARY OF THE SOCIETY.

NEVER has the task been more difficult to compress within the short pages of this Magazine a *précis* of our C.M.S. Anniversary proceedings. Each meeting was one in which answers to prayer fell upon us thick and fast. The arctic winds that had made April a wintry month had given place almost suddenly to the balmy air, so that even invalid friends could venture to St. Bride's, and the Square, and the Hall. For the first time in the Society's history an overflow meeting had to be held in Lower Exeter Hall on Tuesday morning; so that simultaneously three large concourses of the Society's friends met to celebrate the festival. Again, Archbishop and Bishops alike spoke words of congratulation that were no mere formalities and exhortations, forasmuch as they identified themselves with those whom they addressed. Lastly the spiritual tone was maintained at a high level throughout. There was a quiet solemnity in the audience that made us cherish the hope that God the Holy Spirit was working with convincing power, so that these Annual Meetings might be too searching to be reckoned "enjoyable." Those were burning words which fell from the lips of the late Mrs. Robert Stewart, "I have heard people say they 'enjoyed' hearing about Missions. I often wonder if they would enjoy watching a shipwreck." Fruit must be found some day from those soul-stirring appeals on behalf of unevangelized India by Mr. Mylrea, of bigoted Persia by Dr. Emmeline Stuart, and of the heathen world by Dr. H. Martyn Clark. After listening to those three speakers, well may we ask, with the writer of *Things as they are*, "What narcotic has Satan injected into our systems that these awful, woeful, tremendous facts do not startle us out of our lethargy, our frightful neglect of human souls?"

## The Prayer-Meeting.

This proved to be an augury of blessing on our Anniversary. The room was full and the presence of God the Holy Spirit was manifestly realized. Prebendary H. E. Fox presided. The time was wholly occupied with prayer and praise, the topics being arranged in five sections. (1) Thanksgiving for the maintenance of funds and offers of service, for many conversions in the mission-field, for increased zeal in the Native Churches. (2) Confession of much failure in perception and performance of the will of God, of sins of ignorance, selfishness, and indolence, of lack of faith and hope and love. (3) Intercession for the "whole estate of Christ's Church militant here in earth," for more conscience, consecration, and courage. (4) Prayer for all conditions of men in heathen and Moslem lands; for the removal of hindrances caused either by Christian rulers or by non-Christian prejudices. (5) Supplication for C.M.S. and other Anniversaries both in London and the country; for preachers, speakers, hearers, reporters, and readers; that God may be glorified in large and lasting results. Each topic was prefaced by a few stimulating remarks and a brief portion of Scripture. The prayers offered spontaneously by members of the meeting were a fervent taking hold upon God, and the repetition as with one heart and voice of the Confession from the Holy Communion Office and the General Thanksgiving formed a solemn and refreshing dedication service.

During the hour between the Prayer-Meeting and the Sermon the hall, staircase, and tea-room of the C.M. House were packed with members of committee, missionaries, and their friends, town and country clergy and lay supporters. This social hour is always full of reunions, hand-shakings, warm welcomes, and the hum of happy voices. But before six o'clock the throng had dispersed and wended its way across the Square to the Society's "parish church."

## The Annual Sermon.

Long before the hour for Divine Service to begin, St. Bride's Church was crowded with serried rows of faces reaching from the lobby through the aisles, while the galleries were overflowing with worshippers, some of whom climbed to the ceiling on either side

of the organ. If possible, the service was heartier than ever. A thrilling volume of sound arose with the first words of the evening Psalms. The service was conducted by Prebendary Fox and the Rev. B. Baring-Gould, the lessons being read by Sir W. Mackworth Young and Mr. Marshall Lang.

Dr. Chavasse, Bishop of Liverpool, the chosen preacher, was followed with rapt attention. Taking for his text St. John xx. 21 (R.V.), he dwelt chiefly upon the words, "As the Father hath sent Me, even so send I you,"—one of the greatest sayings of the great forty days,—pointing out that the life of our Lord Jesus Christ, "the great missionary of all the ages," as recorded in the four Gospels, contains not only Divine rules for faith and conduct, but also the great laws which are to direct the service of His Church. As our love to Him deepens, He teaches us to love more deeply what He loves. And as our willingness to do His will clears and strengthens our spiritual understanding, we learn from His words and example to do His work in His way. There are two qualifications which He requires in those whom He sends, and two methods which He pursued, and which His Church ought to follow. From His "sent" ones He expects the *complete self-surrender of faith* and the *entire self-sacrifice of love*. In their methods He bids them imitate His *spirit of constructiveness* and His *policy of expansiveness*. Enlarging in order and with eloquence upon these topics, the Bishop pointed out that God, Who has enriched the English people and the English Church with peculiar gifts, looks to them in a special degree to fulfil His will and to help Him to evangelize the world. He has taught us in recent years to grasp the Imperial idea and to find it an inspiration. And thus He is bringing home to His Church the magnificence of its far greater destiny, to conquer for Him the unannexed provinces of His kingdom. A missionary Church must tread where its Lord trod—along the way of the Cross. Self-sacrifice is still the most fruitful of Christian virtues. Where the graves of the missionaries are thickest, there the foundations of the Church are deepest and strongest. Among the brave workers in the field self-sacrifice appears in patient continuance, heroic struggle, cheerful surrender, dogged perseverance, daily dying to much that is dear and pleasant. To us at home it means the quiet, happy life of secret self-denial, deliberate, resolute cutting down of personal expenses that money may be forthcoming for God; jealous economy of time to enable us to study and pray for the extension of the kingdom; steady repression of prejudice, narrowness, envy; cheerful acceptance of new methods. It means the readiness to devote *ourselves* to missionary work and to give up our choicest, perhaps our only earthly treasure, if the Lord has need of it.

## The Annual Meeting.

Some time before the hands of the clock in Exeter Hall indicated 10.30 a.m. on Tuesday morning, May 5th, it was evident that an overflow meeting must be arranged. At the hour of opening, members were standing who remained without seats to the very end, so well did the great assembly hold together.

Led by the voluntary choir to whom we owe perennial gratitude, the audience was soon singing the inspiring hymn, "Lord, be watch Thy Church is keeping." This was followed by the reading of 1 Chron. xvi. 1—27, by the Rev. F. Baylis, who also offered the familiar C.M.S. General Committee prayer.

The Hon. Clerical Secretary, Prebendary Fox, then rose to read the abbreviated General Review of the year. It was followed with the closest attention. References to the Bible Society's Centenary called forth warm applause, which was renewed vigorously at the cordial welcome accorded to His Grace the Archbishop. The Review, in fact, was punctuated by acclaim, emphasized where mention occurred of such interesting facts as the coming forward of Bishop Hannington's eldest son as a Cambridge recruit; the missionary's baby rescued from the Tinnevely rioters forty-eight years ago and now the Rev.



Henry Schaffter, who has just baptized the grandson of the leading rioter; the noble effort made by Dean Barlow to extinguish the deficit; the increased receipts and self-denial of the Native Christians during the past year; the daily average of twenty-six baptisms in the field; and the splendid zeal of the Victoria Association in wiping out a deficit in their funds equivalent, when the respective incomes are taken into account, to an adverse balance of £300,000 on the part of the parent Society. But the chief outburst of applause was reserved for the paragraph dealing with Khartoum, and the asseveration that a Christian nation is "solemnly bound to place no hindrance" in the way of sending the "good tidings" to all under its influence.

The new Primate then rose amid a storm of applause. His references to the C.M.S. Report as "the best *Blue Book* in the world" and to the writings of Mr. Eugene Stock showed an intimacy with the Society's affairs for which the meeting had a warm recognition. What strikes one year by year, the Archbishop declared, is the humbling fact that after nineteen centuries of Christianity we have still in so many parts of the world to give ourselves to the most elementary task of all, the first telling of the Message to those who knew it not before. He reminded us that in our name—"The Church Missionary Society for Africa and the East"—"Africa" is in the forefront; and enlarging upon the strange, romantic story of "the Dark Continent," he pointed out that Africa was the initial thought and moving impetus in the minds of those who set our Society going, and declared that the most pressing and tremendous problem of the hour is the magnificent trust which Western Africa presents to us to-day. There we are face to face with a part of the world where Islam is a menacing force. The very greatest authorities now alive on the question of Islam join in believing that it is simply impossible to overrate the importance of the work which awaits us in Hausaland, which is now open to our missionaries and their Message. Although the Primate touched only upon this part of the field, he cautioned his hearers against inferring that the claims of China, or India, or Syria, or North America were less dear to him, and in conclusion begged the vast audience to join him in prayer for guidance in "our simply overwhelming trust."

Sir John Kennaway, in the moving of the first resolution, remarked that although as a Society we are to-day in a situation of perplexity we are not in despair. In face of our great disappointment with regard to our funds, let us ask ourselves humbly what lesson God would have us learn, and inquire what marks the line between faith and presumption. It is no light thing though in some respects a painful thing to have reduced our expenditure by £19,000 in two years. After surveying the condition of the three great empires where our operations are carried on, Sir John asked, "Shall we do the work with apologies and restrictions, or shall we confidently go forward, fully trusting in God?"

The Bishop of Winchester, whom the Chairman introduced as having a hereditary claim to be heard, was cheered for his references to the identity of principle between his late father and the C.M.S., and still more when he proclaimed that "an indomitable optimism is always the mark of the best missionary work," and that "the best source of unity is found in the robustness and simplicity of Gospel principles." A Church that is not strong enough to maintain her missionary work is a Church that has begun to dwindle. But the threads of missionary interest and prayer and effort are strong to bind together Christian lives and families all over the Empire.

The two speeches from missionaries were of a high order. The Rev. C. G. Mylrea (Bengal) spoke of the progress "by leaps and bounds" of Christianity in India, as shown by the recent census returns, and then dwelt upon signs of progress in more intangible ways. A deeper spiritual tone in the Indian Church, and a higher standard of morality outside the pale of the Church, Hindu and Moslem prejudice beginning to pass away, and Christian ideals affecting indigenous Indian thought. The speaker next touched upon the *accessibility* of the Indian, illustrated by a telling incident. Hindu pundits in Behar had asked the missionary to erect his magic-

lantern in Kali's temple, and there he had told the wonderful story of redemption. Again, the expectation and presentiment vibrating through the Indian Empire. If a Hindu be spoken of the Christ's coming again, we find he is looking for a Sinless Incarnation yet to come to inaugurate a new age; and the Mohammedan is expecting a new Mahdi soon to appear. Mr. Mylrea, in emphasizing the hopelessly inadequate number of workers in comparison with the work to be done, pleaded earnestly for a recognition of India's claims on a larger scale. The audience before him was larger than the whole body of Protestant workers in India. We are not doing a tenth of our duty.

The Rev. W. Andrews, of Japan, described the gradual spread of the Gospel in the diocese of Hokkaido, about the size of Ireland, in the planting of out-stations on the island. He himself, some fifteen years ago, had travelled over 800 miles and selected ten places where out-stations might be established, concluding with the prayer, "Lord, send us ten workers." In four years' time the ten had been given, and two years later, souls had not only been brought to Christ at each place, but were bringing others, until now eighteen other congregations have been added and there are 2,300 Christians. Mr. Andrews proceeded to relate pathetic and encouraging stories of these converts.

Mr. Austin Taylor, M.P., in moving the resolution, which took occasion from the Bible Society's Centenary to affirm the conviction of the meeting in the inspiration and paramount importance of the Word of God, made a forcible speech on the remarkable connexion between the Book and the missionary. He asserted that in a special sense the Missionary Society is a trustee—an executor of the Will of God in explaining and carrying to the remotest corners of the earth the Message contained in the Bible; and the C.M.S., in founding itself upon the sources of strength which exist in that imperishable volume, is destined, under God's blessing, to conquer and to succeed.

Prebendary Webb-Peploe was the last cordially welcomed speaker. He urged with great force that there lies upon every man who possesses God's Holy Word this splendid responsibility: that he should make known throughout the world the God whom the Book reveals; and he reminded his hearers of David Brainerd's burning words, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls for Christ. . . . I longed to be a flame of fire continually glowing in the service of God, and building up Christ's kingdom to my latest, dying moments."

The resolutions were carried unanimously, and those privileged to be present at what in every sense was a remarkable meeting felt that it had been a soul-moving, heart-searching time. I. H. B.

#### The Overflow Meeting.

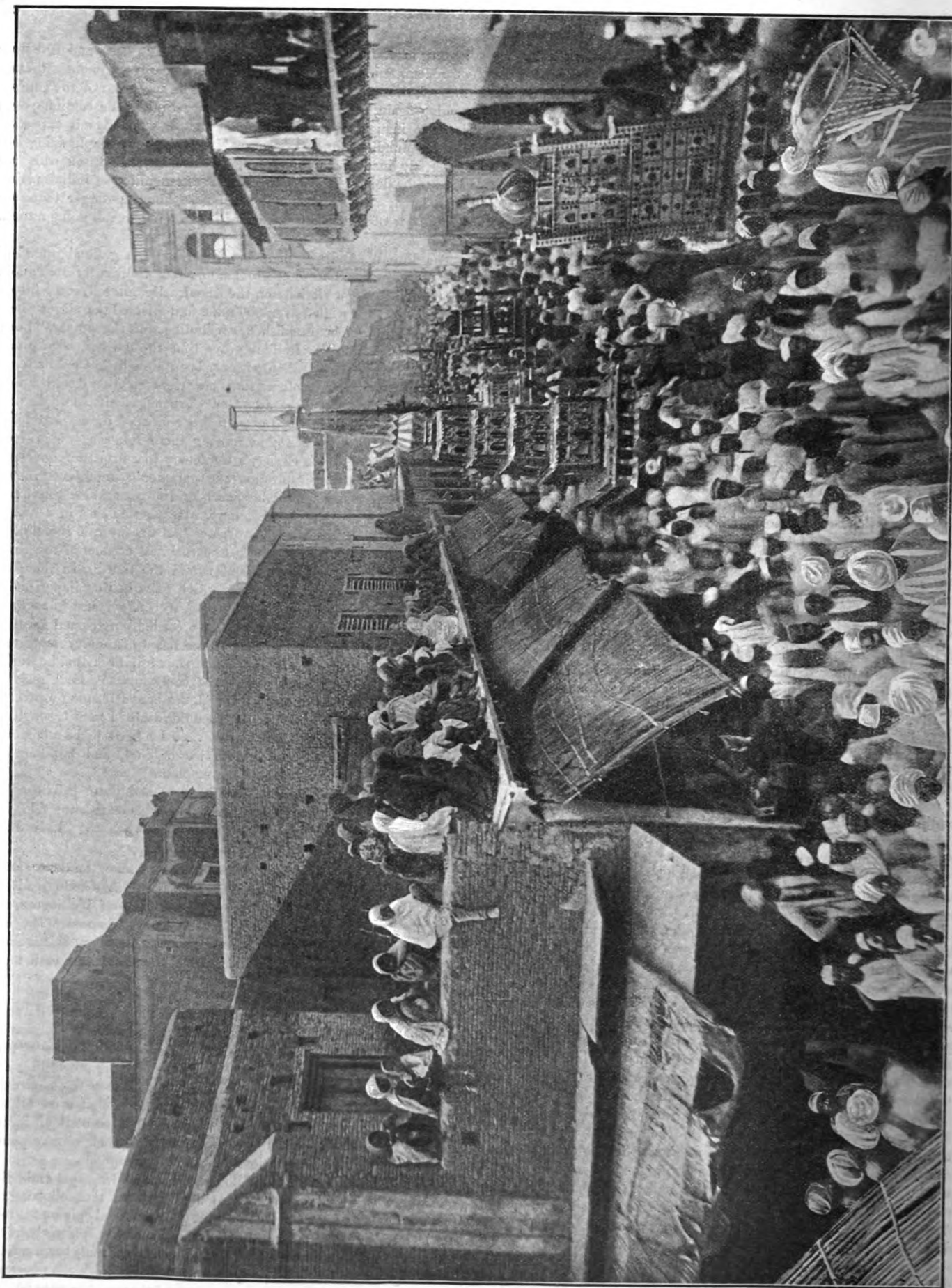
Lower Exeter Hall was filled with the overflow audience, over which Bishop Ridley presided. The Rev. B. Baring-Gould read the General Review, and the speakers were the Bishop of Wellington, the Rev. F. Barclay Buxton, and Canon Denton Thompson. The impromptu speeches were excellent, and gained a most appreciative and attentive hearing. We regret that space does not allow of a more extended notice.

#### At St. James's Hall.

The meeting at St. James's Hall, although not so entirely addressed by men from the field as last year, was remarkable for the way in which missionary principles and missionary practice were in turn brought to bear on the audience. After the opening proceedings the Report was read by the Rev. J. S. Flynn, and then the chairman, Colonel Williams, spoke a few words about the deficit as a call not to discouragement but rather the reverse, as, on account of it, the Native Churches were waking up to the sense of their own responsibility and making efforts in the direction of self-support.

The Bishop of Kensington followed with an address that embodied missionary principles in terse sentences such as the following:—"Foreign missionary work does not rest upon personal opinion; it rests on the religion of the Lord Jesus Christ. We have no *option* about the work. If we believe in the Cross it is an absolute necessity to spread the knowledge of the Cross." He spoke of missionary work as a necessary

[Continued on page 90.]



A MOHAMMEDAN PROCESSION IN AGRA.



GENERAL VIEW OF MUTTRA.

## Sights and Sounds in Agra and Around.

BY MISS BLAND.

THE street represented in the opposite picture is close to the C.M.S. Zenana Home, and one through which some of our teachers and ourselves drive daily to reach our schools and the zenanas that we visit. In that very street, too, we have houses where some of our Bengali pupils live, visited by Mrs. Mokerjee, our Bengali teacher, who several years ago was converted and baptized. The street is not always as full as we see it now. The procession represented took place in August, 1901, but is annually held during the month called Moharram by the Mohammedans.

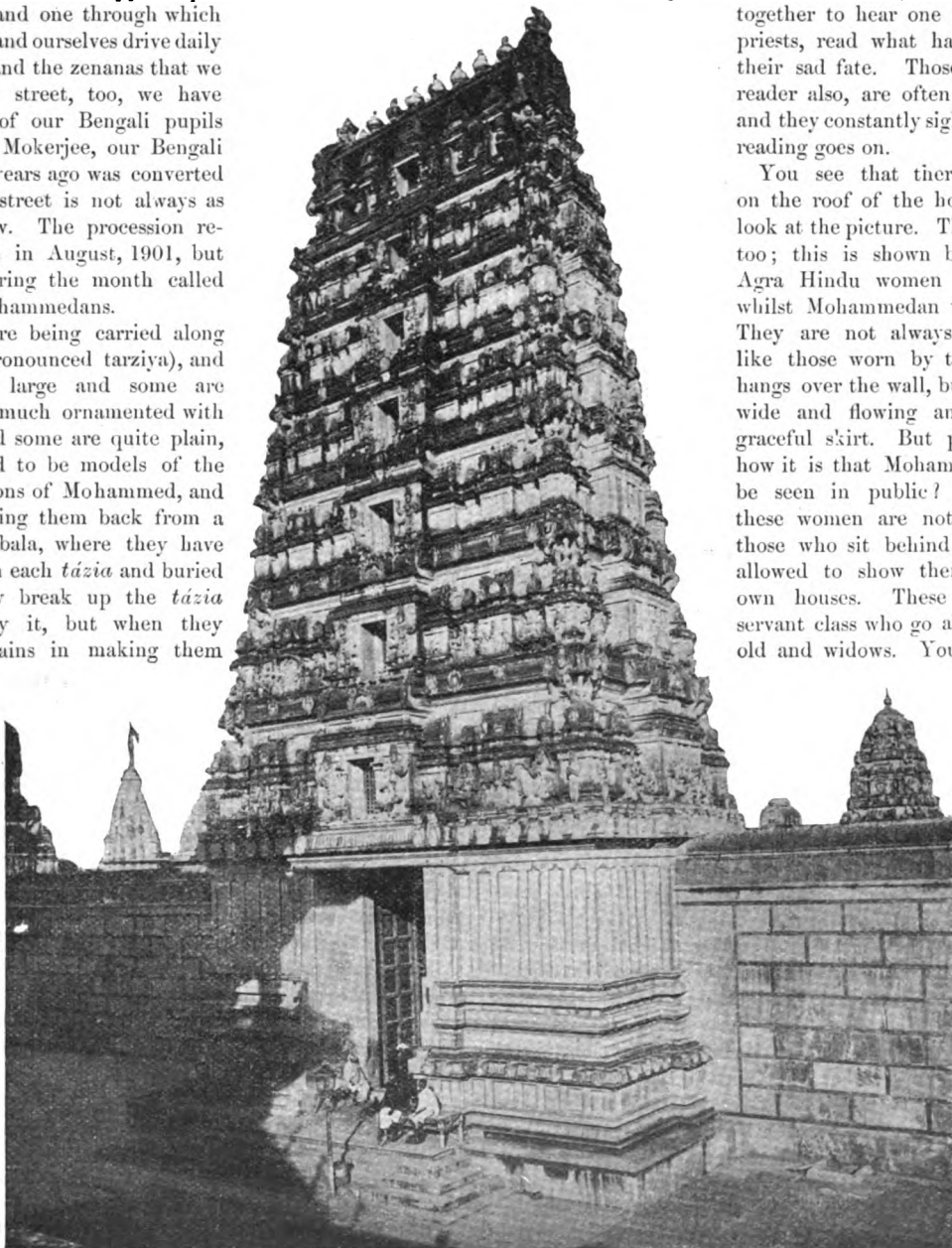
The towers that are being carried along are called *tázias* (pronounced tarziya), and although some are large and some are small, some are very much ornamented with tinsel and flowers and some are quite plain, they are all supposed to be models of the tombs of the grandsons of Mohammed, and the people are bringing them back from a cemetery called Karbala, where they have taken something from each *tázia* and buried it. Sometimes they break up the *tázia* altogether and bury it, but when they have taken great pains in making them they do not care to do this, but take them home and keep them carefully until Moharram comes round again. Every now and then the procession stops and men gather into a circle and beat their breasts, calling out in a melancholy voice, *Hassan! Hussein! Hassan! Hussein! Hussein!* They work themselves up into a great state of excitement and repeat these names of the

grandsons of Mohammed quicker and quicker and beat themselves faster and faster until they are quite exhausted. They consider that Hassan and Hussein, who were killed in battle, are martyrs for the faith, and during the Moharram, men, and women too, collect together to hear one of their *Moulvies*, or priests, read what has been written about their sad fate. Those who listen, and the reader also, are often worked up to tears, and they constantly sigh and groan whilst the reading goes on.

You see that there are several women on the roof of the house to the left, as we look at the picture. They are Mohammedans too; this is shown by their dress, for in Agra Hindu women never wear trousers, whilst Mohammedan women invariably do. They are not always narrow and skimpy like those worn by the woman whose leg hangs over the wall, but they are often very wide and flowing and look like a long, graceful skirt. But perhaps you will ask how it is that Mohammedan women are to be seen in public? The answer is that these women are not *pardah nashins*, or those who sit behind curtains and are not allowed to show themselves outside their own houses. These are women of the servant class who go about and are generally old and widows. You see how even many

of these have their faces closely veiled. I expect that there are some *pardah* women trying to get a glimpse of the procession behind those curtains that you see hanging down over the doors on the house at the right of our picture, and it is to many of these that we are going day by day, and many of them are reading with us the Gospel of the Lord Jesus Christ.

Thirty-six miles away from Agra



HINDU TEMPLE, BRINDABAN.

lies Muttra on the same river, the Jumna. Here, too, the Church Missionary Society has a Home for its lady workers, and here, also, much work is going on in schools and zenanas under the superintendence of Miss Maud Stratton and her fellow-worker, Miss Worthington. Muttra is a bigoted Hindu city full of temples and full of idols. There are many steps called *ghāts* leading down from the temples to the sacred river, and in the early morning men and women may be seen bathing. Occasionally there are thousands of pilgrims in Muttra, and they think that by visiting the temples, bathing in the river, and giving money to the priests, their sins will be taken away and they will gain *mukti*, or salvation. To the right of the picture there is a tower called the Sati Burj (or Sutte Tower), built in memory of some widow who there immolated herself upon her husband's corpse; and close to it there is a temple or shrine where a remarkable worship is carried on, of which Miss Stratton gave an account in the *GLEANER*, August, 1900.

Brindaban is seven miles from Muttra and regularly visited by the ladies from there. They have a good and very earnest Bible-woman who lives at Brindaban and has a school and visits the mothers of the children. Brindaban is full of large temples. This one is very fine and built after a Madras model. There are several grand courts. Upon entering the first you see the large gate represented in our picture, and it gives access to another. The temple is built of sandstone, and the gateway is covered with carved images. Close to it, in a separate building, is the house where the great car is kept, in, or rather, on the top of which, the idol is carried out in procession once a year, generally in the month of March. For ten days the idol is taken out daily on a different conveyance and brought back to the temple; but on the day when the idol is taken out on the car it is left for the night, for change of air, in a temple in a garden and not brought back until the next day. Thousands of pilgrims, both men and women, come from all parts of India to take part in this procession, and they cry out in honour of the god, "Glory to Rām." Many Christian teachers and catechists go to Brindaban at the same time to preach and distribute Gospel portions and tracts, and they band together and call out, "Glory be to Jesus."

We have often had most interesting work preaching to the women who come to this *mela* (religious gathering). They come very early, and whilst waiting for the procession to pass are very ready to listen to us. They come from villages where they have never heard of the Lord Jesus and have often said to us, "I did not know it was wrong to worship idols; I will not do so again!" Please pray for the work amongst women in Agra, Muttra, and Brindaban.

## THE ANNIVERSARY.

(Continued from p. 87.)

outcome of the life of a congregation; its absence means "an arrested development" and this pays its price in the gradual decay of strength. Men may say, "Why not leave the Heathen alone? They are content as they are." "Yes, and that is the pity of it. Be it ours to awaken in them a divine discontent that they may want Christ." Besides, we have not left them alone in the matter of the evils that civilization brings in its train. Shame on us if we leave them alone in this matter; it is a reparation we owe them. The Cross of Christ must move on not alongside of civilization, but *before* it.

The Rev. E. J. Peck, of Blacklead Island, reminded us that he came from carrying the Gospel to "the uttermost parts of the earth." When in September, 1901, their little "connecting link" with the outer world arrived, he hurried aboard to hear the news of the past year. Queen Victoria had been dead seven months, his little daughter was ill, and his old friend and fellow-worker, Mr. Sampson, had left the Mission. The little ship remained four weeks and then departed, leaving them to wait another year for news of the outer world. Until he, Mr. Peck, returns to Blacklead Island in June his colleague, Mr. Greenshields, will know nothing of the King's Coronation. Mr. Peck bore a striking witness to the power of the Holy Ghost in the work of Missions. Fifteen Eskimo were baptized by him the last year he was there, and

many Heathen, during his absence further north, agreed among themselves that, on his return, they would listen to the words of the "noisy"—their name for those who preach!

Dr. A. C. Hall, from the Egyptian Soudan, had another story to tell. If Mr. Peck spoke of God's saving power, he showed us man's utter villainy without Him. The cruelties which for twenty years the Dervishes have inflicted on the inhabitants of the Upper Soudan are too revolting to mention, and only now is permission being slowly given that these wretched ones may hear the Word of Life. He reminded us that besides the Moslem Soudan there are pagan countries many times larger than Uganda that have not yet been reached by missionaries.

Archdeacon Madden then summed up all we had heard. He suggested that his hearers should give to the C.M.S. the fourpence in the pound remitted on the income tax, and so consecrate that money to God. Regretting that so few young men had volunteered during the year, the Archdeacon averred that the spiritual depression was owing to the self-indulgent spirit fostered in our homes. May more men be so influenced by the life they see in their homes that they may come forward and offer themselves for foreign service! A. J. J.

### The Women's Meeting.

This meeting inaugurated the holding of a public anniversary of the Women's Department, at which an official report of the women's work of the Society was read. The attendance was highly encouraging, at least one thousand ladies being present, the majority of whom had presumably spent the morning in Exeter Hall, and were prepared to return to the same *locale* for the evening. The directness and simplicity of the women speakers, the wonderful force and conviction of the Bishop, the quiet, graceful stewarding and the fresh, full voices in the choir, combined to render the meeting one to make the hearts of its organizers profoundly thankful.

It had been announced that Lady Victoria Buxton would preside, but she was unable through ill-health to keep her engagement. Her place was ably filled by Lady Hoare, supported by the Lord Bishop of Derry and Raphoe (whose son and daughter are upon the roll of the Society's missionaries in Uganda), Sir Samuel Hoare, Prebendary Fox, the Rev. B. Baring-Gould, Mr. Eugene Stock, Miss Gollock, and the lady speakers.

The Report, read by Mr. Fox, was followed with extreme attention. Among other interesting items it recorded the fact that whereas only in 1820 the first single woman went out to Sierra Leone, now there are three hundred and eighty-two such workers abroad as agents of the Society, besides 375 wives of missionaries.

Lady Hoare, from the chair, referred to the Women's Department at Salisbury Square as the great centre of women's work, willing to extend aid to even one woman in a small village who wanted to start an interest in the Society, and also spoke warmly of the good influence of the Ladies' Unions all over the country.

Miss Bland, of Agra, from her twenty-five years' missionary experience gleaned incidents to prove the value and importance of women's work in India. Dr. Emmeline Stuart (niece of Bishop Stuart), from Julfa, combated the notion that Mohammedanism is a "good enough religion," and illustrated by thrilling and heartrending instances the depth of degradation and cruelty to which its women-votaries had sunk. Yet when converted these Moslem sisters put us to shame in their love for Christ and readiness to suffer for Him.

Mrs. Wray, of Taita, gave some African experiences. Like the Persians, the people have no word for either home or wife: their lives as Heathen are indescribably vile and miserable. Yet there are bright converts, and she had left eight native women evangelists to carry on her work in her absence.

The Bishop of Derry closed an impressive meeting with an eloquent and pointed appeal for more women workers.

### Other Meetings.

We have space only sufficient to mention the usual Clerical Breakfast on Tuesday morning, at which Prebendary Fox spoke impressively: and a Conference of Clergy, arranged by the London Branch of the



C.M.S. Clergy Union, was presided over by Bishop Ridley, on Tuesday afternoon. At the same hour a Gleaners' Union Devotional Hour took place, a report of which is given on p. 94.

### The Lay Workers' Union Convention and Conference.

This began on Saturday, May 2nd, and so really heralded the celebration of the Society's One Hundred and Fourth Anniversary. Many months ago the L.L.W.U. resolved upon holding a Convention for Laymen in Exeter Hall in connexion with this Anniversary to "solemnly consider the command of our Lord Jesus Christ to go into all the world and preach the Gospel." A similar and very successful gathering, it will be remembered, was held last year in April. The Convention was divided into three sessions—morning, afternoon, and evening. At the first Sir John Kennaway presided, and the attendance was very good. He was supported by members of Committee and Secretaries, and the Hon. Secs. of the L.W.U., Mr. G. A. King and Mr. T. G. Hughes. The theme for the day was the Gospel in three aspects—a Trust, a Power, a Witness. Bishop Oluwole opened the proceedings with prayer. After a few introductory words from the Chairman, the Rev. R. Sinkler, Junr., dealt with "The Gospel a Trust in its Reality." Mr. T. Cheney Garfit dwelt on "The Gospel a Trust in its Purity." The Rev. J. O. F. Murray, well known as Dean of Emmanuel College, Cambridge, followed with "The Gospel a Trust in its Universality." All three addresses were most able. Prebendary Fox in his closing words pointed out that "fidelity is not finality" and asked two solemn questions: "Can you trust God?" "Can God trust you?"

At the afternoon session in the large hall probably as many as 500 were present, and it was felt a triumph to secure on the one half-holiday of the working week so many young men who otherwise would have been on the cricket-field. Mr. H. R. Arbuthnot, Chairman of the London L.W.U., presided, welcoming the representatives from the provinces in an excellent opening address. The theme of the afternoon was "The Gospel a Power," as manifested in evangelistic, educational, and medical methods respectively, and it was ably dealt with by the Rev. Rowland Bateman, late of the Punjab, Mr. C. W. Hattersley, of Uganda, and Dr. H. Martyn Clark, of Amritsar. A powerful closing message was given by the Rev. C. J. Procter, Vicar of Islington.

At 6.30 p.m. the Bishop of London, who received an enthusiastic reception, presided over the largest audience of the day. It was again composed of men only. His address was a straight talk, not, he was careful to say, as a Bishop to his people, but as a Christian man to Christian men. With all his characteristic fire and vigour he called upon those present to help him to make his diocese the first missionary diocese in the world. For the first time in public he mentioned that when about thirty years of age he had freely offered himself for foreign service, and had only remained at home because the Bishop whom he consulted had said, "Before God, I think you should stay where you are." The speakers were Colonel Seton Churchill, Dr. A. C. Hall (Omdurman), Mr. J. McKay (Lagos), Mr. A. E. W. Gwyn, who enforced the need of Christian business men in the mission-field, and Canon Denton Thompson, of Southport. Thus concluded a day for which much prayer had been offered, and which must bring forth fruit in God's own time.

On Monday and Tuesday, May 4th and 5th, preceding or interspersed with the Anniversary arrangements, Conferences took place. Upwards of eighty representatives from the provinces were present. On Monday morning, under the presidency of Colonel Seton Churchill, short reports from these delegates were made on "The Outlook in the Provinces," and were reviewed at the close by Mr. Eugene Stock. In the afternoon, with Mr. Elliot Howard in the chair, "Lay Workers—their Unions, Bands, and General Methods" were discussed.

On Tuesday at the Lay Workers' Breakfast, presided over by Mr. G. A. King, an address on "Personal Dealing and Influence" was given by Mr. Gwyn. In the afternoon, when Colonel Robert

Williams presided, the Conference discussed "Organized Lay Work for the C.M.S.," and papers were read. We should have been glad to give the names of all who took part, also of delegates, together with the places they represented, but space fails. Many members testified to the profitable nature of both the Convention and Conferences.

T. G. H.

### The Evening Meeting.

The evening meeting, if anything, exceeded that of the morning in numbers and in spirit. The doors had not long opened when every part of the Hall filled and soon even the gangways were occupied, while many stood contentedly against the walls at the back and on the end gallery, or sat on the floor. They had come to take part in a great Anniversary and to hear of the great things the Lord was doing, and any place or position seemed to be welcome so long as they found themselves within the hallowed place, for hallowed indeed it is to many. There is a pleasant social aspect in this Annual Meeting which is very welcome, the immense audience partaking somewhat of the nature of a family reunion. A friend on the platform recognizes a friend under the gallery whom he has not seen for years, and waves a signal to him with his hymn sheet, while general greetings of some kind fill up the time of waiting before the chairman and his train appear ascending to the platform. But over all there is felt to be a spirit of deepest reverence and reality, and a spectator of the scene might have his thoughts turned to that greater reunion for which the prayers and loving labours of the audience are surely preparing the way, and Dean Alford's familiar lines may recur to him:—

"Oh, then what raptured greetings on Canaan's happy shore,  
What knitting sever'd friendships up where partings are no more!"

The Bishop of Coventry presided and was well supported by clergy and laymen, though we could have wished for the presence of more of the younger clergy. The meeting, however, well sustained the name of "the Laymen's Society" which is sometimes given to the C.M.S. The proceedings opened with the singing of Bishop Wordsworth's fine hymn, "Go forth, the Lord has said," and the Rev. D. H. D. Wilkinson having read selections from Isa. lx. and offered prayer, Mr. Eugene Stock read some selected excerpts from the Review of the year which were well received, the passage on Khartoum again calling forth loud applause. A new and evidently welcome departure at this meeting was the distribution of the General Review throughout the Hall. The address of the Bishop of Coventry stirred every heart. He said he was not troubled at the difficulties arising from the attitude of the Government, as the time must come when the Government will call upon the Church to help it in the work of building up the Empire. The Bishop's eloquent argument with regard to the deficit was so weighty that it should be given in his own words:—

"For the third time in succession we have the ominous word deficit, and this last deficit is the largest, the most serious, of the three. In rough figures, sufficient for our purpose, we had in 1901 a deficit of £33,000, in 1902 a deficit of £27,000, and this year we have a deficit of £35,000. What does it mean? In the case of an ordinary society for purely secular purposes the answer would be easy enough. 'Your expenditure exceeds your income, you must reduce your expenditure and bring it within your income. You would like to do more, but you cannot do it. You must cut your coat according to your cloth.' But the simplest answers are not always the most true. They often leave out of sight the most important facts of the case. Surely we are bound to ask ourselves how far the rules of ordinary societies apply to a missionary society? Is this an ordinary partnership? Is this a fellowship to which none but human partners are admitted, and which must therefore be governed by ordinary and conventional rules?"

"Now the fundamental articles of our partnership are clear enough. We have united our forces for the purpose of carrying out the great command, 'Go ye into all the world.' Had we the command only, we might fairly say, 'This command is addressed to us as men, bound by ordinary human limitations. The obedience which is expected of us is subject, therefore, to the limitations which our means, our calls, our other duties impose.' But the command does not stand by itself. Annexed to it is what we call a promise. I venture to suggest to you to-night that it is not a promise, but—with all reverence be it said, and with all the self-abasement which such a thought implies—it is not so much a promise as an undertaking to join our Society and to

be our partner in the great and holy enterprise of the Church: 'Lo! I am with you all the days.' 'Truly,' and in a very awful sense, 'our fellowship is with the Father and with His Son Jesus Christ.' That partnership does not cover what is sinful, what is self-willed, what is thoughtless, what is unworthy of our high calling. But it is for all that a reality, carrying with it real obligations and involving real and very serious consequences.

"By all means, therefore, let us accept the pledge of the Committee that they will review the Society's whole financial position. If there is waste anywhere, let it be ended; if Churches are receiving support, which ought to be self-supporting, let them be disconnected from our funds; if there are charges for buildings or permanent outlay of any kind which ought to rest on other shoulders, let that be adjusted. But if the outcome of the inquiry should be this, that we must withdraw from positions which have been usefully occupied, must recall agents by whom God is doing a good work, must refuse opportunities which the providence of God has put within our reach, then let us look upon our action in the light of those words, 'Lo! I am with you.' Let us consider whether we are fulfilling our share of the partnership, contributing, may we venture to say, the capital which it is our duty to contribute." \*

Big meetings, the Bishop continued, too often promote a spirit of self-congratulation. The best Anniversary would be the one that should send us away humbled at the thought of how little we had done. For then we should have begun to realize what it is to be taken into partnership with Christ.

Archdeacon Hamlyn followed with an account of his work in Lagos, which he introduced with a story of the burning of a Bible in West Africa, and the prediction of an old woman who saw the ashes of it blown every way by the wind that Christianity could not be destroyed, but would one day be carried all over Africa as the wind had that day carried away the ashes of the Christian's book. Very hearty was the audience's reception of his reference to Bishop Oluwole, who was present on the platform, and to his having recently confirmed 960 candidates at Jebu Ode.

The Rev. H. B. Durrant, of the United Provinces, managed to compress a pleasing amount of information of a most interesting kind into his ten minutes' speech. His work as an educationalist, a work by the way too little known or appreciated by the general supporters of Missions, gives him exceptional knowledge of the Indian student's character, and the audience did not fail to see the pathetic as well as the humorous side of it in Mr. Durrant's description. He made it very clear that the Christian schools of India were proving infinitely better for the raising of the native character than the non-religious schools of the Government, and that they were valued by the people themselves.

The Rev. W. R. Gray, of Japan, another educationalist, dwelt on the paramount importance of Christian education in the day-schools of Japan, but raised a warning voice on the serious dangers to which the country is exposed in its rapid absorption of Western ideas and methods. It was, however, encouraging to learn from him that here also, as in India, the Christian school was more than holding its own in the goodwill of the people.

Dr. H. Martyn Clark delivered an impressive short speech, picturing at once the horrors and the unreality of Heathenism, and incidentally calling attention to the quiet success of Christian work among Moslems wherever it was carried on wisely and perseveringly. Dr. Clark expressed a hope that the twentieth century might prove to be a century of Missions to Moslems.

The Hon. and Rev. Talbot Rice gave the closing words in a devotional address on the passage "He poured out His soul unto death," and the Bishop pronounced the Blessing, thus closing one of the heartiest and most encouraging Anniversaries the Society has ever held.

J. S. F.

#### The Medical Mission Auxiliary Annual Meeting.

Streaming pavements and a clouded sky, and, between the two, torrents of rain, in no way damped the enthusiasm of the crowds who were in St. James's Hall on Thursday evening. The fact that this meeting came towards the end of a week of meetings, and yet that

there was scarcely an unoccupied seat in the Hall, was a fact that proved in itself, as the Bishop of Derry said, the increasing interest and consequent belief in the power and influence for Christ of Medical Missions.

The Report was read by Dr. Herbert Lankester. "There are diversities of gifts, but the same Spirit," was the introductory text. Undoubtedly the knowledge of medicine and surgery is one of the most important of these "gifts," and the Report showed how the Holy Spirit is blessing it to the glory of God and the spreading of His Gospel. It was evident that the feeling of the meeting was unanimous as Dr. Lankester read out, "It is truly culpable of any Society to work among a hostile people, and not use this agency." As regards the finances of the past year, between 1902 and 1903, £21,300 has been received as against £16,600 during the previous year, an increase of nearly thirty per cent. During the year five medical missionaries and one nurse have been added to the roll. For further interesting particulars we refer our readers to the annual report of the Medical Mission Auxiliary.

The Bishop of Derry has unbounded faith in the future growth of the Auxiliary. Though it has not yet succeeded in doing so, the time will come, he felt sure, when it will relieve the Society of all expenses connected with its Medical Missions. There is as much romance and self-sacrifice, he said, in the history of Medical Missions as in any story of warriors. The British Consul at Kirman had borne witness to the work of Medical Missions there that, far from exciting jealousy and arousing opposition, it increased the prestige of Europeans. Referring to the work at Khartoum, the Bishop's words rang true and strong. "Shame," he said, "on a British nation that keeps the Gospel from Mohammedans!" The conscience of British England was not awake, or it would not permit such a scandal. He concluded with an appeal to all, especially any nurses or medical students present, to give something, perhaps in some cases to give themselves to this work, which followed so closely in Christ's footsteps.

Dr. Hall, of Khartoum, who followed, described in a vivid way the hostility when he first went there. "Poisoner" and "Sorcerer" were shouted after them, and the report that they had come to make medicine from the bodies of children, and having thus gained their object, would return to England, was freely circulated and was believed by all. The difficulties of the work—hampered by the condition that no Moslem might be spoken to about Christianity—can hardly be realized. Quietly and simply Dr. Hall described how even this prejudice and hostility were gradually overcome; how after months of preaching by life and influence only a small dispensary was opened in a shop on the market, and slaves were brought by their masters to be experimented on; how the next stage became one of real friendship with the people, until when Dr. Hall was ill, gifts of milk and chickens were constantly brought to him by those who had been his bitter enemies; and how finally Bokheta, a water-drawer, who had been one of the strongest opponents, came with tears of sorrow in her eyes to bid good-bye to Dr. and Mrs. Hall on their return to England.

It is impossible to give in a few words any fair account of the speech of Dr. Martyn Clark which followed. Speaking of the "work of Medical Missions in winning difficult people" he touched upon his recent visit to Egypt and Palestine, describing graphically the difficulties of the missionaries in Palestine, where is the very essence of Islam. He described the crowds of people, the Bedouin of the desert and the Arab of the city, waiting outside the mouldering walls of Gaza Hospital, where a new building is so terribly needed, and then passing to his own country of North India, he pictured with Oriental vividness first, a "difficult" village, and then a "difficult" person. As he spoke the sea of faces on the platform seemed to disappear, and one could almost see the places and people he described: the village—the wickedest in the district—with scowling faces and booting children, now perfectly friendly to Christianity through the means of Medical Missions; the figure on the dunghill—unwashed, untended for ten years, and yet thought divine—but now "a holier and humbler Christian could hardly be found."

\* We hope that our readers will secure copies of the *Intelligencer* for June, where most of the speeches will appear in *extenso*.—Ed.]



MAIN ENTRANCE TO EXHIBITION, OSAKA.

Dr. Emmeline Stuart, from Persia, bore witness, too, to the fact that the Mohammedan field is the most difficult, and one that yields the fewest results. It was not by argument and controversy, but by practical example that Mohammedans were convinced of the truth of Christianity. "No one woman," she said, "comes into our hospital at Julfa and goes out exactly the same." She returns to her village home and her friends with her ideas of Christianity at any rate moderated, and thus there is a far-reaching influence touching those who do not come into direct contact with the Medical Mission. The hospital at Julfa is consecrated as the birthplace of many souls; the first five patients are now all baptized Christians, a seal of the blessing of God on it from the very beginning. The tribute from a mullah in Isfahan who said, "There is only one way to stop this work, not by opposing, but by imitating it," was very striking. A verbatim report of the speeches will be found in the Medical Mission Report, *Preaching and Healing*, which will be published on July 1st. E. M. F.

At the Conference on "Women's Work for the C.M.S.," organized by the Women's Department, on May 7th, the opening subject dealt with by the chairwoman, Miss Gollock, was "The Relationships of our Work"; relationship with God, with our Church, with C.M.S., with fellow-workers, and with the future. On this last point Miss Gollock spoke of the urgent need of seeking and training others to carry on our work. A paper was read by Miss Richardson on "The Use and Abuse of Meetings," and this was followed by a paper on "Ladies' Unions" (by Mrs. C. Moule), followed by addresses on the "Gleaners' Union," "Sowers' Band," and "Girls' Movement," by Miss Anderson, Miss Whateley, and Miss Rickard respectively. The morning session closed with an interesting statement by Miss Barnes about C.M.S. literature, followed by general discussion. At the afternoon session our thoughts were directed by Miss Brophy to the missionary candidates, and Miss Andrews to the Home Preparation Union. Mrs. Elliott and Miss Fox spoke of our Medical Missions and how we can help them. Before the morning conference Miss Nugent gave a devotional address, and the Sessions closed with helpful words by the Rev. J. S. Flynn on "The Spirit of our Work." R. E. D.

## Special United Evangelistic Effort.

BY THE REV. C. T. WARREN, of Osaka, Japan.

WITH the opening of the Fifth National Industrial Exhibition on Sunday, March 1st, commenced the Special United Evangelistic Effort for which we have been praying and planning for more than a year. At the regular meeting of the Missionary Association of Central Japan (a body composed of some eighty missionaries belonging to the various Protestant denominations), the whole question was carefully discussed, and a committee consisting of one representative from each group of denominations, viz., Baptist, Congregational, Methodist, Presbyterian, and

Episcopalian, was appointed to make the necessary arrangements, and in June secured most suitable premises exactly opposite the main entrance to the Exhibition; it also issued an appeal for funds, the result of which was most encouraging. At the close of last year an executive committee, consisting of four members, viz., the Rev. T. C. Winn (Presbyterian), the Rev. Yanagihara (Methodist), the Rev. Y. Naide, and myself (Episcopalian) (see picture), was appointed to carry out the plans formulated by the larger body.

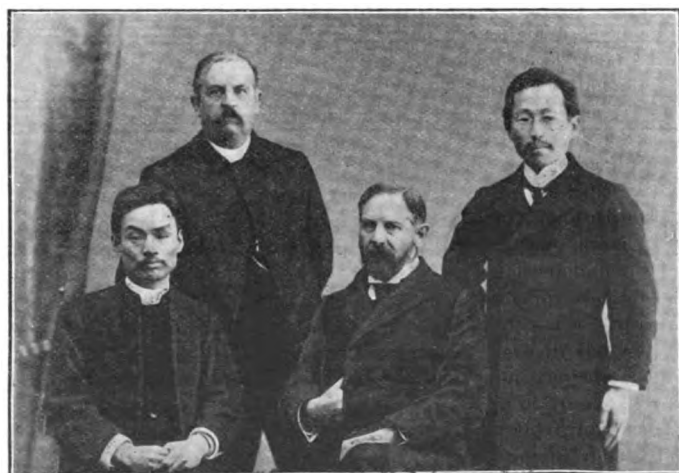
The work of preparation has not been without its anxieties. We suddenly discovered in the middle of February that the roof of the buildings we had hired, had, owing to a misunderstanding, been let to Messrs. Murai, the largest firm of tobaccoists in Japan, for advertising purposes! Our landlord admitted that we had right on our side, but was naturally anxious that some amicable settlement should be arrived at. Much prayer was offered, with the result—to make a long story short—that Messrs. Murai, who up to this time had not known anything about our Mission Hall, most generously waived their rights in the matter in our favour, at the same time wishing us every success in our work, "which we hope will be productive of much good." The Mission building, of which a picture is given, consists of a small hall for preaching, and capable of seating 125 people, with standing room for at least as many more, and a small book-shop for the sale of Christian literature.

Upstairs there is a room for the use of the workers, and another for the use of the Bible Society's colporteurs. As you look at the picture of the building you will notice a big signboard on the roof, 30 ft. long and 6 ft. high; it bears the legend "Come and See" in white lettering on a red ground. The large board in the middle, lower down, reads "Union Christian Mission Hall," the narrower one to the right (as you face the building), "Thou shalt love God with all thine heart," that to the left, "Thou shalt love thy neighbour as thyself."

During the first four days the attendances at the meetings has numbered over 5,600, and we have already been much encouraged by many having given in their names as being anxious for further instruction. Let every reader of these lines pray earnestly that there may be a great harvest of souls in all parts of Japan, from the extensive seed-sowing that is taking place.



UNION MISSION HALL, OPPOSITE MAIN ENTRANCE TO EXHIBITION, OSAKA.



EXECUTIVE COMMITTEE FOR THE SPECIAL UNITED EVANGELISTIC EFFORT.

REV. C. T. WARREN.  
REV. Y. NAIDE.

REV. T. C. WINN.

REV. YANAGIHARA.

## A Corner for Difficulties.

[This Query Column is open to our readers to whom difficulties connected with C.M.S. topics may occur. All correspondence and Queries should be addressed to the Editor.]

Q.—How is it that the C.M.S. sometimes decline candidates on grounds of health who then offer themselves to some other society and are accepted and do good service?

A.—This is a kind of question which is always easier to answer when specific instances are given; but, speaking generally, there are several societies which have the opportunity of sending missionaries to decidedly healthier climates than those to be found in C.M.S. Missions. Sometimes when we have had to decline a candidate on grounds of health we have been able to advise him to apply to such another society, on the ground that there are among its missions climates which would, as far as we know, be suitable for him although he is not strong enough for the C.M.S.

Again the question of whether the candidate will be able to stand the strain of foreign missionary work in a trying climate is often a question of opinion rather than of demonstrable fact. That is to say, the doctors cannot foretell with absolute certainty what will be the result of the candidate's going to the foreign field, but they can only express an opinion. The doctor's opinions are based upon very careful inquiry as to the candidate's constitution and health, and upon long experience of the effects of different climates upon different constitutions, but this does not make them infallible; and it is frequently better to err on the side of safety, rather than to send out a doubtful candidate who may very likely become a burden to fellow-missionaries owing to ill-health, instead of a help, even if his life is not, from our human point of view, thrown away. Many a missionary of experience urges us only to send to his part of the mission-field those who are thoroughly strong, even though the particular Mission is one of those which has a good climate compared with other C.M.S. mission-fields.

## Ephesus.

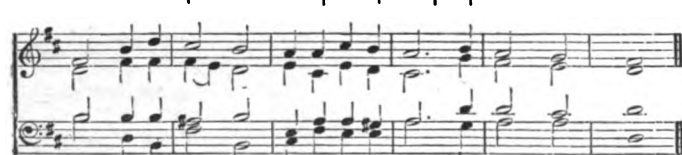
W. J. NASH.

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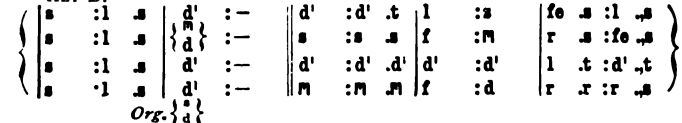
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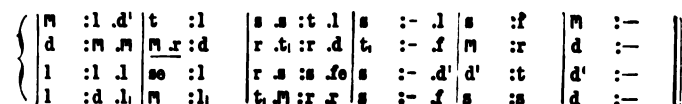
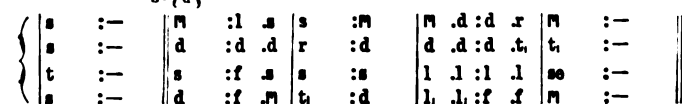
Small notes  
for Org.



Key D.



Org.



[Mr. Nash has kindly placed the above alternative tune to the hymn "Come, Labour on" (C.M. Hymn Book, No. 5) at the Society's disposal.]



"Where hast thou gleaned to-day?"

Ruth ii. 12.

THE "Quiet Hour" which took the place of the usual G.U. Conference at the C.M. House on the afternoon of Tuesday, May 5th, was presided over by the Rev. E. A. Stuart (St. Matthew's, Bayswater), and was very well attended.

Prayer having been offered by the Rev. H. S. Mercer, the chairman directed the attention of the meeting to the three first petitions in the Lord's Prayer, which precede those dealing with personal matters, pointing out that every prayer must imply agreement to these petitions, otherwise it could not be acceptable to God.

The Rev. H. F. S. Adams (Immanuel, Streatham) then addressed the meeting on the words "Hallowed be Thy Name." Though the petition was separate from the invocation "Our Father" the two were really linked together, for unless God were regarded as "Our Father" we could not pray "Hallowed be Thy Name." The "name" of God is His revealed character (Exod. xxxiii. 19, xxxiv. 6). We do not pray that it may be made holy, but rather that it may be revered, holy as it is. The character of God must be so imprinted on our own hearts that we may hold Him up to the world as holy. God's answers to men's prayers come mostly through men themselves, and as we pray "Hallowed be Thy Name" we must realize that the obligation rests upon us to hold up His Name to the ends of the world.

Mr. Stuart took the second petition, "Thy kingdom come," as the subject of his address, and referred to our Lord's temptation, when upon the "exceeding high mountain" He was shown "all the kingdoms of the world"—Rome, Egypt, the great mercantile nations of the North, &c., with all their learning, power, and prosperity. He saw all the sin that had deluged them whilst under the enemy's rule. All was now offered back to Him by the usurper upon one condition; but not for one instant could Christ accept that condition. He would rather submit to all the toil and difficulty of winning back one by one those that acknowledged Satan as ruler. If we really pray "Thy kingdom come" we shall be prepared to follow our Captain in the fight, by perfect consecration and absolute self-sacrifice.

The Rev. W. H. Stone (St. Mary's, Kilburn), speaking on the words "Thy will be done," said that they had wrongly come to be regarded as a sign of resignation. The words "the will of God" occur fifty-two times in the New Testament but are hardly ever connected with resignation. How is His will done "in heaven"? The angels "do His commandments, hearkening unto the voice of His word." The basis of Archbishop Temple's appeals for Missions was "This is the will of God." This truth we need to realize more and more, and with it we must meet objections to missionary work. Our Lord's last words on the Mount of Ascension leave us no doubt as to His will in the matter. No one is truly converted who does not pray, "Lord, what wilt Thou have me to do?" Are we as Gleaners quite sure of His will regarding our own service and our means? Let us go home from this meeting absolutely convinced in our own hearts that this work is truly "the will of God," and maintain the same in no faltering tones to those who do not realize their responsibility in the matter.

Much prayer, with praise, was offered during the meeting, which closed at 4.40 p.m., after which all adjourned to the old Committee Room, where tea was provided.

A. L. W.

When sending up a name for enrolment in the Union a correspondent wrote:—"Miss — is an old lady of eighty-six years, is blind, deaf and bedridden. Of course she will not be an active worker, but, what is far better, a praying member of the Union." Many at that age and under such physical disabilities would consider that they could do nothing for the Evangelization of the World, but we heartily welcome this "praying member," for there is a place for all in our "Union, for work and prayer."

### New Local Branches of the Gleaners' Union.

Bristol, Clifton Wood, St. Peter's: Sec. Miss L. T. Lane, 2, Belle Vue, Clifton.  
Bristol.  
Wirksworth: Sec. Mrs. Gem, The Vicarage, Wirksworth.



## Work amongst the Young.

FEW organizations lately set on foot in connexion with the Society are fraught with greater possibilities than the Islington Day School Teachers' C.M.S. Association. It was inaugurated in the autumn of 1901, and now has a membership of forty-two, drawn from twenty-three schools. Some of the members have already helped the parent Association by giving missionary addresses in Sunday-schools, but it is chiefly in connexion with their daily work that their opportunities of forwarding the Evangelization of the World are found. When it is considered how frequently a day-school teacher can put the subject of Foreign Missions before the children under his or her care, either directly in the Scripture lesson, or indirectly and incidentally when giving instruction in history and geography, it will be realized that all large towns might with advantage follow the lead of Islington in this matter.

As instances of the pecuniary return which may be obtained by attention to these schools, two cases may be mentioned. The one is of a day-school in the diocese of Liverpool which supports two native agents abroad; and the other of one in Islington, the head of which, who is a member of the Association described above, lately wrote to the *Islington Gleaner*, as follows:—

"We have had our missionary-box just a year yesterday. I asked the Curate to come in and open it again. The amount totalled for the year £8 3s. 8d.

"The Curate gives a missionary address once a month, which he makes very interesting, and we all, teachers and children, endeavour to profit by it and take notes, and the children reproduce as much as they can from memory, which tends to impress it on their minds. On Friday afternoons, after ordinary prayers, we say the missionary prayer published in the *GLEANER* a few months back, 'O God, accept the money,' &c. . . . We do not profess to help the children at all in their collections. Each member of the staff has her own missionary-box at home. It is entirely the children's work.

"The friends of the Sunday-school to whom I have mentioned it assure me that they do not think it affects their children at all."

A paragraph in the *GLEANER* for April, 1902, the insertion of which was unavoidably delayed, described the increase in the missionary contributions in the Girls' Sunday-school of St. George's, Sheffield, which followed the introduction of the Circle plan of collecting small sums. A further letter from the Secretary of the Junior Association in that school gives the figures for the year. It appears that the amount in the class boxes in 1901 was £15 9s. 7d., and in 1902 was £32 19s. 7d. To this amount those contained in private boxes held by the children must be added, making a total of over £59. There was an advance in other portions of the Junior Association also, but it is noteworthy that whereas the class boxes referred to contribute rather less than *one-fifth* of the total, they were answerable for considerably more than *one-half* of the advance. The Secretary, who is shortly going into training for the mission-field, says, "I can strongly recommend this system."

Sometimes adults find it easier to make articles for sale in behalf of the C.M.S. than to dispose of them. Possibly the children may now and then help to solve the difficulty, for a Sunday-school teacher in the South has successfully enlisted the aid of the members of her class of little boys in disposing of some toffee which she had made for the benefit of the Society.



THE office of Vice-President of the Society has been accepted by the Right Rev. the Bishop of Worcester. The Committee have also appointed to the same office the Very Rev. J. Allan

Smith (Dean of St. David's), the Very Rev. H. Wace (Dean of Canterbury), the Rev. Prebendary H. W. Webb-Peploe, Mr. Abel H. Smith, M.P., and Sir George Livesey. They have also appointed to vacancies in the list of Honorary Life Governors the Rev. Canon W. H. F. Robson, the Rev. C. Dunlop Smith, Mr. H. R. Arbutnot, Mr. T. Cheney Garfit, Mr. Eliot Howard, and Mr. William Watson.

On April 14th the Committee took leave of the Right Rev. Bishop Fyson on his return to the diocese of Hokkaido, Northern Japan. The Rev. Prebendary Fox gave an appropriate valedictory address, and the Bishop having addressed the Committee, was commended in prayer to God by the Rev. G. A. Sowter.

Five returned missionaries were cordially welcomed at the meeting of the Committee on April 21st, viz.: Mr. and Mrs. J. McKay (Yoruba Mission), Miss E. G. Butlin (Turkish Arabia), Miss S. Bland (United Provinces), and the Rev. F. N. Askwith (Travancore). Having given their testimony as to the progress of the King's warfare, they were commended to God in prayer by the Rev. R. Nicholson.

The degree of Doctor of Divinity has been conferred on the Rev. W. St. Clair Tisdall, one of the Society's missionaries in Persia, by the University of Edinburgh.

The Suffolk C.M. Union met at Ipswich on April 23rd, the Rev. W. Salter Price presiding. After a Bible-reading on portions of St. John xvii., given by the Rev. A. B. G. Lillingston, the Rev. J. E. Hamshire, of East Africa, spoke of the work in the Divinity School at Frere Town and of the advance made in the Mission.

On March 31st the members of the Lay Workers' Union for London had the pleasure of meeting the Right Rev. Bishop Fyson and of hearing from him of the progress of the Church of Christ in the northernmost diocese of the Japan Archipelago. The Bishop's account of growth and progress in the direction of self-support was especially cheering. A report of the Convention gatherings on May 2nd, 4th, and 5th will be found on another page.

Among the special meetings for men arranged during Lent by the London Lay Workers' Union was one held at Oxford on March 19th. Mr. G. A. King gave the address, and the practical outcome of the gathering was the formation of a Branch of the Union for Oxford. Twenty members have already joined.

The Bishop of Keewatin (Dr. J. Lofthouse) greatly interested his hearers at the London Clergy Union meeting on April 20th. His story of the perils attending the shepherding the flock in his vast diocese was closely listened to, and his future work will doubtless be prayerfully followed by many of his hearers. Dr. Lofthouse also spoke at the London Ladies' C.M. Union meeting held on the previous Thursday, April 16th.

A small missionary Loan Exhibition was held in Durham during Easter week, from April 13th to 16th, Mrs. Handley Moule opening the same on the first day. Though not on a large scale the effort met with much success, and throughout the whole period large numbers attended. On the last day the Rev. J. Haworth, Principal of St. Hild's Training College, gave a closing address, and the General Thanksgiving was heartily taken up by all present, as prayer had been heard and abundantly answered.

We referred in our last issue to the success attending the recent Loan Exhibition at Eastbourne. The financial results are now to hand, showing total receipts amounting to £2,165. Of this amount £105 were given for specific objects, and therefore remitted direct to the Societies concerned; while the total expenditure consumed £1,324 of the remainder, leaving a balance of £735. To enable the various Societies participating in the Exhibition to include in their past year's accounts the sums allotted to them, of this amount £700 were disbursed, of which the C.M.S. received £280 (£80 for the Medical Mission Auxiliary), the C.E.Z.M.S. £210, the Missionary Leaves Association £140, and the S.A.M.S. and the C. & C.C.S. £35 each.

It may encourage other villages to go and do likewise to tell of an effort made in the little village of Sundridge, Kent, on March 11th, by which £45 was realized for the C.M.S. The success of the effort was not due to the size or wealth of the village, but to the old secret, "Prayer and pains through faith in Jesus Christ will accomplish anything." The parish, during the absence of the Rector, was left in charge of the Rev. W. S. Standen for six months, and he and Mrs. Standen had drawn in and enlisted the help of the people for this special effort. A Sowers' Band was started for the children and a working party for the elders, and the result of their labours was seen in the well-supplied stalls of work. The village schoolroom had been transformed into a very inviting hall, with a refreshment department in one corner, a table of missionary curios in another part, four tables of work, and a bran pie. In an adjoining room the schoolmaster, a veritable Chinaman in appearance, presided over "half-hour meetings," when short missionary addresses were given, and the members of the Sowers' Band gave recitations. The receipts for admission showed that fully 200 people had been present at the sale. The working expenses were small, for the labour of putting up the stalls, &c., was voluntarily given. The whole effort was a signal instance of what can be done in a short space of time in a small village.

Sales of Work have been held as follows:—Bath, Abbey Church, April 21st; Clifton, Emmanuel, May 7th; Horsforth, St. Margaret's, £15; Ipswich, Holy Trinity, April 29th; Penzance, St. Paul's, April 17th, £77; Turvey, April 23rd, £13; Weston-super-Mare, April 15th and 16th; Worthing, April 16th; York, St. Thomas's, April 14th and 15th, &c., &c.



"Jesus sat over against the Treasury."—St. Mark xii. 41.

#### "Our Own Missionaries."

IN the Society's present acute financial need we do not apologize for bringing forward once again this scheme. Latterly very few of either new or old missionaries have been appropriated by C.M.S. supporters. Some 350 of the Society's European staff of missionaries are un-"owned," and are dependent upon the General Fund. Any friend wishful for a substitute, or any congregation desiring to have a representative in the foreign field, is earnestly invited to communicate with the Lay Secretary. Testimony is forthcoming from parishes and individuals which support their "own" missionary to the reflex blessing received and the stimulus given to the spiritual pulse by this close link of fellowship in service. It would also greatly help the Society's funds if those friends who are not at present fully supporting their own missionaries could see their way to contribute the whole of their missionary's stipend instead of only a portion of it.

#### "Many Happy Returns of the Day!"

This year only nineteen Birthday gifts have as yet been identified, producing in all £11 3s. 10d. One gave 104 pence; another sent a sum equivalent to 3d. a year for twenty-two years, as a "Thankoffering for health." Five offerings were towards the Adverse Balance, and Gleaners were to the fore in remembering April 12th with offerings of various amounts. St. Mark's, Nottingham, Girls' Sunday-school and Teachers sent 9s. as a Birthday gift, and as a Birthday text came Ps. lxxi. 17, 18, together with £1 6s. from an anonymous friend.

#### "The Unexpected Penny" and Other Pennies.

The suggestion made at the Anniversary Meetings to dedicate to the Lord's work the fourth penny of the remitted income tax has already borne fruit. Sums of 13s., £1, and £5 have been received, and in one case not only the fourth penny but the four pennies have been given. Other ingenious devices for raising the Society's income have again to be recorded. Several friends who were unable to attend the Annual Meetings sent gifts in lieu of attendance, in one case representing the railway fare which otherwise would have been expended. Another supporter sends five guineas as a continuance of the T.Y.E., having promised 1s. a week to that fund, and recognizing that the need grows greater. Most touching of all has been the receipt of 8s. 6d. for the Uganda Mission, being "the proceeds of the sale of a few book-markers and kettle-holders which a poor old woman, whose hands are dreadfully distorted by rheumatism, managed to make." Upwards of £15 has been received from the Rector of a parish in Ireland as the result of placing 203 boxes in the Church households during Lent.

#### Novel Collecting Boxes.

A Sunday-school teacher writes that she has been making match-boxes into small pocket receptacles in which the boys of her class may keep their missionary pence. The boxes are covered neatly with paper. A suitable text about giving is on one side and on the other an explanation of what the box is for and the owner's name. They are brought to school each Sunday and the contents are placed in the missionary-box. One boy keeps account of the weekly deposits, and for every shilling collected each boy gets a missionary magazine or leaflet.

#### What the G.F.S. can do.

A Gleaner who is an associate of the Girls' Friendly Society, Leicester, has again held a winter class of young women for instruction in First-Aid and Nursing, preceded by a short Scripture or missionary address in which she has been several times kindly assisted by clerical friends and others. The united proceeds from "extra efforts" for the missionary cause thereby incited, such as laundry work, glove knitting, "doing without," &c., have amounted in all to £21 16s., of which £10 have been sent to the C.M.S. £6 6s. to the Medical Mission Auxiliary, and £5 10s. to the C.E.Z.M.S. Since the teacher was first led to interest her class in the Risen Saviour's command, £113 have been sent up to Headquarters. Several of these hard-working girls have also furthered the missionary efforts made in their respective parishes, in addition to their own "extra efforts," and have also collected offerings from relatives and friends to swell the total result.

#### Anonymous Contributions.

Exigencies of space compel us to discontinue mentioning in this place all the anonymous contributions, but we purpose noting those of more general interest. Some of the pseudonyms are very suggestive. Thirty shillings are sent as "Restitution"; ten shillings have been "set aside from salary"; four shillings are a "Thankoffering to God for His special help"; two shillings come as "a cup of cold water." A friend at Ilkley sends half a sovereign as "part of a small legacy."

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The gifts range in amount from one shilling to £100. Twenty-four anonymous contributions towards the Adverse Balance are gratefully acknowledged from congregations and Gleaners' Unions and Sowers' Bands, besides individual offerings designated as "Thankofferings."

#### Articles for Sale.

"Half-hours with Birds" is the title of a recently published book, half the proceeds of which the author is giving to the C.M.S. It may be obtained of Mr. C. Greaves, Forest Hill Vicarage, Oxford, price 1s. Eight shillings have already been received under this head. The following articles amongst others are for sale at the C.M. House. The Lay Secretary will gladly afford all information on application:—

Mounted horns from India for ornamenting halls or rooms, from 15s. to £1 10s. each pair. Embroideries, books *India and its Native Princes*, illustrated, 7s. 6d.; curios from Ceylon, British Columbia, &c., lace, water-colour drawings, the latter from 5s. each. Sacred Song, "The Coming Glory," 1s. 6d. each. Nocturne for pianoforte, 1s. 6d. each. Autographs; silver muffineers, from 10s.; silver pencil-case; long black fur boa, 10s.; autoharp, 5s.

#### Postage Stamps.

Fifteen packets of Foreign, Colonial, &c., stamps have been gratefully received from friends and supporters.

## Publication Notes.

ALTHOUGH this is not the time of year usually associated with indoor games, many friends may like to purchase now a copy of the new Missionary Game just published by the Society, entitled "**Who? When? and Where?**" price 1s., post free. The game is designed for four players, or may be played as ordinary Lotto, and consists of a series of Picture Cards, each bearing six pictures, and cards of questions and answers. The game is recommended as a pleasant means of educating and interesting young people in missionary work.

Additional parts of the **Extracts from the Annual Letters of Missionaries** for 1902 are now ready as follows:—Part IV., Uganda Mission, 48 pp. Price 3d. Part V., Turkish Arabia and Persia Missions, 32 pp. Price 2d.

The Address by Sir W. Mackworth Young, K.C.S.I., at St. Michael's, Cornhill, on March 4th, on **Missions in India**, has been reprinted in separate form for general distribution. It was one of a series of Lenten Addresses to business men by distinguished laymen, and friends are asked to circulate it as widely as possible. *Free of charge.*

A new pamphlet on **C.M.S. Lay Workers' Unions and Missionary Bands** has just been published. It sets forth their objects, constitution, &c., and gives short accounts of the various Unions in London and the Provinces and suggestions for the formation of Bands. *Free of charge in small numbers.*

The **General Review of the Year 1902-03**, as read in Exeter Hall at the Annual Meeting on May 5th, is now ready for general circulation, and Secretaries of Local Associations, Gleaners' Union Branches, Lay Workers' Unions and Missionary Bands, are invited to apply for copies for circulation amongst their members, pending the issue of the Annual Report in August. Copies of the General Review are supplied free of charge.

A new paper entitled **Spiritual Aspirations** has just been issued, to take the place of an older paper entitled "Spiritual Shortcomings," which has been in use for many years. The new paper is intended for insertion in letters, and will also be found useful for Drawing Room Meetings, or for small gatherings of Workers or Girls' Bands. *Free in small numbers.*

We have omitted to mention before, the issue of the Magazine of the Church Missionary College for 1902. It contains, *inter alia*, a sheet of Photographs of Missionaries who went out from the College during 1902, and illustrations of work and play at the College, and also gives much interesting information of the work that is going on there. Copies can be supplied by the Publishing Department, Salisbury Square, for 6d. net (7d., post free).

A capital little book descriptive of the medical side of work in Uganda has just been published by the R.T.S., under the title of *The Doctor and his Dog in Uganda*. It consists of Extracts from the letters and journal of Dr. A. R. Cook, Medical Missionary of the C.M.S. in Uganda, edited by Mrs. H. B. Cook. Price 2s. Supplied by the Publishing Department to friends for 1s. 9d., post free.

The *C.M. Gleaner* may be ordered through local booksellers, or local C.M.S. Depôts, or direct from the C.M. House, Salisbury Square. *Price One Penny* (1½d., post free). Annual subscriptions, including postage:—One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s. A **Special Edition on thick Art Paper** can also be obtained, price 2d. (3d., post free), or 3s. per annum, post free.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.

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**FOREIGN AND COLONIAL POSTAGE STAMPS.**—The Lay Secretary, C.M.S., Salisbury Square, E.C., will thankfully receive any gifts of used Stamps. Old Colonial Stamps prior to 1870, and old collections containing various sorts, are especially requested; also rare Foreign and English kinds.

Forthcoming C.M.S. Sales of Work.

Shifnal. Miss M. E. Briscoe, Neach Hill. Early in June.  
Drayton. Rev. P. W. Jordan, The Rectory. June 16th.  
Tonbridge. Mrs. Baskerville, The Vicarage. July 1st.  
Ross (Herefordshire). Mrs. Cobbold. First week in July.  
Hope Mansel. Mrs. L. C. Rotton, The Rectory. July 7th.  
Dovercourt. Miss Patrick, Hill House. End of July.

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\* \* \*

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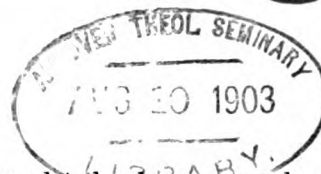
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The

## Church Missionary Gleaner

JULY 1, 1903.



## Editorial Notes.

"IT seemed good to the Holy Ghost and to us." In these remarkable words the Apostles, and elders, and brethren made known to the Church at Antioch the decision arrived at by a memorable missionary council held in Jerusalem (Acts xv. 28). This is only one of the many instances in which the Holy Spirit's personal presence is attested in that book, which may well be called the book of the Holy Ghost. In everything therein He is pre-eminent. *He* met with and counselled and "separated" His saints for missionary service. *His* administration made both giving and going easy. *He* alone was recognized as the ultimate source of supplies for the field, whether of men or means. May this holy precedent be ever more followed. Let us beware of relying upon our organization, however perfect, even though we believe it to have been inspired by the same Holy Spirit. *He* only can beget true missionary life within the soul. As we more and more recognize our own absolute inability to impress and impel men's souls and energies, so may we more utterly depend upon and more fully claim the power of the Holy Ghost. He is "the Lord and Giver of Life," and life more abundant, rather than machinery more perfect, is surely the deep need of the Church to-day. One of our missionary brethren now returning to the mission-field has left on record his experience in going up and down the homeland as a deputation. He has found that it has been in those gatherings where he has most of all depended upon the Holy Ghost for utterance, and where he has exalted Him as the only source of missionary inspiration and zeal, that hearts have been most deeply stirred and the largest contributions have been forthcoming.

The months of May and June were unusually busy ones at Salisbury Square. In accordance with the intimation given in the General Review presented at the Society's Anniversary, the General Committee, in prayerful dependence upon the Holy Spirit for guidance and a right judgment in all things, applied itself at once to the task of reviewing the Society's whole financial position. It was felt that any further reductions upon the very material economies that have been effected during the past two years in the various mission-fields could only be accomplished by definite measures of policy, and would not affect the current year. Therefore the attention of the Committee was concentrated upon the possibilities of obtaining a permanent increase of income. A strong and influential Sub-Committee was appointed, and after many hours of careful deliberation recommended the following immediate measures: (1) To issue an appeal for more men and means; (2) To invite clergymen and laymen who are themselves deeply convinced that God is calling upon His people to advance in their missionary effort to visit as many centres as possible in the coming autumn and winter and to seek to stir up their brethren to greater devotion; (3) To invite all C.M.S. supporters to observe the Day of Intercession with special earnestness; (4) To call upon all in sympathy with a forward movement to be instant in prayer, that God may send the Society suitable agents and adequate means, and that the burden of financial anxiety may be removed.

The appeal above referred to has been prepared under the title, *A Call to Sacrifice*, as a leaflet for widespread circulation. It calls attention to two important facts. (1) Although the C.M.S. share in evangelizing the world has progressed of late beyond all anticipation, that share, nevertheless, is done most inadequately. Stations are half manned; districts for which the Society is responsible are neglected; natural and necessary developments are being checked or forbidden. (2) And yet the progress of C.M.S. work has been beyond all anticipation. God has answered our prayers in the past. We asked for openings: we have them. We asked for men and women: He gave them. We asked for fruit: He is giving us 9,500 adult converts per annum, or an average of 26 every day in the year. Let us then remember Henry Wright's old motto: "Answers to prayer are calls to sacrifice."

Two pressing needs are brought before us in this call. In order to meet urgent appeals from men like Bishops Peel, Tucker, and Tugwell, in Africa; from Bishops Cassels, Hoare, and Moule, in China; from bishops, conferences, and high civil and military officials in India; and from several districts in Japan, *five hundred* more missionaries are needed, and should be sent out within, let us say, the next five years. And in order to meet current and immediate needs the Society requires an income of £400,000 this year, and should aim at £500,000 in five years, in order to sustain the additional labourers we are asking for, and looking for, and therefore must prepare for.

The practical suggestion is that "Half as many again" should be our watchword. In a district now well worked the aim should be to get *half as many again* subscribers, collectors, boxholders, Lay Workers, Gleaners, Sowers, readers of periodicals. But in most districts *this is not enough*. No equal percentage all round would be fair, either to small districts or to large, to forward parishes or to backward ones. A parish or district with one hundred subscribers or boxholders will do well to get fifty more. But many a district with ten or twenty subscribers or boxholders ought to aim, not at half as many again, but at double or treble, or more.

We trust that the distribution of the leaflet we have referred to above, and from which we have largely quoted, will be taken up vigorously and prayerfully by all our friends. Need we remind them, however, that the true progress of the missionary cause really depends upon the revival and deepening of the spiritual life of the Church? Little is gained by persuading men who have no real interest in Christ's kingdom to contribute, probably in a grudging spirit, to its extension. But let the true servants of the Lord see that His cause requires at their hands a greater measure of self-sacrifice, and they will rejoice thus to show their love and devotion to Him. This call to sacrifice is a very distinct call to prayer. May the humble, honest, earnest language of our own hearts be:—"We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee. . . . And although we be unworthy, through our manifold sins,

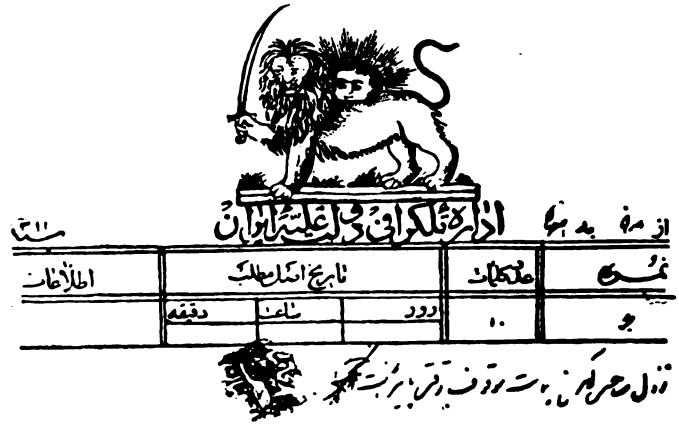


to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service."

Let us ask that this call may be recognized by others also as the Lord's voice, and then the result will be sure. While exhorting their supporters throughout the country to be instant in supplication, the Committee themselves are devoting a quarter of an hour to special noontide prayer in each of their Tuesday meetings. Will not thousands of C.M.S. friends gladly join them at the Throne of Grace at the same hour? Let us pray.

The Committee are not putting forth any appeal respecting the deficit of £35,000 brought forward from last year's accounts. That does not mean, however, that they are content that it should remain a burden on our forward progress, or that they would not have intense pleasure and thankfulness if it were met and removed. There are signs that God is moving the hearts of some of the Society's warmest friends in this direction. We referred last month to Sir Algernon Coote's suggestion regarding the welcome unexpected penny remitted from the income tax, a suggestion which was made public a few days only after our discovery that a deficit existed. Now this month we publish (see p. 110) a very touching letter from Bishop Peel, written as soon as the announcement reached him in East Africa. The assumption of his letter as to the number of enrolled Gleaners is probably in excess of the actual facts. Basing our calculation on the number of renewals and the new enrolments since Nov. 1st, and on a reasonable estimate for the Colonies, we think 85,000 would be about the right figure. This reduction of the divisor of course increases the quotient, and each Gleaner would have to give 8s. 3d. in order to raise the £35,000. It is for them to judge how the Bishop's fervent suggestion should be received. We think some, nay, very many, will be thankful for it.

It is some time since reference was made in our columns to the three C.M.S. vans and their work. The experiment—an outcome of the T.Y.E.—which was first made in 1898, of reaching many country parishes where deputations are hardly ever seen, seems to have been fully justified. For example, during the five years in which van No. 1 has been "on the road" in the dioceses of Manchester and Carlisle, it has been worked with great economy at an average annual cost of about £155, and the amount of ground covered, literally and metaphorically speaking, has been large. From the last report drawn up by the Association Secretary we gather that the van evangelist has visited forty-nine villages and has addressed 323 audiences, having thus reached 11,490 adults and 16,147 children. In addition to this, he has visited over 1,200 houses and distributed 20,000 copies of free literature. Similar good work has been done by van No. 2 in the Durham and Newcastle dioceses, and by van No. 3 in those of Exeter, Bath and Wells, and Truro. The "Durham" van is self-supporting, but with reference to the others, direct contributions and profit on the sale of literature have only partially met the cost incurred. It is to be regretted that in face of the well-used and abounding opportunities, the annual subscriptions towards the cost of these vans are showing a great falling off. Possibly, amidst other claims, this travelling agency of the Society has been lost sight of by our friends in the North and South. At this season of the year, when the vans are on their rounds day after day, let us include each "moving house of prayer" in our petitions at the Throne of Grace, and see to it that no financial burden may accrue from it to the overtaxed General Fund.



A PERSIAN TELEGRAM.

## Translators and Translations.

### I.—PERSIAN AND THE PERSIANS.

BY THE REV. W. ST. CLAIR TISDALL, D.D.

THE Persians are a people who have a very high regard for literature. Ages before our ancestors had a written system the Persians had authors of several different kinds,—philosophers, lawgivers, poets. In spite of Islām and its deadening influences, the Persian of to-day, even when unable to read, is deeply interested in anything that has been written. He has a keen intellect, a poetical imagination, an inquiring disposition, a great fluency in the use of his most copious and expressive language. In Persia one often sees a group of peasants, utterly without any education, gathered round some one who is able to read and is happy enough to possess a book. All listen with the deepest interest while the proud reader *chants* aloud from the treasure he has acquired. On one occasion I found a gathering of agricultural labourers thus listening to one of their number—the only one who could read—while he thus read aloud to them from a large and badly printed volume of poetry. On inquiry I found that the book was the *Shāhnāmah*, the *Iliad* of Persia, a work written so many centuries ago that at least half its vocabulary is obsolete. Imagine, if you can, a number of English farm-labourers listening to the reading of Chaucer, and you have something of a parallel.

It is evident that we Christian missionaries ought to make extensive use of literature in working among such a people as this. We have accordingly started the Henry Martyn Memorial Press in Julfā, and find it extremely useful in preparing tracts and small books of religious instruction. The Punjab presses help us very materially in publishing what we have prepared. We have the whole Bible in Persian, and a photozincographed pocket edition of it is now being prepared by the British and Foreign Bible Society. A number of books have been translated from English, Arabic, and other languages, and some original works have also been composed by us. But there is still a great opening, not so much for the translator (for few books can be translated from one language into another so as to be really useful) as for the man or woman who has such command of the language as to be able to afford Christian teaching in a thoroughly Oriental form.

It is by no means easy to do this. One may have a thoroughly good knowledge of the language and be able to read all the large mass of vernacular literature, and yet not be able so thoroughly to Orientalize oneself in thought as to commend one's written teaching to a Persian. Metaphors, illustrations, apt poetical quotations, allusions to local habits and customs, all assist in rendering the book readable and in thereby commending the teaching that it gives.

To show how carefully one should attend to the exact use of words in Persian, I may mention a circumstance that actually occurred some few years ago. A gentleman from India, who was a good Persian scholar, but knew rather the book language of the past than the colloquial phrases used in ordinary life, was on a visit to Julfā.



One day, on returning from a ride, he threw his horse's bridle to a servant, and, observing that his steed was rather heated, desired him to *lead the horse about* a little before putting him into the stable. At least, that is doubtless what he meant to say. But unfortunately the word which he used for "lead" was one which is used only with reference to *religious* guidance. The groom's surprise at being—as he understood—directed to lead the horse in the way towards heaven may be readily imagined.

Owing to the interest which the people show for books and tracts and the habit they have of reading aloud to their friends when they can read at all, we believe that every tract or book given or sold to a Persian is sure of at least twenty or thirty attentive listeners. This fact alone suffices to show what a great opening there is for Christian literature in the Persian language.

[The next paper of this series will be "Chinese and the Chinese," by the Rev. L. Lloyd, of Fuh-chow.]

## "Leave them alone."

By H. MARTYN CLARK, M.D.

A COMMON objection amongst those made to the work of Foreign Missions to the Heathen is this: "Their religions are good enough for them. They are quite happy in them, so why not leave the poor people alone?" We have all probably heard this argument, if I may so term it, in some form or other, for it takes many shapes. Chameleon-like, its hue reflects that of the background of the utterers' personality. Though it be widespread, variously garnished, speciously put, and backed by reasons of sorts, yet when analyzed it resolves itself into the component crudities of "good enough, quite happy, let them be."

To say that the Heathen are quite happy in what they have and that it is good enough for them is to beg the question, which is simply, Is it so? Let the following incident help to illustrate the point.

An old lady, some eighty years of age, was shown into my consulting-room one day. Despite her years she was hale and hearty, erect and commanding, a fine type of the mothers of the hardy and valiant Sikh people of the Manjha in the Central Punjab. These men of old supplied Maharajah Ranjit Singh with some of his grandest soldiers, and under British sway they have maintained their fame by many a doughty deed. My patient made a striking figure with her snow-white hair and her dignified bearing as she said to me—

"Are you he who gives people new eyes?"

"No, grandmother, I am not," was my reply.

"Ah, woe is me," she wailed in her disappointment, "for I have come a weary long way to show myself to the man who is giving people new eyes."

"Well," said I, "though I do not give people new eyes I can sometimes help old ones. Let me see yours."

Her blindness, which was complete, was due to double cataract. For reasons which I need not detail here I hesitated to operate. She begged hard and finally pleaded for the operation with a rough eloquence touching to hear.

"I will spend all I have, will sell what I possess and give it to you, will endure any pain, undergo any privation, if you will but give me my sight for five minutes, if no more," was her cry, and the dumb pathos on her upturned pleading face was as that of one asking for something more dear than life itself.

When I pointed out that at her years, in the course of nature, very speedily eyes must of necessity be a matter of no moment to her, and so it was scarcely worth while for her to undergo an operation, she remained unshaken in her persistency.

"Son, listen," she said, "I had but one son. You know what it means amongst us to be a widow. I am a widow, and I brought the lad up in all the sorrow of widowhood, and now he is dead and gone. I have lost my sight in weeping for him. Since my lad died a grandson has been born to me. I have never seen him, and I will give my all to see his face just once before I die."

"Why so anxious to do that, mother?" was my query.

Her reply was striking.

"You know I am a Hindu," said she. "When I die I shall transmigrate into a cat or a dog, or a frog, or whatever is my fate, for we must pass through the eighty-four lakhs of rebirths. When the lad dies he will become a camel or a cow, or whatever is appointed for him. When we have once passed through our present births, to all eternity we never come into touch again. For ever and for ever we are nothing whatever to one another. It is only in the few days of life that I am grandmother and he is grandson. The boy is all I have left me of the son who is gone, and I long to see the laddie's face, if but for a moment, while I am still grandmother and can call him grandson."

I told her of our faith and hope. In the light we had we knew that in the Father's House were many mansions, and our place was being prepared for us. Death to us was but a river. Some of us were on the nearer shore, others, still our own, were beyond the flood. All of us in the Lord's good time would be safe in the Father's Home, united never to part, with the Father's own Hand to wipe away all tears from our faces. She listened with rapt attention to me, and when I finished she took my hand, saying, "And yet you talk about going to heaven, you talk about going to heaven! If you only knew it, in those words you have heaven now." So we have, and the Heathen in their millions, our brothers and sisters for whom Christ died, are yet "without God and without hope."

Years have gone by since that morning at the Amritsar Hospital, but the impression of that interview grows no dimmer.

As oft as I hear that the religion of the Heathen is good enough for them, there rises before me a vision of that fine old face worn with the burden of its hopeless grief, hungry beyond words for one sight of a child's face, ere the poor old feet stumbled on the dark mountains. I see once again the tears rolling down from the sightless eyes as the voice murmurs, "You have heaven now."

That pathetic figure is the type to me of the myriads whom Hinduism and Buddhism hold hard to-day in the rayless belief in re-incarnation. They face a dreadful night of emptiness, living in the darkness and the bitter sorrow and bondage of a system that has naught to offer but to be broken and rebroken through countless ages on the "Wheel of Existence," with Annihilation or Absorption at the end.

Which name better fits these hopeless creeds—the Light or the Blight of Asia?

"Their religion is good enough for them"—Is it?

"Leave them alone"—SHALL WE?

## The Altered Question.

VOICES, sad with sin and suffering,  
From the lands beyond the sea,  
Ever came in pleading accents,  
Till they seemed a call to me;  
But I strove to answer "No"  
As I questioned, "Must I go?"  
Still I mused, till growing pity  
Touched and filled my inmost soul.  
I could tell the "old, old Story"  
Of the Love that maketh whole;  
Yet I wavered to and fro,  
Pondering always, "Shall I go?"  
Then I saw, as in a vision,  
One Who stood with outstretched hands,  
And a face of tender yearning  
Turned towards those heathen lands;  
At His feet I bent me low,  
Whispering softly, "May I go?"  
There I leave it—anxious questions  
Are for evermore at rest,  
Here or there, or work or waiting,  
His the choice, and that is best.  
For I know that, day by day,  
He Himself will show the way.

ALICE J. JANVRIK.



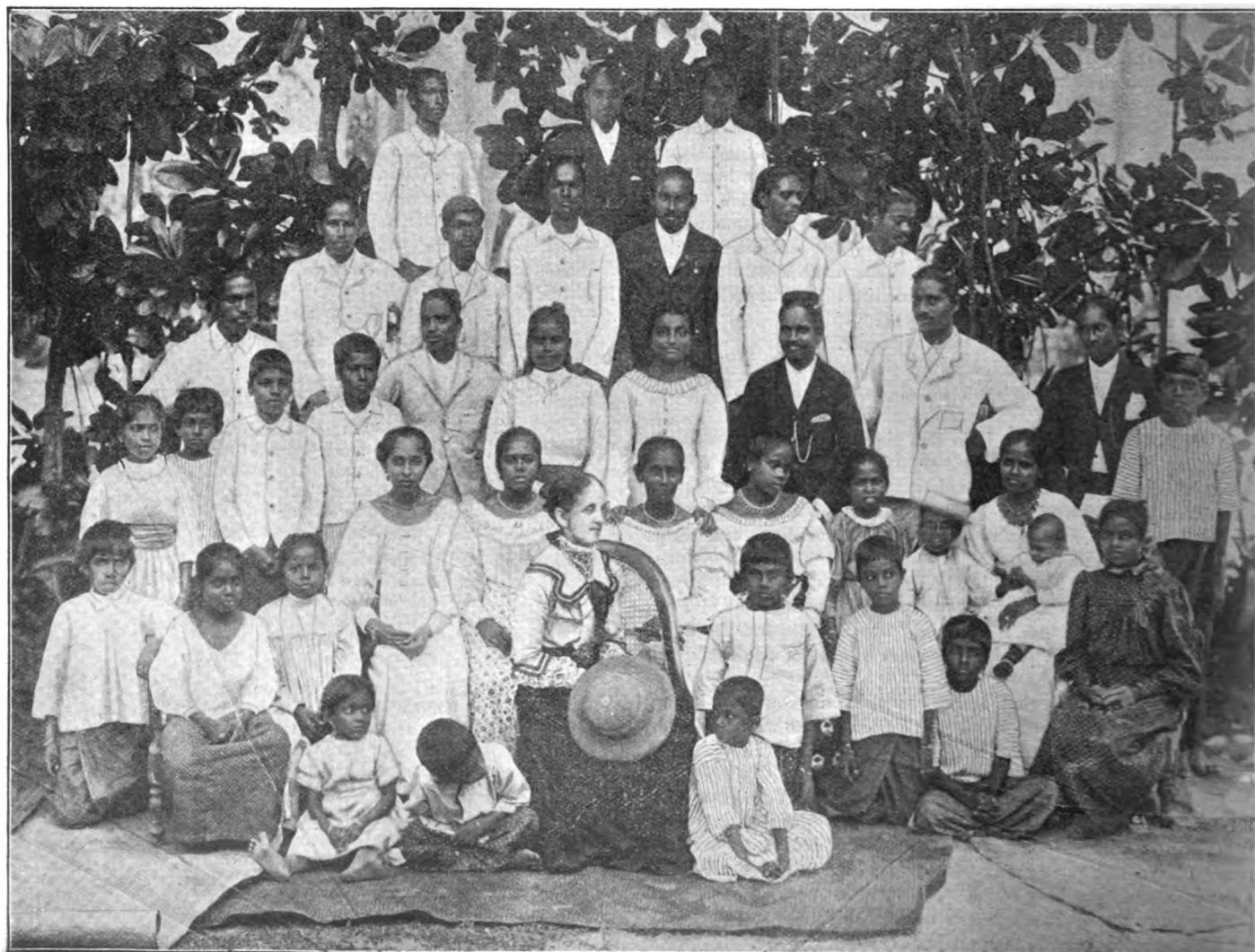
TAILORS AND WOOD-CARVERS, DODANDUWA.

## One Side of the Work IN THE DODANDUWA DISTRICT, CEYLON.

BY MISS HELEN PHILLIPS, of *Dodanduwa*.

AS we are in a very remote corner we dearly love a visitor from the outside world, which however we rarely get; so I will begin by saying that from Colombo (which is the greatest coaling port for passenger steamers to all parts of the world) you must travel in the Galle train for three hours, almost bordering the sea beach the whole way, till you get out at the *Dodanduwa* Station, where you will find the bull cart in the photograph waiting to drive you two and a half miles to the new C.M.S. compound; I say new, because ten years ago, when I first went to *Dodanduwa*, there was neither compound nor Mission-house, nor even any kind of school building there, the few children attending the C.M.S. school (then struggling for existence) being taught in the little church verandahs.

In the large group below you see some of those very children in the tall young men standing in the back rows. Ten years ago they were little boys just like those in the front rows of



MISS H. P. PHILLIPS WITH GOD-SONS AND GOD-DAUGHTERS, DODANDUWA.



ITINERATING IN THE DODANDUWA DISTRICT.—BUYING FOOD.

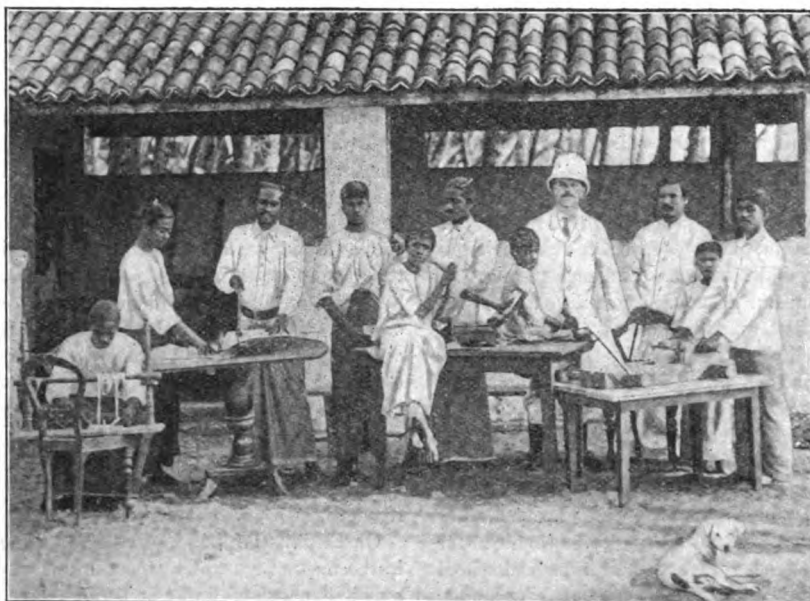
the photograph, and as in those days no girls could even be coaxed to the Sunday-school, for lack of anything else to do, I used to teach the head boys' class. Of course my Singalese was in a very elementary stage, but how they enjoyed helping me along! and how brightly and simply they believed the Gospel stories; but how hard it was for them to get leave from their Buddhist relatives to be baptized. The first one who braved all difficulties was "Samuel"; he is the second standing on the left of the second back row. Oh, how well I remember his proud, happy face at the font eight years ago! He was small for his age, just like his brother standing in front of him, but who is now fifteen years old, and was baptized soon after, at Samuel's great wish. In the top photograph you see Samuel sitting at his wood-carving table. He is now just twenty years of age, and last May, Mr. Purser, standing behind (whom the C.M.S. sent out from London two years ago to take charge of the boys' work), made "Samuel" head teacher of joinery and wood-carving in the industrial school.

Returning to the large group, "Moses," the middle one in the back row, soon followed Samuel's example, and being an orphan whom I found almost starving, has lived with me ever since his baptism, now just eight years ago. You see him in the top photograph sitting at his own "Singer's" sewing machine, of which he is very proud, as he has paid me Rs. 5 every month till he paid off the money I advanced for it. A year before Mr. Purser came, I had made Moses head teacher of tailoring, as he was penniless and alone in the world, and this Christmas, Moses, now twenty-three years old, has married an earnest convert from Miss Denyer's

Girls' Home in Kandy, and "Helena" helps Moses to make ends meet by teaching lace-making in our girls' industrial school. They have a real little Christian home close to the school, and the little boy standing on the right of the machine is Benjamin, Moses' nephew and godson, who lives with them, and is being brought up, we hope, to be as earnest a Christian as his uncle. Both Samuel (whose carving you see on the table in front) and Moses teach a large number of young boys their trades from 2 to 4.30 p.m. daily. About ninety boys were attending the school last year, and Mr. Purser has just sent me a letter saying fifty boys have successfully passed the last Government examination on March 28th, of whom all but about fifteen, I think, who passed in printing, were prepared for this examination by Moses and Samuel.

Again, looking at the large picture, the end boy but one to the right in the second row, Joseph, and the tall young man in a white coat, last but one to right of third row, Peter, are brothers and were baptized also not long after Samuel and Moses. Joseph is now assistant

teacher in our large vernacular school in the compound, and in the small photograph of printers you see him sitting down sewing a book together, as he is our head bookbinder too. Peter, standing to the left of Mr. Purser, is head printer, and Robert, standing on the right of Mr. Purser, is dear old Barl Appu's son, who after rheumatic fever lost the use of his legs, and for three years was totally unable to move about; but on the arrival of the little printing press, which you see Samuel's brother David is working, Robert eagerly learnt to print from the little book of instructions sent out with it, and occupation of his mind and hands seemed



BOOKBINDERS AND PRINTERS, DODANDUWA.



SOME LACE-MAKERS AND LACE-TEACHERS, DODANDUWA.

quickly to restore a little life to his legs, so that for the last seven years, carefully helped by Barl Appu, Robert has managed to drag himself across to the school and has entirely taught the many who have passed through our printing room.

Five years ago a much larger press was given to us by English friends, and Mr. Purser has now had given to him, chiefly by Colombo gentlemen, about £50, and a grand new press is again just starting from London for our Dodanduwa Industrial School. I must show you two other boys who also learnt printing whilst waiting to be old enough to go in for their schoolmasters' examination. Paul, the end boy to the left in the back row of the large photograph, and John, standing on the left of the two girls in the third row; Paul and John are the first Christian boys from our compound vernacular school who have passed their first schoolmasters' examination, and they are now in Colombo attending the Government training school, and expect next year to get their schoolmasters' final certificates. Like Joseph, they have both been assistant teachers in our vernacular school, and as, for that work, the pay is not enough to keep them, the trade they learnt has helped them to pass these difficult examinations.

My bull cart needs little explanation. Always itinerating about in my populous district of 40,000 Buddhists, I find it by far the best to buy food as I go along, and you see my good Appu, who has been my faithful servant for eight years, and Ayah, who has been with me for ten years, are choosing bananas, cocoa-nuts, &c. Appu's dear little boy Timothy, and his friend Joseph, kneeling by my chair in the large group, love to go in the cart too, and can look after the bull when Appu is cooking, &c.

Our last photograph of lace girls and teachers also speaks for itself. In the large group, in the front row to the left, sitting on the bench, is Ruth, our very first lace girl to be baptized; she has taught for eight years in our lace school of eighty girls, of whom forty have just passed the Government examination, and is engaged to be married to Peter (first printer); and the second sitting on the bench to my right is Martha, who is the first from our distant branch lace schools to be baptized. She was married last year to Nicholas, standing behind her in the black coat. The two little girls sitting by the lace cushions are also in the large photograph, and are well known to their supporters as "Sarah" and "Esther."

Others would have been in these pictures, only the photographer came from Colombo just the day before Christmas Eve and the schools were closed for the holidays; but when we think that every one in these pictures comes from hard, Buddhist homes, where every kind of superstitious ceremony is practised, is it not a thing to be thankful for that our young Christians have such a refuge as their industrial school to fly to, where they can obey the command, "Come out from among them and be ye separate, and touch not the unclean thing," and where above all they are under daily Christian influence, being "built up" in their most holy faith, and able honestly to make Christian homes of their own, from whence many of their children, we believe, will also become shining stars to God's honour and glory in the midst of their surrounding dark and cruel heathen homes?

## "Unto the uttermost part of the earth."

BY THE REV. E. J. PECK.

(Continued from p. 67.)

ON our journey from Blacklead Island to Frobisher Bay, God wonderfully kept me in what I may truly call perils by the ice. As I had to travel along a barren shore in an open boat and make provision for some two months, not a few items had to be provided. First: a good Eskimo canoe for hunting purposes. Second: suitable tents for myself and my companions. Third: provisions, biscuit, coffee, tea, &c. Fourth: guns and ammunition. Fifth: suitable clothing, such as sealskin coats, trousers, &c. Sixth: cooking appliances, wood, and methylated spirits. Seventh: lines, harpoons, a tackle for hauling up our boat, material for repairing damages should our frail craft be nipped in the ice, &c.

All being ready we left Blacklead Island on Wednesday, June 18th. We pressed on for some time, pulling in and out amongst pieces of ice till we came to a large floe. On this we camped. Now camping on a bare sheet of ice was by no means an easy or pleasant task. For one thing the boat had to be hauled up on top of the floe, then a place had to be prepared for our tents, which are kept in position by ropes tied to the boat or portions of the masts. The sleeping place was simply a few short boards placed between one's bedding and the frozen mass below.

On the following day (June 19th) we saw an open space of water on the southern side of our floe. We managed to get our boat into this, and then pushed on towards a point of land. We then went on shore and climbed some high rocks, but to our dismay, finding the ice ahead wedged together in every conceivable size and shape, we were obliged to remain where we were till Tuesday, the 24th, when a heavy gale drove the masses of ice out of our way. On Friday, the 27th, the ice began to close in upon us again, but lanes of water, seen from time to time, seemed to stretch from one point of land to another. In the early part of the day we tried to force our way through one of these openings, but we were nearly shut in by large masses of ice moving in different directions. We tried again in the evening, and after a great deal of pushing the blocks of ice aside with poles, grinding, and not a little nerve-shaking experience, we got safely across to the land beyond. Truly voyaging in a frail boat in the midst of moving masses of ice ranging from six to twenty feet thick is enough, at times, to try the stoutest heart!

On Saturday, the 28th, we found a spot about forty feet above the level of the sea where we might spend the Sabbath, so after passing our things out of the boat up a mass of shore ice some eight feet high we dragged our tents up the rocks, and made ourselves as comfortable as possible.

On Monday we tried to go on again, but were soon brought to a complete standstill. A large expanse of ice which had not been loosened from the shore stood in our way, so we had to camp on this. As we remained on this floe for fully three days, and had only made about *sixty* miles in *fifteen* days, the men, naturally enough, began to murmur. But at our morning prayer on Thursday, July 5th, I was led to speak to them concerning the power and presence of Christ to keep and guide us, and I reminded them that we had not undertaken this voyage for our own pleasure, but for the sake of Christ, and that we ought therefore, like men, to go forward in His strength.

On Friday, the 4th, a wonderful thing happened. A large crack in the mass of ice which stood in our way opened out. We could see a wide expanse of water in the distance, so we made a dash through this passage and finally reached, after some exciting experiences, the open sea beyond. That day we made about twenty miles. Thus did God cheer our hearts and renew our courage.

On Saturday, the 5th, we pressed on again, and that day got our first bear! About noon we saw a large bear on the ice right ahead of us. This monster was going along in a most stealthy manner to a large seal, which was basking in the sun. The bear's attention being concentrated on what he hoped would prove a sumptuous repast, he did not notice the Eskimo (Muneapik and Ameksaktok), who were following Master Bruin on the ice. All at once the seal dived, the bear saw his pursuers, went for them, and came up through a hole in the ice close to the men. With gnashing teeth he tried to get on the top of the ice, but was soon shot. The carcass (measuring some nine feet) was hauled up on the floe, cut up, and provided us with a bountiful supply of meat. After dinner, some of the bear's flesh forming one of the items, we had not gone far when the ice closed in upon us, and we had to beat a hasty retreat; but we finally managed to reach a rocky island, where we camped and enjoyed Sunday, July 6th.

On Monday, the 7th, we made a little headway, but on Tuesday, Wednesday, and Thursday we practically could not move, as dense fogs arose. On Friday, the 11th, we were mercifully saved from



destruction. To quote from my journal: "Fog cleared up. We moved on and came to a point of land with a small passage between it and the ice. Pulled with all our might to get through. Failed. Ice drove in on point with a crushing, grinding noise. Pile after pile of this was heaped up on the shore. We backed out in quick time. It was well we did so. Our boat would have been crushed up almost like a match-box had we been in the embrace of that icy mass."

As we could not make much headway by the inside route, viz., between a number of islands, we determined to try the outer. This meant going along the barren shores of Davis's Straits. We found "open water" in a south-easterly direction; but before we had pulled many miles a heavy wind sprang up and the rain came down in torrents. Our nearest shelter proved to be an awful place. Big towering rocks above us, while a shelving piece of ice, in some places about eight feet broad, was the only spot we could find on which to camp. Wet and cold, we managed to make a fire in a cave to boil our kettle and make some tea. I then managed to wriggle into my fur bag, about the only dry thing I possessed. Casting myself and companions upon God, I managed, in spite of the roaring wind, flapping tent, and the noise of waves which rolled in on the base of the shelf of ice, to sleep at least through a portion of that memorable night. On the following day the weather was much the same, so I remained in my fur bag nearly the whole time.

On Wednesday, the 16th, the weather cleared up about noon, so we packed up with all speed and left that place of horrors. On the evening of this same day we camped in a small bay on a large sheet of ice. The men climbed some rocks, but brought back bad news. It was impossible to go on by the outer route as nothing could be seen ahead but large icebergs and bodies of closely packed ice. On Thursday, the 17th, we tried to return to the place which we had left on Monday, but, alas! we could not get back. A vast sheet of ice some miles in extent had been driven from the land by the wind and stood right in our way. We then made our way to an island, where we camped and remained till Saturday.

To continue from my journal: "A stirring day. The ice which had been driven in upon the island opened out a little in the morning. Tried to get away by pushing through this, but we were nearly shut in. Made another attempt in another direction with the same result. We then retreated to the shore, climbed the rocks, where we keenly watched the motions of the ice. About four p.m. we saw an opening, made a dash for this, and escaped. Pressed on; pulled with all our might. Found an opening between two floes which took us almost to the land." But we were still some little distance from our goal when an exciting time followed. The floes, moved by the tides, closed in rapidly upon us. We all took up the nearest thing to hand and threw it on the nearest floe. Up went the boat; only just in time. The outer floe came along with a rushing noise, but instead of being jammed we were safe on top of the ice. Here we waited until change of tide made a change in the motions of the floes. Launched our boat at last in an open space and again bent to our oars. Reaching the land at last, we found to our joy the inside passage pretty free of ice, and were able to camp on a nice spot for the Sabbath.

On Monday, the 21st, journeying on again, we presently came to a dead halt, and only after some hours' hard work displacing some tons of ice-blocks which intercepted our progress we got through, and finally arrived at the whaling station near Frobisher Bay on the 24th July. Thus had we spent some *thirty-two* days travelling *two hundred* miles. But great was our reward. Never in all my experience have I met such a teachable, earnest people as the Eskimo of Frobisher Bay. The late Mr. Parker's and Mr. Sampson's visits to this desolate region have left their mark upon this people. I earnestly commend those isolated creatures to the prayers, love, and sympathy of God's children. Surely if any people need the Gospel it is the Eskimo. Their lives are spent in the midst of utterly depressing surroundings. Jesus alone can brighten their lives and satisfy their souls.

The return journey from Frobisher Bay to Blacklead Island was accomplished with little difficulty, the greater part of the ice having been swept away by the winds and tides. On Sept. 12th, 1902, a whaling steamer touched our island home. I ascertained that the captain intended going up Davis's Straits to look for whales, and through his great kindness I was able to accompany him on a remarkable cruise, which led me 200 miles within the Arctic Circle. The day that we left Blacklead Island a heavy wind sprang up with driving snow, covering the rigging of the ship with a kind of icy mantle. There were forty souls on board, and God enabled me to do something for their spiritual good during my seven weeks on board.

On Sunday, 21st, all hands assembled between decks at 6.30 p.m. for united service; the "handy men" soon "rigged up" a pulpit for me by using a cask, and the congregation, all of whom were most attentive, were seated on casks and boards, beneath the flickering glare of big flaming lamps. The Spirit of God, I feel sure, touched some hearts.

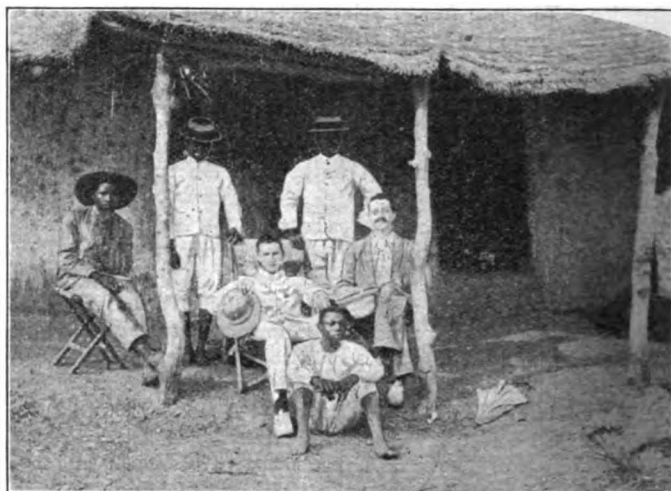
On the 26th we came to a place called Rivetok, eighty miles within the Arctic Circle. Among the Eskimo here I noticed a woman named Padlo, who as soon as she saw my face peeping over the bulwarks called out, "Okamuk! Okamuk!" This is my Eskimo name, which means the "noisy man," because as their minister I naturally do the lion's share of the speaking. That woman had spent a winter at Blacklead Island eight years previously, and had learnt to read some portions of God's Word. With deep joy I found that this poor creature had used her knowledge and influence for Christ, and that there was a little flock, although without a shepherd's care. Our Arctic friends told me that far away were other Eskimo, who they said were "horrible creatures," who thought nothing of killing each other. (Eskimo are to be found three or four hundred miles within the Arctic Circle.) When I told the Eskimo I was going home, one man cried out, "Pray divide yourself in two, leaving half with us and half in the white man's land." Several asked me if I could come back again next year, but I told them that my movements were ordered by the "great believers" or "believing chiefs" in the homeland, and that in any case I should have to "end many moons" before I could see their faces again. How can I see them again? A whaling vessel bound for Davis's Straits had not previously called at Cumberland Sound for quite twelve years, and it was a unique opportunity which had been given to me, such as may not occur again. We need a vessel of our own, manned with Christian sailors, who would go and winter amongst the Eskimo and teach the people. We need, in fact, what we may call a Christian Arctic Expedition. What traders, the crews of whaling ships, and Arctic explorers cannot do, we through the power of God ought to be willing to do, otherwise we may never be able to reach the heathen Eskimo scattered over the distant shores of the Arctic Seas.

We remained in Rivetok for some seven days, and then weighing anchor again, between October 6th and 9th, we crossed, amongst icebergs and driving snow and wind, 200 miles within the Arctic Circle. After an exciting chase of whales, although not one of the boats could get within striking distance, on the 15th we were homeward bound, and although a less stoutly built vessel would have been knocked to pieces from the blows received from heaving masses of ice, we had a fairly prosperous voyage, and on Nov. 5th I had the great joy of meeting Mrs. Peck and our little ones once more.

Now the time of separation has come again. I leave (D.V.) the beginning of July for Cumberland Sound. Neither Mrs. Peck nor myself can take up this cross of separation in our own strength. We are simply led on by the power of the Holy Ghost. I commit my loved ones to the prayers and sympathy of the fellow-labourers in the homeland and ask my friends to claim in full the Arctic wilds for Christ, and to stand by us in our work for Him, to Whom "the uttermost parts of the earth belong." The Eskimo can only be won for our King through much cost and suffering, but we must never rest till each one has heard of a Saviour's love.



MISSION PREMISES AT GIERKO.



DRS. MILLER AND DRUITT, WITH BOYS, AT WUSHISHI.

## The Greatest of our New Fields.

BY THE REV. G. P. BARGERY, *Gierko*.

"Now at last we have got at our feet Hausaland and its borders opened up to our missionary effort. It is simply impossible to over-rate the importance of the work which may await us in that illimitable and populous hinterland. . . . I believe that to be the very greatest of the new fields which God is now opening for His sickle in our hands."—ARCHBISHOP OF CANTERBURY, *C.M.S. Anniversary*, 1903.

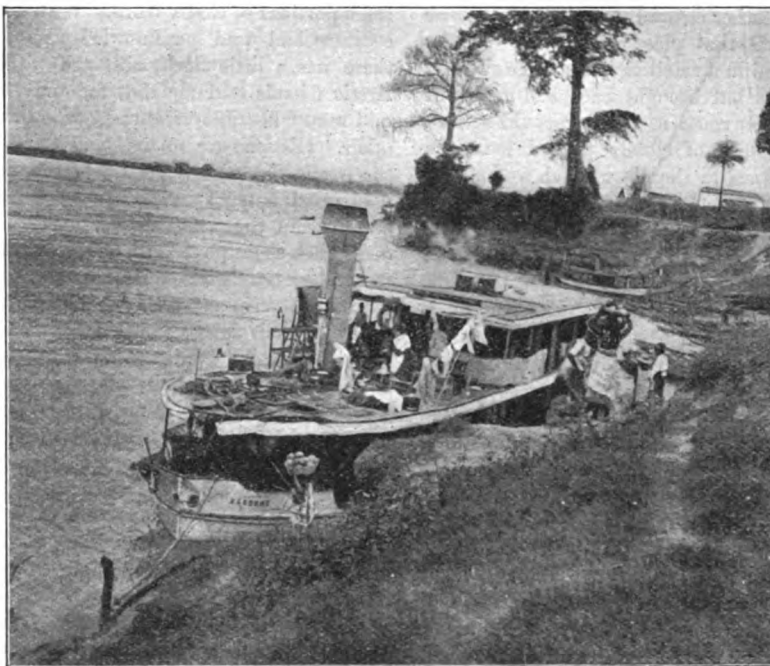
IN the *Intelligencer* for June there appeared appeals for workers for Nigeria from Bishop Tugwell and Dr. Miller. The call being so urgent and the need so pressing, no excuse is needed for a further appeal to readers of the *GLEANER*, who may not have seen the article referred to.

As is probably well known, the military operations of the past few months have added to British West Africa no fewer than 100,000 square miles; thus

the total area of the Protectorate of Northern Nigeria is about 300,000 square miles, and its population has been variously estimated at from ten to fifteen millions.

In the provinces of Katsina, Kano, and Zanzara, and the whole country north of Zaria, the people are Mohammedans. But in the country stretching from Zaria southwards to the River Benue (some 250 miles) and eastwards, so as to include the huge Adamawa State (since the British occupation divided into the three provinces of Bautshi, Muri, and Yola), in this enormous tract of country the people are mainly pagans, though many of the larger towns on the great caravan routes are Mohammedan, e.g., Loko, Nassarawa, Keffi, Lafia, Riri, Habuja, Igabi.

Three years ago it would have been impossible to start work amongst the heathen tribes, and, as will be remembered, an unsuc-



STEAMER ON THE RIVER NIGER.



HAUSA SOLDIERS LEARNING TO RIDE A BICYCLE.



ROOFING A HOUSE, ZARIA.



LISTENING TO A GRAMOPHONE.

cessful attempt was made to found a Mission to the Mohammedans in Kano, the party having to retire to Loko on the very outskirts of the country. After the lapse of a year it was decided to make another effort, but Gierko, some forty miles south of Zaria, was found to be the furthest point that could be occupied. Still the Heathen could not be reached; and the political condition of the country also made it extremely difficult to get any real work amongst the Mohammedans.

Now the aspect is completely changed. The whole country is wide open, and where are the servants of Christ who are to go in and claim these people for Him? With a knowledge of the Hausa language a man could preach and work in almost any town or village of the heathen Guari, Kadara Kudji, Ahoo, or any other tribe, as well as in those of the Mohammedan, Fulani, or Hausa.

But where are those who during the past two or three years might have been preparing to enter these now open doors?

Of the reinforcements sent out to the mission-field in 1901 the Committee had not one, either doctor or clergyman, whom they could spare for this work, the need of other Missions being so great.

Last year one man, a doctor, was sent to join the Mission, and unless the present appeal, together with those of the Bishop and Dr. Miller, result in definite offers of service for this particular Mission, there will be only one, a clergyman, to reinforce the staff at Gierko this autumn, when I hope to go back.

In order that the heathen tribes mentioned should be taught the Gospel of Jesus Christ rather than become converts to Mohammedanism, Dr. Miller pleads for forty men, and that is not one too many. At least half that number should be forthcoming too, amongst whom should be some medical men, to take up work in the large centres of Islam. And then, moreover, for this branch of the work we simply must have lady nurses and one or two lady doctors, and that soon.

In some Missions it has been found possible, after a little training,

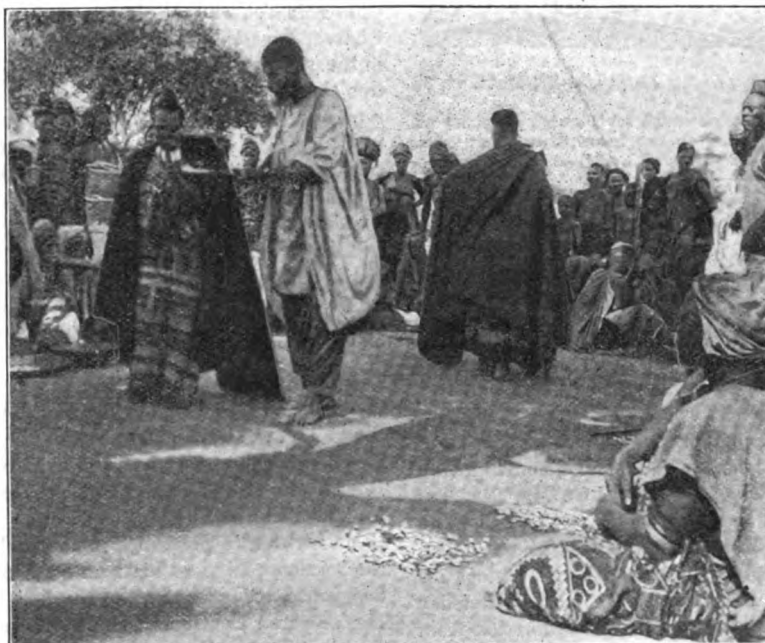
to use Natives in the capacity of nurses. But where it is so difficult to obtain even house servants this could not be done. Some one may ask, Could not a patient's friends be induced to help in the nursing? There are two reasons why the answer must be in the negative. In the first place there is such an utter absence of all affection—parental, filial, or friendly—that very few indeed would consent. And in the second place, the few who might be willing to assist would be the cause of so much additional care and anxiety and trouble to the doctor in charge through their officiousness and disregard of his instructions that he would far rather do everything himself if he could possibly manage it. The two following incidents will illustrate this.

Two and a half years ago there was a Native Christian teacher in the Mission, a splendid fellow in almost every way, but a failure as regards nursing. On one occasion he was asked to look after a patient just recovering from a severe form of dysentery. His instructions were that during his short watch no solid food of any kind was to be given to the patient, only a little arrowroot at stated times. The patient had

a serious relapse, and on being questioned, this native teacher—who by the way could speak English well—admitted that he had yielded to the patient's entreaties and given him some of his own food. Again; two children, very ill, were prescribed for at their homes, the medicine with very explicit instructions being handed to their father. A day or two later they died, and the father without a blush or trace of shame acknowledged that instead of administering the medicine as directed, he had drunk it himself, although he had not a symptom in common with the children, but only did not feel very well.

Instances could be multiplied, but space forbids.

I certainly do not think that mothers need be afraid, on the score of the climate,



NATIVE STEP DANCE, HAUSALAND.

DR. A. E. DRUITT. DR. W. R. S. MILLER. REV. G. P. BARGERY.  
THE MISSION STAFF AT GIERKO.

to let their daughters offer for this part of West Africa. Since my return to Gierko in June of last year, after a journey down country, not only have I not had a single day's illness right up to the time of writing, but have appeared and felt thoroughly "fit," as fit as I ever did in England, and that is saying a good deal, and it seems almost a universal opinion amongst others who have been in this upper part of Northern Nigeria that its healthiness would compare favourably with India.

For the educational work amongst the Mohammedans, a work second only to the medical, labourers are badly needed. They should be experienced teachers and should have a ten-fold portion of that gift so absolutely essential to a successful teacher—patience. There is need also of men who could develop the native crafts, adding printing, brickmaking, carpentry, &c., to the curriculum.



"When thou hast shut thy door, pray to thy Father."—St. Matt. vi. 6.

"He who faithfully prays at home does as much for Foreign Missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinaman is by way of the throne of God."—E. S.

At the Thursday Central Prayer-meeting on April 23rd Mr. Nott, late of Hausaland, gave a devotional address, and on May 14th Archdeacon Hamlyn (Lagos) and the Rev. H. J. Schaffter (Tinnevely) each said a few words with regard to the special needs of their particular fields. The Archdeacon asked for prayer on behalf of the junior native workers in the Jebu Country; men mostly of small attainments in posts of great responsibility and difficulty, but men who know their Bibles well. Standing singly, perhaps, in a city of 3,000 Heathen, they are looked up to for help and instruction; and they need Divine guidance. Mr. Schaffter spoke of the great need of workers and asked prayer for the health of the missionaries in the field, several of whom were at the time invalided. On May 21st Miss Lambert (Fuh-Kien) was present and pleaded for prayer that more European missionaries might be forthcoming to assist in the Theological College and Boys' School, Fuh-chow. Thanksgivings for answers to prayer are becoming a happy feature of the Thursday meeting. An earnest C.M.S. worker who asked for restoration from illness, tells of a "surprising accession of energy and health" received. "I am putting into my missionary-box my small thankoffering." All requests for either Praise or Prayer should be addressed to the Secretary of the Thursday Central Prayer-meeting.

#### AT THE MERCY SEAT.

##### Thanksgivings.

###### CYCLE DATE.

- July 1st.—For the openings now before the Society in various parts of the world, and for the success granted to its work (p. 97).
- " 4th.—For the present opportunity for the evangelization of Hausaland (pp. 104–106).
- " 11th.—For the work amongst lepers at Tarn Taran (pp. 108, 109).
- " 17th.—For those under Christian influence in the Dodanduwa schools (pp. 100–102).

##### Intercessions.

- July 1st.—For additional labourers, and means for their support (p. 97).
- " 4th.—For volunteers for medical and educational work in Hausaland (p. 106).
- " 24th.—That the Eskimo may be won for Christ (pp. 102, 103).
- " 29th.—For a great increase in subscribers, collectors, box-holders, and other helpers of the Society (p. 97).
- " 29th.—That Bishop Peel's suggestion may be heartily taken up by all members of the Gleaners' Union (pp. 98, 110).

#### PROMISE TO BE PLEADED.

"Ye shall go and pray unto Me, and I will hearken unto you."

Jer. xxix. 12.

## "Dedicated to Thee by our Office and Ministry."

STORIES BY MISSIONARY BISHOPS OF REMARKABLE BAPTISMS, CONFIRMATIONS, AND ORDINATIONS.

### 5. A Japanese and English Ordination.

BY THE RIGHT REV. THE BISHOP OF KIU-SHIU.

THE diocese or "jurisdiction" of Kiu-shiu, Japan, though about half the size of Ireland, and extending for 700 miles from north to south, has as yet but a small number of clergy and Christian workers. An Ordination is therefore not a frequent occurrence. Since the jurisdiction was formed, however, only one year has passed without one candidate being presented, and this Lenten Ember season there were two for the first time. Further, the candidates represented the Churches of England and Japan, so giving a practical demonstration that the Church of Christ is not separated by differences of tongue. Both the candidates were deacons going forward to the priesthood.

Mr. S. Ushijima was trained at the Trinity Divinity School, Osaka, and was ordained deacon by Bishop Awdry, for the pastorate of the Church in Tokushima. In September last he was invited to Trinity Church, Nagasaki. Kiu-shiu has a reputation for being very difficult in the matter of examinations. It is therefore cause for congratulation that Mr. Ushijima gained high marks. The following note in the report of the examining chaplain gave me special satisfaction:—"The marks appended below speak for themselves, but I should like to add that the four papers which I have taken show results that are not obtained by 'cramming,' but evidently are the outcome of continuous and careful study. The percentage of marks on the whole was sixty-five."

Mr. S. Painter joined our Kiu-shiu staff as a layman and worked for five years in Nobeoka and Kumamoto (where he still resides) till his ordination to the diaconate on Trinity Sunday, 1901.

The Ordination Service was held in Trinity Church, Nagasaki, on March 8th, 1903. Morning prayer ended, the clergy entering by the west door proceeded to their places in the following order, whilst the *Veni Creator* was sung in English (tune, Attwood):—Rev. S. Ushijima, Rev. S. Painter, Rev. K. Nakamura, Rev. J. Hind, M.A., Rev. H. L. Bleby, Rev. F. W. Rowlands, B.A., Bishop, Rev. A. R. Fuller (Chaplain).

Mr. Nakamura proceeded immediately to the pulpit and preached the sermon, taking as his text St. Luke x. 35: "And he took out two pence and gave them to the host, and said, Take care of him." He compared the Church to an inn or hospital in which the clergy are proprietors and nurses. The congregations are the Lord's people, and amongst them the strong and the weak, the stubborn and the wanderers who need nourishment and correction, and there are wolves around seeking to do harm, from which they must be protected. The responsibility is therefore great, and can only be fulfilled by the clergy as they offer themselves to God and work in His strength. Turning to the congregation he said: "The anxieties of the clergy are many, and they ought to receive the help and sympathy of the laity." Two points he sought to enforce. First, that they should consider their contributions not as a salary to the pastor, but an offering to God; and second, that they should endeavour to cheer and encourage those who ministered to them. They did not ask for great things, and, as an illustration, he related the story of an old woman who told a great preacher that she could not help him: the answer she received was that by her regular attendance, her attentive listening, and the occasional tear of sympathy in her eye she greatly helped and encouraged him. May the determination to carefully consider these two points be the blessing resulting from this service!

The candidates were then presented by the Rev. A. R. Fuller, Chaplain to the Bishop, and no objection being alleged, the Rev. J. Hind read the Litany. In the Communion Service the Epistle was read by the Rev. F. W. Rowlands and the Gospel by the Rev.



H. L. Bleby. The service was in Japanese, with the exception of the questions to the candidates and the words of ordination at the laying on-of-hands, where the mother-tongue of the candidate was used in both cases.

The service was brought to a close with the hymn, "The Church's one foundation" (to "Aurelia") in Japanese, during the singing of which the clergy retired.

## ◆◆◆

## The Study of the Bible.

BY THE REV. D. H. D. WILKINSON, M.A., *Secretary C.M.S.*  
(*Candidates' Department*).

### INTRODUCTORY PAPER.

[The following is the first of a series written with a view to help candidates-in-waiting and others in the definite daily study of the Word of God in preparation for work in the foreign field or at home.—Ed.]

AMONG the causes which lead to some offers of service being declined a far too frequent one is lack of knowledge of the Word of God. This lack of knowledge, however, is not always due to neglect of Bible reading, but is not infrequently to be traced to the fact that the candidate in question has not known how to study the Bible. Many an one when spoken to on the subject has owned rather sadly, "I know that I ought to study the Bible more than I do, but I find it so difficult, for I have no one to show me how to do it."

The purpose of this and subsequent papers is to try to give some suggestions for different methods of Bible study. These papers, therefore, will not be devotional papers in the ordinary sense of the word; but it is hoped that, by God's goodness, they may enable some to make a more helpful use of their time for the study of God's Word than they are at present able to do. Among the various methods of Bible study about which we may write we shall not treat of the devotional study of the Bible as a separate method; because all study of the Word of God, if it is to be profitable, must be carried on in a devotional spirit of prayerful dependence upon the Holy Spirit for help, and of applying to one's own heart and conscience whatever lessons the passage of Scripture studied may teach.

It is a not infrequent mistake, even among those who love the Bible, to regard its intellectual study as altogether distinct from the devotional side of Bible reading. The dangers arising from this mistake are twofold. On the one hand, if our intellectual study of Scriptures is not made to bear upon our own experience and upon our own relation to the Lord, it may be a hindrance rather than a help to our own spiritual lives. In our Lord's time there were many men who were great Bible scholars: they revered and learnt every word of the Bible as they then had it. They knew that the Scriptures were divine, and "in them" they thought they "had eternal life," but they "would not come" to Christ, that they "might have life" (see St. John v. 39, 40). The opposite danger to this is to seek to hear God's voice in the Scriptures without using our mind and intellectual powers to ascertain as clearly as we can exactly what those Scriptures say. This mistake was not made by the Bereans, whose "nobility" of character was shown by the fact that while "they received the Word with all readiness of mind, they examined the Scriptures daily" in order to see whether the teaching which the Apostle himself was giving them was truly the teaching of the Word of God (see Acts xvii. 11). In a well-known hymn we often pray, "Take my intellect and use every power as Thou shalt choose." We are not acting consistently with this prayer if we ourselves do not seek to use our intellect to the fullest extent in studying God's great gift to us of His Word.

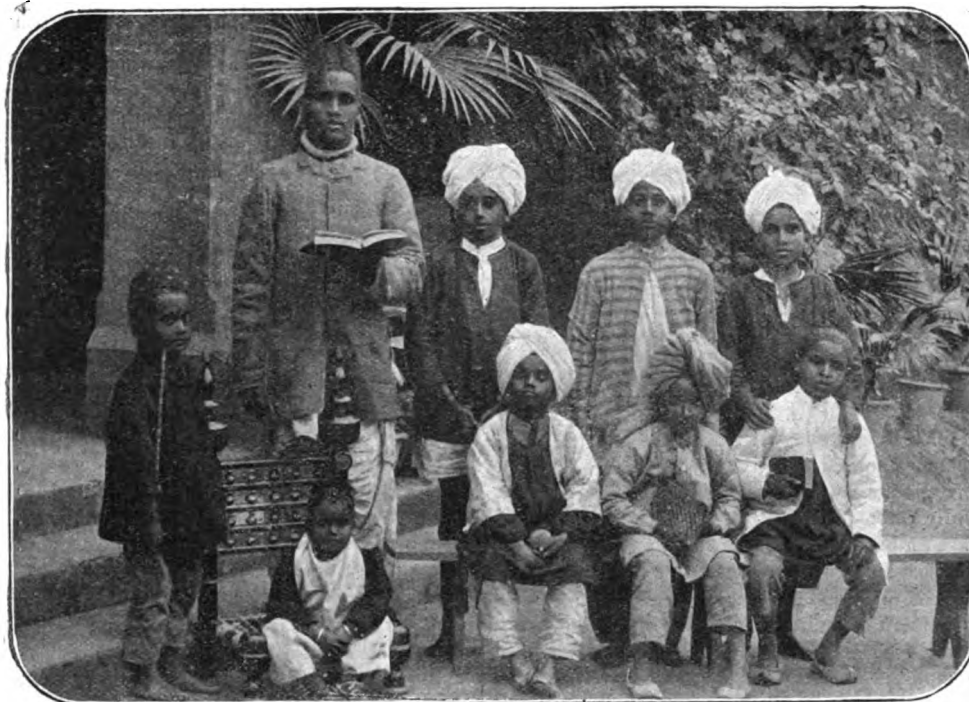
As this paper is a preliminary one, it may not be out of place to mention in it one or two other common mistakes. Among these perhaps one of the commonest is that of dwelling in our Bible study on certain books or passages, to the exclusion of other parts of the Word of God. It is not an uncommon thing to find Christian people who have been Bible readers for some few years, and who yet have to own that there are books, or parts, of the Bible

which they have never even read. Of course some books are much more difficult to understand than others, and sometimes one book may be more appropriate for our Bible study than some other; but the mistake of which we are writing is to be content to go on, year after year, entirely confining one's attention to limited portions of God's whole revelation of Himself. St. Paul reminded Timothy, who "from a babe" had been familiar with the Old Testament, that all Scripture is "profitable" in one way or another (see 2 Tim. iii. 15, 16, and think out the difference between "teaching," "reproof," "correction," and "instruction which is in righteousness"). The seventeenth verse (see Revised Version) of the same passage tells us the twofold object of this, namely, "that the man of God may be complete," that is, not a lop-sided character, but an all-round Christian man, and that he may be "furnished completely unto every good work;" i.e., ready not only for the one particular kind of service which fits into the narrow ruts of his own personal experience; but ready for *any* kind of service, and to deal with *any* kind of spiritual disease, or difficulty, in the work to which God may call him. For his own personal completeness, and for the completeness of his equipment, the Christian worker does indeed need a knowledge of all Scripture given by God's inspiration.

The man who is thus "furnished completely unto every good work" will be the man who knows how to use the Bible in order to obtain guidance either in his work for God or in his own personal life. The Bible is intended for our guidance, being full of divine wisdom, but how shall we get the guidance which lies between its covers? A method which is adopted by some, but for which the Bible itself gives us absolutely no warrant, is simply to open the Bible and expect by a divinely guided accident to alight upon some words which will contain God's message of guidance; or a variation of this method is to wait for some text to flash into the mind, and to assume that any text which does thus flash into the mind, whatever its context and whatever its real teaching may be, is the voice of the Holy Spirit giving the guidance which is needed. There was once One sore pressed by temptation into Whose mind was flashed a text, the words of which seemed exactly suitable, and which had He acted upon it would have meant that He had fallen before the temptation, and that the world's redemption would have been impossible (see St. Matt. iv. 6). Christ met this onslaught by quoting from another passage of Scripture. Was this simply a clashing of text against text? It might seem so until we study closely the text and the context of the passages from which the quotations were taken. In Ps. xci., from which Satan quoted, significant words are included which Satan omitted, namely, the words "to keep thee *in all thy ways*," and the one to whom these words were addressed was reminded that he had made God his "refuge" and his "habitation," and that he should tread upon the lion and trample the serpent under foot. The passage as Satan applied it was taken away from its context; but in that context we may surely see the prediction of the Lord's triumph over the power of him, who has been likened to a roaring lion and whose cunning is many times compared in Scripture to that of a serpent.

In contrast to Satan's quotation of Scripture, examine the passages from which our Lord took His quotations, and you will see how in all three cases the spiritual teaching of the passages is full of suggestiveness and exactly bears upon the particular temptation by which Satan sought to lead Him astray. (Notice, for example, the Lord's quotations from Deut. vi. 16, and compare Exod. xvii. 7, which shows that the tempting God at Massah was in effect saying, "Is the Lord among us or not?") This contest over Scripture between Christ and Satan clearly teaches us the lesson that when we want guidance we must seek it, not by treating Scripture as a sort of spiritual lottery out of which we may draw some charmed sentence to be our guide, but that we must study its spirit and whole teaching and draw our guidance from it, and how can we do this if we are not patient students of the *whole* Word of God?

(To be continued.)



BOYS IN THE LEPER HOME AT TARN TARAN.

## Pictures from Tarn Taran.

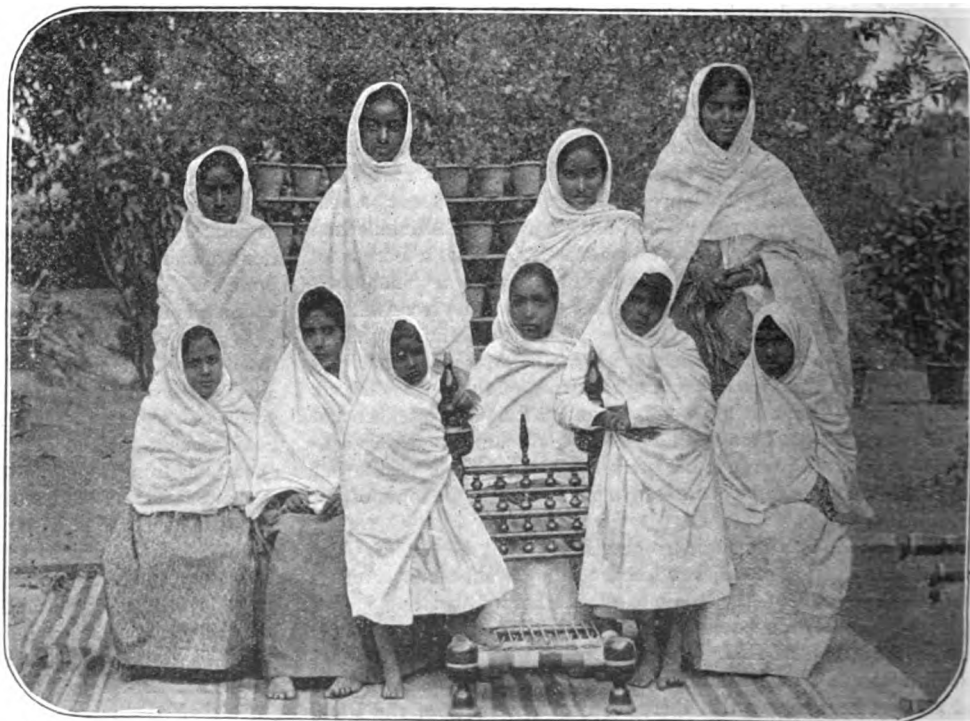
BY MRS. GUILFORD.

IN an examination paper two years ago our youngest little girl was asked to give an account of the Creation, and after writing a very correct answer she concluded, "that at last God made man in His image, and finally woman—to look after the things"! And this is really a very fair description of a C.M.S. missionary wife's duties, as far as I have yet discovered them in India. To make the home bright and happy, to train young Christians to be good, clever, and faithful servants in all departments and branches of service, to make good bread and good butter oneself, and instruct them to do the same; to teach them to sew and darn, and mend and make, to clean windows, to mix polish, and know how to apply it in this "dusty land of Ind" so as to improve the furniture, instead of preparing it to receive a thicker cake of dirt and dust than before, and to impart all the other manifold and alarmingly abstruse branches of household lore to the rough Punjabi mind. All this takes much time, and still more grace and patience. Yet this is one large part of a *mem sahib's* duty, and it is our great pleasure to give up our home inside and out, to become a kind of training-ground for the Punjabi Christian youth with which we are surrounded.

But beyond this comes another circle of great interest to the C.M.S. pastor's wife, i.e., the wives of catechumens or young converts, and the Christian women of some standing in the community. These being all *huzzys*, i.e., "housewives," with husbands and families of children and babies, I found

them for years most puzzling to reach. How to get at them I could not discover, and their overwhelming state of home duties seemed entirely to suppress all desire for teaching. At length I decided to engage a teacher, and to persuade them to come to school every day on my verandah, and learn to read. We started, with three women who were willing to come (Gurmukhi and Roman Urdu being the subjects taught), in reading, writing, and arithmetic for two hours a day, ending with a daily Bible-class, hymns, and texts, and the Punjabi Scripture Catechism. To my great surprise and delight this new effort was thoroughly appreciated, and instead of only three pupils we have now nine Christian women in this little school, who are all industriously studying for four hours a day, and who are going in for their first Government examination. Of those who have been taught in this way, two have been baptized during the past year.

The group of boys represents those now in the Home we have here for the untainted children of lepers. Their master, Sucha Singh (i.e., "the clean one"), who is standing with them and whom Mr. Guilford baptized last year with his young wife, is a son of the retired subadar-major of the 23rd Infantry, who was baptized three years ago. This young couple take a most affectionate interest in the little lads, and the Home is very nicely managed by them. The wee boy on his right hand is Charan Dās, a little Gurkhā, the only son of a former soldier in the army. Both his father and mother are lepers in the Asylum here. Who can tell the pang it cost them to give up their dear little son and never to clasp him in their arms again, so that he might be saved from the disease and be brought up and trained in the Home! The dear



GIRLS IN THE LEPER HOME AT TARN TARAN.

baby-boy in the native chair is our last addition—a very bright amusing little chap, of Hindu Khatri caste. His father is dead, but his mother lives, a leper in the Asylum. His funny tongue and lively ways are the delight and amusement of the whole compound.

All the other lads have equally pathetic and striking histories. The mother of the dear little boy, Aimée Chand, at the further end of the bench with a book in his hand, said when she came to give him up to us, "We never could do it, Sahib Ji, if we had not the faith of Jesus in our hearts and could not trust our little ones to Him. Only that gives us the strength for it," although, poor soul, the tears were raining down her cheeks as she said it. How great a trust we feel these little ones to be, I need not say. The boy sitting next to Aimée is Dinca, the only son of a widow leper, and



BIBLE-SCHOOL FOR WOMEN AND CONVERTS' WIVES, TARN TARAN.



MRS. GUILFORD AND TWO YOUNGEST CHILDREN IN THE HOME FOR UNTAINTED LEPER CHILDREN, TARN TARAN.

next to him sits Buddhu, a Sais' son. The boy standing on the master's left hand, Sukhayo, will be, we hope, a future master. The lads next to him, Shera and John, are fine, nice boys.

The group of girls are those in the Girls' Home for lepers' children, kindly superintended by the C.E.Z. ladies here. The matron is standing with clasped hands to the right of the picture. Kirpee, the girl beside her, was the first to come from the Leper Asylum; and Samariya, next to her, is engaged to a Christian bearer. The photograph of the young couple on this page represents one of these lads formerly rescued from the Leper Asylum, and now grown to man's estate. He is a fine, strong young fellow, and a groom in the C.M.S. stables here, earning his own living and about to be married to the young lady sitting on the chair at his feet, of whom nothing can be seen but a bundle of clothes and *chadars*, according to the custom of this country for young brides and brides-elect!

The portraits of the two youngest inmates of the Homes, little Veroo and Baby Kirfa Rān, will interest our friends, as may also the little group of my Bible-school for women converts, the wives of C.M.S. catechumens and others. The members learn to read the Bible, also writing and arithmetic. Some of them are preparing to become teachers in the village schools for Christians and others that

are needed in this district. One of these passed the third and two the second standard in all but one subject this winter. The teacher is standing at the back with a Gurmukhi Gospel in her hand, looking down on her pupils, whilst one of them is standing by her side.

This little school affords the opportunity for a daily Bible-reading and talk with these dear women, which are of great interest to the missionary as well as to her pupils. In 1901 two of these women were baptized, and in 1902 two more were prepared and baptized, whilst at the present time (February, 1903) there are two whom we hope to see received into the visible Church

of Christ ere the year is out—one a Hindu Sikh, and the other a Mohammedan by birth. The old Hindu Sikh, Mai Lachmi, is quite a character. Nothing delights her so much as to be entrusted with a bundle of Testaments and portions to take into the villages and sell to the people. She is the most successful woman colporteur I have ever met; and being of a most respectable age—between fifty and sixty—and absolutely one of the people of this district, she is able to go about thus. She lives in her own little house in the town, and earns her living by spinning and nursing the sick.



MISSION SYCE AND BRIDE-ELECT, TARN TARAN.



MY DEAR FELLOW-GLEANERS,—For the glory of our Ascended and Coming Lord Jesus, and for the glory of God the Father and of God the Holy Ghost through Him, I call upon you on this Ascension Day to earnestly and vigorously move as one man to accomplish a piece of "the King's business," which indeed requireth haste. It is to meet the present deficit in the 1902-03 accounts of the C.M.S. with £35,000, *within the next six months.*

The £35,000 can be easily put together by us who are Gleaners, if the Lord, as I believe He will, energize each of us effectually to undertake a share in the task.

There are 143,159 members on the rolls. Allowing for deaths and leakages, let us say there are 140,000 members. We are a peculiarly united set; we have a thorough, and a workable, organization. Each member throughout the world is in touch with a local Secretary, or has, at any rate, easy access by letter to the Central office in London.

If each member give five shillings during the next six months, i.e., tenpence a month (less than one halfpenny a day), the £35,000 will be forthcoming by Christmas Day, a fitting occasion on which to lay *the whole sum* at the feet of our Lord.

The sum is easy:—If 100 Gleaners give 5s. each, £25 will result; if 1,400 hundreds of Gleaners give 5s., £35,000 will result.

The action is easy. Separate 10d. a month from earnings or income. Pay it to the local G.U. Secretary definitely for the C.M.S. Deficit Fund. Do not let the money be absorbed in general missionary accounts.

Where rupee currency prevails, as in East Africa, we shall have to separate for the purpose 12as. a month, in order to well cover loss by exchange.

There may be some very poor members who cannot possibly afford to give the 12as., or 10d., a month. Such can give what they are able to do, and, under the circumstances, may well collect the remainder; or the richer members of the G.U. Branch may care to supplement the contributions of the poorer ones.

The 5s. will, of course, be over and above what we ordinarily give in the year to C.M.S.

Fellow-Gleaners, may the Lord rouse you all to perform this!—Your sincere fellow-worker, W. G. MOMBASA.

Very shortly the Secretaries of our Branches will be receiving a call to prayer, that their members may have part and share in pleading for that spiritual revival which is so needed in our Church and land, and without which the Master's command to evangelize the world will never be carried out as it ought to be. May we invite all our scattered members not belonging to organized Branches to join us in this blessed Service of Intercession?

As "work without prayer is futile," even so "prayer without work is presumption." So we venture once again to remind our members of the many opportunities afforded during the summer holidays, to those who are on the lookout for them, to put forward the claims of our Master. Holidays too are times which may be used for the better equipping of ourselves for the work lying before us in the ensuing autumn and winter, whether we be Secretaries or individual members. Let us ask for grace and guidance to spend our holidays to the best advantage for ourselves and, above all, for His glory.

Again, by request, we insert the names of a few recently published books that are specially suitable for reading aloud at missionary working parties, and which can be obtained from the Publishing Department, Salisbury Square:—

*Led forth with joy* (2s. 9d., post free), written by Miss F. S. Willmot, late of the C.M.S. Persia Mission, will be found acceptable at ladies' working parties. Partly on devotional lines, its spiritual lessons will

be valued by educated hearers. *Things as they are* (5s., post free), by Miss Amy Wilson Carmichael, is also a book which will appeal to such an audience.

For children, *Sea-Girt Yezo* (2s. 3d., post free), *Topsy Turvy Land* (Arabia) (2s. 10d., post free), and *Found, or Our Search in the Western Valley* (paper boards, 1s. 4d., post free), can all be recommended. The styles are varied, but each brings before youthful hearers vivid pictures of the people portrayed.

*The Doctor and His Dog in Uganda* (1s. 9d., post free) is suitable for reading to less educated hearers as well as others. Also *Steadfast unto Death* (2s. 3d., post free), an account of Mr. and Mrs. Piggott (C.I.M.) and their little son, all three of whom laid down their lives for Christ during the Boxer massacres.

Although only one of the foregoing (*Sea-Girt Yezo*) is published by the C.M.S., we would remind our friends that the Society has a stock of books from which a selection can easily be made with the help of the descriptive catalogue supplied gratis on application.

We have received the Report of the New Zealand Branches for 1902, from which we learn that 124 new members were enrolled during the year, bringing the (probable) total of "live" members up to 1,218. The Branches stand at fifty-nine as against fifty-four last year, two new ones having been started and three revived. Three of the Branches still support or partially support their "O.O.M.'s."

"A Gleaner" has a large harmonium (twelve stops), by Debain, in good order, which has been used for some years in a church; which she would be happy to give, to be of use to or to help the C.M.S. cause; or for use in a C.M.S. parish needing such an instrument.—Address Harmonium, Editorial Department, C.M.S. House, Salisbury Square, London.

#### New Local Branches of the Gleaners' Union.

Paddington, St. James's: Sec. Miss Jacques, c/o Miss Hadow, 41, Sussex Gardens, Hyde Park, W.  
Newton Nottage: Sec. Miss A. Williams, Newton House, near Porthcawl, R.S.O., Glamorgan.  
Shepshead: Sec. Miss E. Spray, Church Street, Shepshead, Loughborough.  
Killeenan: Sec. Miss Wright, Mill View, Clones, Co. Monaghan.

## Candidates and Vacancies.

SINCE last this column appeared the Committee have had the pleasure of accepting several new missionaries, including Miss L. O. Walton (a daughter of the authoress of *Jessica's First Prayer*) and Miss E. S. Houlder, who have both been trained at the Willows; Miss M. E. Gillard, who has been in training at Highbury; Miss A. E. Rowan, whose mother (Mrs. Bannister) is the lady in charge of the Olives Training Home; and Miss E. G. Gunn, who has been accepted by the Canadian C.M.S. Miss Rowan received her training before she offered to the C.M.S. and is a qualified nurse. Miss Walton goes (p.v.) to Uganda, Miss Rowan to Egypt, and Miss Houlder to Hong Kong, but the future spheres of Miss Gillard and Miss Gunn have not yet been decided. The Canadian C.M.S. has also given us the Rev. R. H. A. Haslam, a member of its Executive, who has acted as Travelling Secretary for the C.C.M.S. He hopes to sail to the mission-field this autumn with his future wife, Miss Hovles, the daughter of the President of the C.C.M.S., who has taken a full medical course. The Victorian C.M. Association has also given us its late Secretary, the Rev. E. J. Barnett, who went to China last autumn for missionary work and has definitely joined our staff in local connexion. Mr. E. J. Clifton, a married man, has also been accepted as a lay evangelist, as well as Messrs. H. Mathers, W. Munn, and W. H. Grey from Islington College. Seven others from the College have also been accepted, and were ordained on Trinity Sunday last, namely, the Revs. W. P. Hares, H. B. Ridler, C. W. Wootton, W. Wyatt, P. Jenkins, H. B. Liddell, and W. Robbins. In addition to the above, mention must also be made of Miss A. Pownall, a trained nurse of the New South Wales Association, who has been accepted on a special agreement for work in West China, where missionaries are very isolated and far from medical aid; her work will chiefly be among the missionaries themselves; and Miss E. M. Robinson, who is also a trained nurse, has been accepted on a special agreement for a short period of work on the Niger, in order that Miss Elms (the only trained nurse in that Mission, which has no medical missionary) may take her much-needed furlough.

The subject of the locations of our new recruits is one which always receives much consideration at this time of the year at Salisbury



Square. Special prayer-meetings have been held on the subject, to which all recently accepted missionaries and all candidates in training were invited. We mention the matter now both to ask for the prayers of our readers that all new recruits may be sent to the place of God's choice for them; and also because there is no subject which brings more forcibly to our mind the great disparity of the needs of the mission-field and the forces available for meeting those needs. When we are considering the subject of locations we make a list of all available or possibly available recruits. This list is made as long as possible, and includes the names of all, men and women, of whom we have any hope that they will be available for the foreign field this year. At the same time we also make a list of the most urgent needs in the foreign field. This list, on the other hand, is made as short as possible, nothing but the most imperative needs being put down upon it; but we can never make the two lists meet. Even if all those whose names are put down as possibly available for this year are found to be actually so, we should want at least *half as many again* to meet the shortest possible list of urgent needs in the foreign mission-field. God grant that some of these vacant places may yet be filled this autumn by His sending to us men and women whom He has already called and equipped for the work, but who have not yet offered themselves.

D. H. D. W.



At the ordination held by the Bishop of London in St. Paul's Cathedral on Trinity Sunday June 7th, the Revs. J. J. Butler and E. Rhodes were admitted to Priests' Orders; and Messrs. E. E. Lavy, B.A., W. P. Hares, P. Jenkins, W. V. R. Kameké, H. B. Liddell, H. B. Ridler, W. Robbins, C. W. Wootton, and W. Wyatt, all, with the exception of Mr. Lavy, students of Islington College, to Deacons' Orders. In the preliminary examination for candidates for Holy Orders, Messrs. Hares, Lavy, and Wyatt were placed in the first class, Messrs. Gray, Jenkins, Munna, Ridler, and Robbins in the second class, and Messrs. Liddell, Mathers, and Wootton in the third class. Mr. Wyatt passed with distinction in Hebrew.

During the month of May the Committee had interviews of special interest, not only with its own missionaries, but also with the Bishop of Madras, in whose diocese so many of the Society's workers, European and Indian, are located. Dr. Whitehead testified to the splendid work carried on in his diocese, and told of signs of encouragement, also pointing out some ways in which the work could be strengthened.

Among the missionaries received on May 19th was the Right Rev. Bishop Oluwole, at present on a visit to this country from West Africa. This field was also represented by Miss S. C. Chambers, of the Yoruba country, while Egypt had representatives in the Rev. and Mrs. R. MacInnes, Miss M. Cay, and Miss G. M. Western; Palestine in the Misses E. C. and M. A. Wardlaw-Ramsay, Miss H. Lee, and Miss H. M. E. Scott; Persia in Miss L. Buncher; and South India in the Rev. H. J. Schafter. Some of the above having addressed the Committee, the Rev. S. A. Selwyn commended them all in prayer to God.

The Rev. E. J. Peck was cordially greeted at the gathering of the Committee on June 9th, on the occasion of his taking leave prior to returning to his distant station on Blacklead Island. He was addressed from the chair by the President, and having replied was commended to God's loving care and protection by the Rev. A. F. Thornhill.

Two valued home workers have been removed by death in the course of the past month. Mr. E. W. Bird, of Clifton, was a warm friend of the cause of Missions when in India, and since his retirement from that land has rendered active help in and around Clifton for many years, and will be much missed by all workers there. He was appointed an Honorary Life Governor in 1887. The second worker, Mrs. O'Malley, did much in Eastbourne to aid the Society, and was ever in the forefront to help it forward. In recognition of her services Mrs. O'Malley was elected an Honorary Member for Life in 1889.

Although we have not received any notice of the arrangements made in connexion with the simultaneous addresses to Sunday-schools in Kensington, Chelsea, Paddington, and Barking, from the five lists that we have before us we note that in Islington, on May 3rd, ninety-nine addresses were arranged in thirty-one parishes; in South London, fifteen rural deaneries, on April 26th, 192 addresses in ninety-six

parishes; in North-West and North Suburban London, seven rural deaneries, on May 24th, 121 addresses in sixty-three parishes; in East London, four rural deaneries, on May 10th, eighty-nine addresses in twenty-six parishes; and in Central London, five rural deaneries, on June 14th, forty-seven addresses in thirty-five parishes, making a total of 251 parishes visited and 548 addresses given. It is hard to realize the enormous possibilities of the opportunities thus afforded of reaching children, and earnest prayer should be made for the Divine blessing to rest upon these and similar efforts made not only in London, but also in the provinces.

We regret that pressure on our space prevents more than a brief mention of the gatherings of several County Unions of which accounts have reached us. The East Kent Union met at Canterbury on April 21st, and had as Chairman the Bishop of Dover; the Sussex Prayer Union at Brighton, on May 15th, welcomed Bishop Oluwole and the Archbishop of Sydney; the Somerset Union at Bath, on May 19th, was addressed by the Rev. J. W. Hall; at Wellington, Salop, the Shropshire Union met on May 26th, and had as deputation the Rev. E. G. Roberts, of South India; the Rev. G. C. Williamson addressed the Norfolk and Norwich Union at Norwich on May 27th; and at the meeting of the Warwickshire Union at Leamington, on May 29th, the Rev. G. C. Martin was the chief speaker. The prominent thought at all these gatherings was fuller consecration of self and all possessions to the Lord's work.

It is not customary to notice the anniversaries of local Associations in the columns of the GLEANER, but we depart from our rule to mention that recently held at Plymouth. "We had a good time," writes the Rev. W. E. Burroughs, "and every one is pleased." The Guildhall, seating 3,000 persons, was twice utilized for meetings, once for children, and on the other occasion for the general public. Sermons (in many cases three) were preached in twenty-six churches, the Bishop of Exeter preaching at St. Andrew's. The public meeting in the Guildhall was well attended, and the addresses of the deputation, the Revs. L. Lloyd and G. T. Manley, followed with close attention.

The Annual Conference and Meeting of the C.M.S. Clergy Union was held at Nottingham on June 3rd and 4th, when thirty-four delegates were present. Reception of delegates occupied the first evening, and on the following day the Rev. J. Howell, Vicar of All Saints, Derby, gave the address at the Holy Communion Service, which was followed by the Conference. At this latter gathering subjects affecting both the welfare of the Union and that of the Society were introduced and discussed, the speakers being the Rev. G. T. Manley, Dr. A. C. Hall, and the Rev. Tissington Tatlow, in addition to many of the delegates who took an active part in the proceedings.

A course of missionary study for the summer months was adopted at the meeting of the London Clergy Union on May 18th, while a more extensive scheme was discussed and held over for revision. An address by the Rev. H. G. Grey on "Missionary Study" was listened to with much interest, and was most helpful in view of the scheme adopted.

The Rev. F. Baylis met the members of the London Lay Workers' Union on April 20th, and his account of his recent visit to the Missions in Egypt and Palestine was much appreciated, the difficulties encountered by persons confessing Christ being especially brought home to those present. Mr. C. W. Hattersley, the late Hon. Secretary of the Sheffield L.W.U., now a missionary in Uganda, was also present and spoke, strongly urging the claims of Educational Missions, drawing on his own personal experiences in the Mengo boys' school. He also showed some specially good lantern slides illustrating his remarks. An effort was made on April 30th to reach Welsh laymen, but was not crowned with very great success. The Rev. Ellis Gregory Roberts, of South India, was present and spoke. At the meeting on May 19th the Rev. J. B. Whiting addressed the members on "The Growth of the Kingdom of God," illustrating his remarks with a series of specially prepared diagrams. Mr. Whiting's address was full of much original thought and matter, and was highly appreciated by all present.

At the Annual Meeting of the Ladies' C.M. Union for London, held on May 22nd, the Dean of Peterborough gave a devotional address.

A combined meeting of the thirteen Gleaners' Union Branches in North Staffordshire was held at St. George's Institute, Newcastle-under-Lyme, on May 18th, the Vicar, the Rev. S. L. O'Connor Fenton, presiding, some 190 members attending. The special speaker was Miss Ella Green, of Mid China. After an interval for refreshments, and friendly intercourse between the different Branches, a Conference took place on the following subjects (five minutes allowed each speaker):—(1) "How can we make our Meetings more effective?" (2) "Increasing the Attendance." (3) "Fostering the Spirit of Prayer." (4) "Promoting the Study of Missions." (5) "Securing the Reading of C.M.S. Literature."

Sales of Work have been held as follows:—Branksome, May 27th—29th, £90; Byfleet, £25; Clifton, Emmanuel, May 7th; Dawlish, May 14th; Dover, May 27th and 28th; Durham, May 27th and 28th; Froxfield, May 13th, £15; Jesmond, Junior Association, May 23rd; Sheffield, St. Mark's, May 14th and 15th, £121; Stafford, May 13th; Watford, St. Andrew's Junior Association, £19; Weston-super-Mare, Emmanuel, May 26th; Wimborne, St. John's, May 26th, £69; &c., &c.



"Jesus sat over against the Treasury."—St. Mark xii. 41.

IN Editorial Notes will be found special reference to an appeal, with suggestions for raising the much-needed increased income, issued by the Society in leaflet form. In addition to urging a proportionate increase in individual annual subscriptions, we would emphasize again in this column the support of "Own Missionaries" by friends, either individually or collectively, and the support also of native agents in the various Missions of the Society.

#### The New Deficit.

The letters of two donors in particular breathe the spirit in which we trust many will come to the help of the Society. A clerical friend encloses £10 "towards making up the new deficit." "We pray," he says, "that other friends may be induced to do what they can to relieve the anxiety of the Committee at this season of stress and trepidation. It would indeed be deplorable if, when God has opened so many doors and put it into the hearts of so many of His servants to offer themselves for missionary service, there should be any lack of funds." A Gleaner sending a little more than a penny a day for a month writes:—"I trust that the Committee will not dream of giving up the present policy which has been blessed beyond all expectation. The deficit (I take it) is just a trial of faith. If the rich do not come forward I, who must earn my own living and have only a small balance in the Savings Bank, will take out every penny and give it rather than abandon the policy of 'Take the men, and God will send the means.'"

#### "If all would do something."

Another friend says:—"I enclose two cheques (£15) towards paying off the deficit. It is only a small sum, but if all the supporters of the Society would send something the amount needed would be obtained. Some of my Sunday-school girls are each going to do a piece of work as their share."

#### "She hath done what she could."

The following letter was written by a poor woman, whom the clergyman when sending it describes as living in a cellar with six children on a few shillings a week!

"I was very interested in your sermon last night. It is a great pity that some of the Societies should be short of money. Please enclosed find 1s. stamps. You can use it for any Society you may think fit. It is little I can do, as I am not rich in this world's goods, but I like to try and be grateful for what the Lord has done for me."

#### Suggestive Jottings from the Contribution List.

Amongst the contributions this month are offerings designated thus:—Sailors' Bible-class at Devonport; mite from a poor widow; the price of a refused gift of a Bible; collection at family prayers; thankofferings for special guidance and loving-kindness and for preservation in a dangerous accident; Sunday morning pennies; penny or halfpenny a day for a month; saved in the purchase of curtains; and two shillings and sixpence from a lad of fourteen as the proceeds of sale of wood-carving. In addition to the above £50 was received from a friend who contributes *largely and often* to the Society's funds; whilst another generous donor placed £500 at our disposal with the following remarks:—

"I have been thinking much about Nigeria. It would be sad now that the door is opened for the Gospel if the work should be hindered for lack of means. We trust that the right men may be raised up, called by the Holy Spirit to the work."

#### Making Money.

Two Sunday-school teachers, anxious to earn a little for the Society in their spare time, collected their classes together and photographed them in three or four different groups. The expense was trifling, and the photographs sold for 3d. each, with the result that 5s. was netted for the Local Association.

#### From a Brother across the Sea.

Through the pastor of the First Presbyterian Church, Auburn, New York, U.S.A., comes an interesting as well as valuable donation of

£200. The donor, a member of that church, is a florist from England (Yorkshire). He sends his contribution from savings through hard work and very strict economy. "He is desirous," writes the Rev. Dr. Hubbard, "that the money shall be compelled to work as hard for the Lord Jesus Christ as he has had to work to earn it. He feels a great interest in the work in Uganda, and it is possible that you can use his contribution there to good advantage. May the Lord guide you in the use of this consecrated money."

The following anonymous contributions are thankfully acknowledged:—

S. G., 5s. 4d.; S. A. S., £5; A. L. L., 4d. in the £1, rebate of income tax, 11 16s.; Reader of the GLEANER, 5s.; Gl. 120,469, 2s. 6d.; Gl. 94,657, for Adverse Balance, 5s.; Late Mrs. C., missionary-box, 6s. 10d.; Mite towards Deficit, 2s. 6d.; Anonymous, sale of teeth, 2s.; Mabel, 2s.; C. J. and A. E. M., Sunday morning pennies, 10s. 6d.; Gl. 45,971, 3s. 6d.; Anonymous, 10s. 6d.; E. B. G., for Adverse Balance, £1; R. R., 10s.; T. W., Norwich, 5s.; P. T. G., £50.

#### Articles for Sale.

Amongst others, the following are for sale at the C.M. House, Salisbury Square. The Lay Secretary will gladly afford all information on application:—

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## Publication Notes.

THE Annual Sermon preached in St. Bride's Church, on May 4th, by the Lord Bishop of Liverpool, has been published separately. For the use of those friends who may wish to read it before it appears in the Annual Report, or who may find it helpful to the Society to circulate a few copies. The Sermon will be supplied in small numbers free of charge for this purpose.

A leaflet on the use of Missionary Boxes has been issued for the information of Local Secretaries, Box Secretaries, &c. Copies free of charge for this purpose. The leaflet cannot be supplied for general distribution.

The Greatest Marvel of Eternity is the title of a single-page leaflet, the size of a court envelope, which has just been issued for the purpose of enclosing in letters, &c. Price 6d. net per 100, post free.

Two new Papers for Children have just been issued. One is entitled **A Lesson from Apples**, and is intended for general distribution. The other is entitled **Little Builders**, and is for more special and restricted distribution. The latter is supplied in small numbers only, to Sunday-school Teachers, and for use at select gatherings of children.

The Medical Mission Auxiliary has just issued a third series of **Picture Post Cards**. Each Card of this new series bears a **Fact or a Quotation**. Twelve Cards only in a packet; price 3d., post free.

Further Extracts from the Annual Letters of Missionaries for 1902 have been issued as follows:—

Part VI. Palestine (continued), and Bengal Missions. 48 pp. Price 3d., post free.

Part VII. United Provinces of India (part). 48 pp. Price 3d., post free.

The C.M. Quarterly Paper and the C.M. Quarterly Token for July are now in circulation. There must be many Local Secretaries and other friends who are responsible for the collection of small sums, who do not make such regular use of these quarterly publications as is desirable. The "Paper" is intended for giving to regular adult subscribers of small sums, partly as an acknowledgment of their contributions, and partly to increase their interest. The "Token" is intended for use in a similar way among children. Specimens and full particulars will be sent on application.

The Publishing Department, Salisbury Square, can supply friends with the following new books not published by the C.M.S.:—

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The C.M. Gleaner may be ordered through local booksellers, or local C.M.S. Depôts, or direct from the C.M. House, Salisbury Square. Price One Penny (1½d., post free). Annual subscriptions, including postage:—One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s. A Special Edition on thick Art Paper can also be obtained, price 2d. (3d., post free), or 3s. per annum, post free.

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Advertisements, &c., for next month must be sent before July 8th.

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# The Church Missionary Gleaner

AUGUST 1, 1903.

## Editorial Notes.

WITHIN a fortnight of the issue of the new Call, some very tangible and cheering signs of a forthcoming response were noted. Foremost among these was the prompt acceptance by a goodly number of clergymen of an invitation to visit large centres during the coming autumn and winter, seeking by the grace of God to stir up their brethren to greater devotion to the cause of the extension of the kingdom of Christ. There is promise of a vigorous autumn campaign, full of spiritual result, in answer to the earnest prayers and efforts of our friends. Suggestions for special services to be held in November next were being taken up early in July. These services are intended to prepare and lead up to the Day of Intercession, to be observed on St. Andrew's Eve, Sunday, Nov. 29th, by united prayer and self-examination before God on the work of evangelizing the world. Every one of the 7,000 parishes supporting C.M.S. is being invited to take part in this special effort. If an average of only twenty worshippers from each join in simultaneous intercession, upwards of 140,000 will be praying with one accord at one time.

We earnestly trust that in smaller centres, both towns and villages, the clergy of every contributing parish will secure that the present pressing needs of the Society are brought before their people. Where it is thought well to mark this effort by arranging for exchange of pulpits, it is not too early for Honorary District Secretaries and others to take steps in this direction, and to promote the adoption of one or more special methods as the "November effort." We advocate, first and foremost, the establishing of a monthly missionary prayer-meeting in all parishes supporting C.M.S., a gathering, however small, in schoolroom or elsewhere; and, where such exists, that the forthcoming campaign should be made a subject of earnest petition during the intervening months. Above all, we desire that our friends should cry mightily to God not only for "half as many again" missionaries and home workers, but for a *double* outpouring of the power of the Holy Ghost; remembering that the great object of our united November effort is a quickening and deepening of the sense of missionary responsibility.

On July 7th the Committee interviewed Bishop Foss, of Osaka, to whom our missionaries in the diocese are much indebted for wise and sympathetic counsel. Bishop Foss brought with him a cheering report. Respect for, and inquiry concerning, the Christian religion has been growing remarkably since the China-Japan war of 1895. The Japanese officers and some of the princes were much impressed by the trustworthiness of the Christian soldiers and nurses on the field of battle. At Formosa, too, those in command were struck by the fact that villages where Christians were numerous gave little trouble to the rulers. The growing desire of the Japanese for Christian teaching among the official and student classes is becoming more and more evident. This is a particularly encouraging sign, as hitherto they have been advised to have nothing to do with Christianity, "as it is against the national spirit," which is to honour their ancestors. We were thankful to hear Bishop

Foss bear testimony to a growing disposition to accept self-support in the C.M.S. congregations in Osaka.

A Conference of missionaries on furlough (men only) was held at Limpsfield in April, and a similar profitable gathering for women missionaries took place in July at the Royal Holloway College, Egham. The object of these Conferences is threefold. First, that workers of various countries may meet face to face and discuss questions relating to their several spheres; secondly, that they may meet central home-workers for a similar purpose; and thirdly, that they may receive spiritual refreshment. We believe that at Egham, as previously at Limpsfield, these aims were completely realized. On the latter occasion a large proportion of the fifty missionaries present were workers in Moslem countries, and the discussion on "Moslem Work in Various Fields; its Problems and Results" was exceedingly instructive and valuable. Evidence given by workers from that difficult field—Persia—was highly encouraging, and must be regarded as a token that here is a *beginning* of the outpouring of the Holy Spirit, for which workers among Moslems in other lands have been wrestling in prayer for years. The value of a Medical Mission Hospital in a Moslem land, which frequently affords opportunity for giving months of *consecutive* Christian teaching to an inquirer, was demonstrated. An address by Mrs. Bishop on "Special Trials of a Woman Missionary's Life" and a lecture by the Principal of Wycliffe Hall on the "Development of Native Christians" were full of "points" that were keenly appreciated. The first day of the Conference was set apart for prayer, and a spirit of unity and sympathy characterized each subsequent session. Such a Conference can but be considered as a very real means of grace to Home and Foreign staff alike.

We must take the opportunity, while mentioning Egham, to refer to one of our latest and most promising developments. A Girls' Movement—initiated by the Women's Department—was inaugurated at a Girls' Foreign Missionary Conference which was held at the Royal Holloway College in April last year. The aims of the movement were on the one hand to concentrate and develop all existing foreign missionary work undertaken by girls either jointly or singly in connexion with the Society, and on the other hand to enlist and develop the sympathy and powers of new helpers, by linking girls together in groups. Each group is asked to undertake (a) some missionary study, (b) some missionary intercession, and (c) some definite missionary enterprise, in behalf of the C.M.S., either by working or giving. A girl secretary, appointed from headquarters, invites as members those whom she counts as her friends in her own locality, thus leaving space for several groups to exist in one place. Each group forms its own rules and devises its own methods of working. The groups already formed prove that girls are rich in suggestion, and that they have and know they have a distinct share in the Church's duty towards evangelizing the world. Several groups have adopted a suggestive name, as, for instance, "The Mustard Seed," "The King's Road-makers," "The Ever Ready," &c. At a united Sale of Work held on May 13th, at the residence of Miss Smith Bosanquet, the proceeds of the dainty goods contributed by

the groups amounted to £100; and the members are again at work furnishing a stall at the sale for Home and Foreign Missions to take place in Kensington Town Hall in November. "One-day Conferences" for girls are proposed to be held in the North of England during the autumn. Altogether we regard the Girls' Movement as having great possibilities, and we commend it to the sympathy and co-operation and prayers of our supporters.

"The best Blue Book in the world"—as the Archbishop of Canterbury has facetiously and kindly designated the Society's Annual Report—will, it is hoped, be ready early in August, and there are many, doubtless, who will take the volume away with them for the holidays. Those who read it will be richly repaid by its vivid portrayal of the whitening harvest fields spread before C.M.S. workers. No richer storehouses of fact and incident and anecdote can be found relating to the foreign field than these yearly volumes, which are the product of months of careful and prayerful collation and compilation. Perhaps few realize the strenuous labour involved by this annual task. We travel so smoothly over the evenly laid railway lines that we are apt to forget the debt we owe to engineer and platelayer! In this case at least the worker has his reward in the wealth of the soil in which he labours: for no romance is so stirring as the romance of modern Missions, no duty so exhilarating as the recounting of the "new Acts of the Apostles." All who want to be fired with fresh zeal in prosecuting the magnificent and holy task God has set before us will, we believe, find inspiration and impetus in the Report either in its entirety or in its abridged form as the *Short Report* and *The Story of the Year*. Preachers, teachers, and speakers have a quiver-full of arrows provided for them in the topical index of the former, and the new marginal notes in the latter will render it more readily available for reference. We hope that this Blue Book will be yet more widely read than any of its predecessors. Its survey of the field, broad and yet minute, is invaluable to every C.M.S. worker who desires to be well equipped.

There is no time of the year more prolific of opportunities for disseminating missionary literature than the holiday season. It is sadly possible, even without leaving our own shores, to come across professing Christians of our Church who are utterly unfamiliar with the progress of Christ's kingdom in heathen and Mohammedan lands. Experience has proved that the first step in arousing a sense of responsibility in the un-informed has been the introduction to their notice of an *illustrated* magazine such as the GLEANER. We would therefore earnestly advise our friends not to travel without taking at least one copy of the magazine with them, and to remember that a post-card to the Lay Secretary will ensure the speedy receipt of a holiday packet of literature *gratis* for distribution. This will be either a packet of *specimens* from which selection can be made, or a specified quantity of certain booklets and leaflets, according to the nature of the application. *This Concerns You* and *Christus Mundi Salvator* are new booklets giving definite and striking facts about C.M.S. work and needs, which can be put into the hands of the educated; but again we would urge the paramount importance of individually seeking to make our magazines—the *Intelligencer*, GLEANER, *Mercy and Truth*, *Awake!* and the *Round World*—known to at least one stranger during the holiday months, and inducing him or her to become a regular reader. Much may be done by placing copies on the reading-room tables of English and Continental hotels and boarding-houses. In the natural world summer brings harvest and gleanings. In the spiritual world let us be active also. "He that sleepeth in harvest is a son that causeth shame."

## Translators and Translations.

" 'From Christ to learn, for Christ to teach,'  
And some toil on with busy pen,  
His scribes who give in other speech  
The words of light and life to men."

### II.—CHINESE AND THE CHINESE.

BY THE REV. LL. LLOYD, of Fuh-chow.

THERE is one department of missionary work which I fear hardly receives the consideration it should when its great importance is remembered; I allude to the work of translation, which is always going on, with more or less activity, in all our Missions.

The missionary, on arriving at a station where work has already been carried on, finds ready for his use the Bible and various Christian books in the language of the people to whom he is sent, but he little knows how much toilsome labour has been expended by his predecessors in the production of these necessary tools for his work. If a man be sent to new work, and is to be a pioneer missionary, he finds, of course, no Bible and no Christian literature, and he gradually translates portions of Scripture and simple tracts, that these written words may appeal to the people amongst whom he labours.

In China, where Christian Missions have been established for some seventy years, we have long since translated the Bible, the Prayer-book, a large number of our best-known hymns, and various other standard Christian books into many of the numerous dialects spoken in that vast Empire; but much still remains to be done, and we need a much larger supply of Christian literature than we at present possess. You will readily understand, I am sure, that this work needs very great care and occupies much time. It would be quite easy to make very serious mistakes in writing the strange Chinese characters, and give to the language of Holy Scripture quite an opposite meaning to the true one. It must be remembered that the written language of China, in what is called the Book language, is the same all over the Empire, and is never spoken by anybody. The spoken dialects, on the contrary, are almost innumerable, and many of them have been reduced to writing by the missionaries. Thus in Fuh-chow we possess the Bible, the Prayer-book, and many other books all written in the Fuh-chow colloquial, just as it is spoken by the people, and this is, of course, an immense boon to them. A large number of our Fuh-Kien converts are quite illiterate, but usually after their conversion they do their best to learn a sufficient number of characters to enable them to follow the service intelligently, and to read, though with a good deal of stumbling and hesitation, their New Testament.

The difficulties which beset a translator in China are neither few nor light. He has not only to find out the best equivalent for the Hebrew, Greek, or English word, which he is to put into a Chinese dress, but he has also to guard against a too slavish adherence to the letter of the original, which would often produce a senseless meaning to a Chinaman. Then again expressions, common enough in other languages, often have no equivalent in Chinese, and must be invented as needed, and single words have occasionally to be almost paraphrased before their meaning can be conveyed in Chinese. The word "repentance," for instance, requires no fewer than *four* Chinese characters to express its meaning. You will agree, I think, when I have explained, that the force of the word is fully brought out. In Chinese, then, "to repent" is "to be sorry for one's sin and to turn from one's misdoings,"—surely an exhaustive and exact definition of the Greek word. Our word "Bible" is, as you know, simply "Book," and means, of course, that it is the Book which is to be distinguished from, and esteemed above, all other books, because it is the Word of God; but we could not use the term in Chinese, as the language possesses no definite article. We therefore call the Bible the "Holy

書  
家  
用

CHINESE WAY  
OF WRITING  
"SCHOOL."



Classic," and sometimes the "Classic which saves the world," either of which titles are sufficiently clear and appropriate. The Sacraments are in Chinese "the Holy Rites," Baptism being the "Cleansing Rite," and the Holy Communion the "Holy Supper."

The missionaries in some countries have had great difficulty in translating many of the words found in Holy Scripture because the things mentioned did not exist amongst the people for whom the translation was being made, but we have had little difficulty in that direction in China. Indeed one often seems much more "at home," so to speak, with Biblical language in China than in England. City gates, walls and bars, shields and spears, bearers of burdens and carriers of water, these are all practically obsolete in England, but are everywhere visible in China. All agricultural operations are carried on there to-day exactly as they were in Palestine in Abraham's time, and over and over again we say to each other how closely this or that resembles a Biblical scene of long ago.

I hope I have said enough to show you how very necessary this work is, and to enlist your prayers on behalf of those missionaries in all countries who are occupied with the task of Biblical translation. It is a work which brings its own reward, and however irksome at times the actual work may be, and whatever difficulties a translator may feel as he slowly pursues his way along his precarious path, yet when the end has been reached, and he sees a portion of God's Holy Word placed in the hands of a people into whose language it has not hitherto been translated, then indeed there comes to him a joy with which no stranger can intermeddle.

## Among Namburi Brahmans.

BY THE REV. F. BOWER, of Cochín.

**A**N important branch of our work is that carried on amongst the Namburi Brahmans, a deeply interesting class.

They are so haughty and influential that they are still called "gods on the earth" and are worshipped by many of the Nayers. Nevertheless they have excellent qualities, and are generally honourable and straightforward, and therefore trustworthy.

Some of their customs are also interesting, especially, perhaps, the goat sacrifice, to which they attach great importance. The victim, usually a black goat, is probably the most expensive and finest of its kind procurable in that part of India. There are certain rules to be very carefully observed with regard to this sacrifice. The animal must be a male, and a year old, with no blemish or defect about it, and it must not be defiled by coming into contact with anything considered unclean. Hence it is bound to be not only perfect in itself, but also spotless. Great precautions are therefore taken that it may in no wise be soiled before being sacrificed. It is also worthy of note that if it makes the least sound whatever it must on no account be offered.

Every Brahman officiating is obliged to swallow a morsel of the animal's flesh about the size of an ordinary pea. This is considered a very solemn ceremony, and usually costs the performers thousands of rupees. It paves the way for the Gospel, and makes it an easy task for the missionary to explain to the Namburi mind the meaning of that great sacrifice of the Lamb of God once offered. Acting on the advice of Mr. Sathiadasen, our Brahman evangelist in Travancore, I distributed amongst the people a copy of my book *The Dawn of Wisdom*, in which I have endeavoured to make it clear that Christ is the great Fulfiller of sacrifices.

We have been busy distributing upwards of 370 Bibles in Malayalam, and to some have given in addition a copy of St. John's Gospel in Sanscrit, and who can tell what these Holy Scriptures may, with God's blessing, accomplish?

A few years ago a young Namburi Brahman, after careful study of the New Testament which we had given him some time previously, went by night to one of our native fellow-workers, and asked him if he would write out for him a prayer to the "true God." The

evangelist gave him the Lord's Prayer. The man was greatly struck by it, and exclaimed, "What a beautiful prayer is this!" This poor man, at heart a Christian, is nevertheless still so surrounded by difficulties of various kinds, that as yet he has been unable to come forward and confess Christ openly. May I ask your prayers on his behalf, as well as on the behalf of another of his fellow-Brahmans who about eighteen months ago made this statement, "I like your Bible, and I have a great regard for Jesus Christ, in fact I can say I love Him." God grant these men sufficient courage to confess Christ openly!

It has been said that "all missionary success in India is owing to the dissemination of the Bible," and Brahmans, as well as others, are beginning to see two great and blessed facts. Firstly, that Christianity is cosmopolitan, and that the Bible is intended not only for Europeans but also for the whole human race, and has been translated (either in whole or part) into about 430 languages and dialects, and is being translated into ten or eleven others a year; consequently, before long, all nations of any importance will be able to read the Word of God in their own tongues. Secondly, that the ambassadors of Christ are preaching from and expounding this precious Book to nearly all nations. Thank God that infidels can no longer say, "The Christian religion is shut up in a nutshell."

## His Last Request.

St. Matt. xxviii. 18, 19; Acts i. 8.

**H**IS last request—wilt thou still say Him "Nay"?  
The night draws on, and swiftly wanes the day,  
And many are the sheep that, far astray,  
The mountains roam.

His last request—'e'en now the harvest fair  
Is white with grain, but labourers are rare.  
Dost thou not wish in their blest work to share,  
And sheaves bring Home?

His last request—hear'st not the Heathen sigh,  
Nor heed'st the prisoner's chains and bitter cry,  
"Come over now and help us ere we die.  
Oh, bring us aid!"

His last request—dost thou not hear Him plead  
When His true servants tell how sore the need?  
Canst say thou lovest Him, yet pay no heed?  
Art thou afraid?

His last request—upon thy listening ear  
The summons falls—ah me, year after year,  
For Him thou countest still the cost too dear.  
He died for thee!

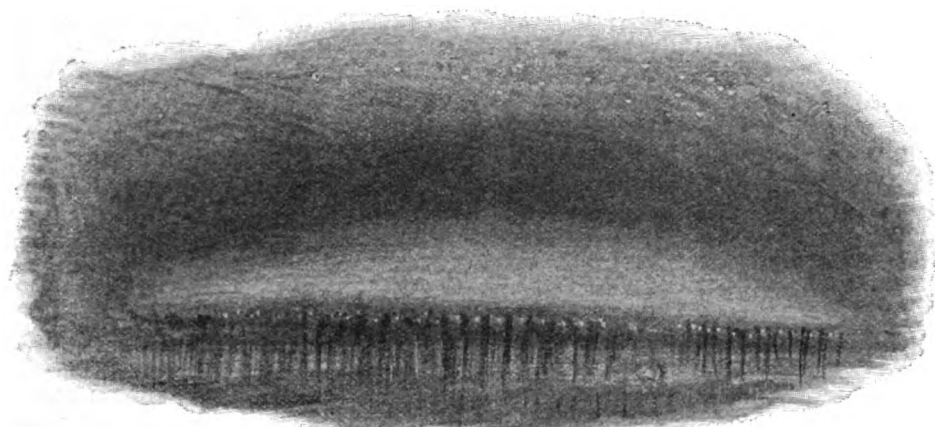
His last request—He waiteth day by day;  
Souls sit in darkness, knowing not the Way.  
He asketh thee to go—wilt answer "Nay,"  
Or "Lord, send me"?

M. MACPHERSON.

## An Answer to Prayer.

[The Rev. A. North Wood, of Itumba, East Africa, wrote on April 28th :—]

**A** YOUNG woman, who was quite recently admitted in church as an inquirer, became very ill, and a few days ago was quite unconscious. She had no fever, but lay with her teeth clenched, and by her breathing we expected she would soon pass away. We were all led to pray very earnestly for her, that her life might be spared if it were God's will, as her death would assuredly be connected in the minds of these superstitious Natives with her leaning towards the Christian teaching. I went down the following morning, and to my joy she was able to recognize me, and partake of a little nourishment I had brought. Her husband, who is a catechumen, was very much rejoiced and told me he had been praying for her nearly all night. Yesterday she was able to walk out a little to her garden. I think our kindness to her has strengthened her faith, and had a beneficial effect on the minds of the surrounding Heathen in her village. We are trusting she will be used by God for His glory, in bringing her own people to a knowledge of Himself.



(1) THE TEMPORARY TOWN OF 85,000 DEVOTEES OF SHIVA, ALWAYS.

## Travancore Pictures.

BY THE REV. W. J. RICHARDS, D.D.

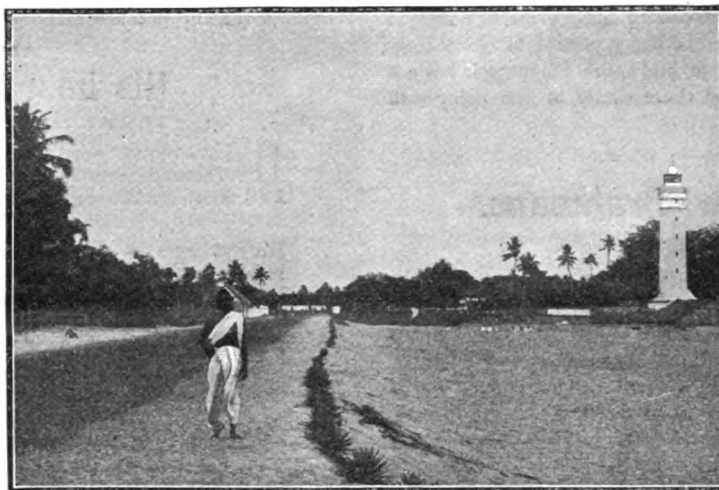
THE readers of the GLEANER have before now heard of the *Shiva-rātri*, or vigil for Shiva, the destroyer, the third god in the Hindu Triad, and the *Mission Vartamāni* or *Intelligencer* of Travancore and Cochin, written for the Native Christians there, has a short Malayalam article as follows:—

"The preaching of the Gospel in this year's Shiva-rātri at Always passed off beautifully. From Ettamānūr, Cottayam, Allepie, Trichur, the catechists and Jones' readers arrived the day before. As Shiva-rātri fell this year on Ash Wednesday, Mr. Romilly, after service and sermon, conducted a special meeting in

the school-room when he addressed the preachers, for their preparation and encour-



(2) SHIVA TEMPLE, NEAR TIRUWELLA MISSION-HOUSE.



(3) ON THE ROAD TO ALLEPIE.



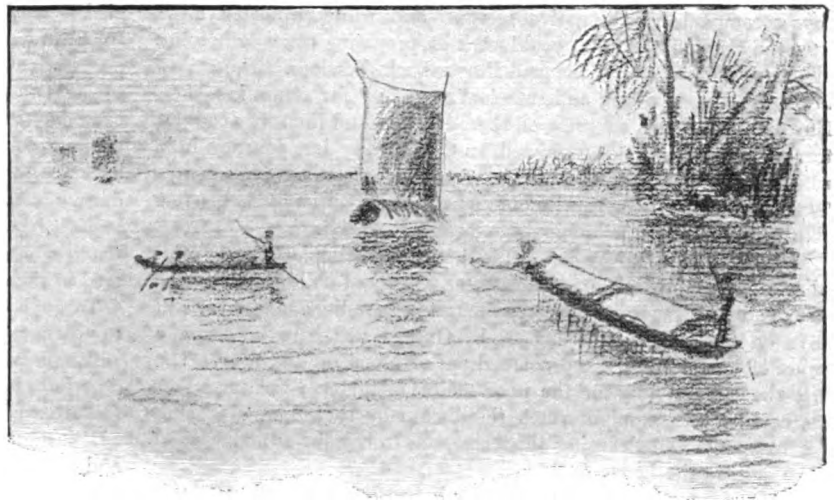
(4) A CANAL IN ALLEPIE.

agement, from the last words of St. Matt. xxviii.; and several catechists offered prayer. The preaching began at four p.m. in the tent pitched in the bed of the river. Including singers there were more than twenty workers present. As usual, the preaching was kept up the whole night. At eight o'clock Mr. Romilly came and remained until dawn in the tent. Without doubt, the sermons of the preachers must be strong in the hearts of those who heard, having been delivered with zeal and fervent prayer, according to their varying gifts and ability, on *God's love, righteousness, and salvation, the truth of Christianity*, and kindred subjects. The singers and musical band which Mr. Bishop sent from

Trichur were an immense help and attraction to the preaching: the pleasant sound of so many instruments drawing a full attendance to the tent. Were there not merely one but even several such tents in the extensive sandbed of this arc of the Peryār river, with its thousands upon thousands of Hindus, and if each should have its all-night preaching going on, we doubt if half of the devotees *could* hear the Gospel. The usual preaching of the Jacobite Syrians—why we know not—was hindered this year. Mr. Nagel's two preachers from Pārur gave away many copies of a new tract on *idols* which, we may hope, should prove very useful to the Hindus. When we consider the spiritual prosperity of that great gathering of 30,000 Christians on the dry bed of the river Ranni, to the south, held at the very same time, and which only dispersed after a rich banquet of the good things of the Gospel feast, and compare it with the spiritual destitution of these 30,000 Hindus, how needful it is to pray, 'O Thou Lord of the Harvest, send forth labourers into Thy Harvest.'

Picture 1 is an attempt made on the spot to show the glow in the night sky caused by the many lights and torches

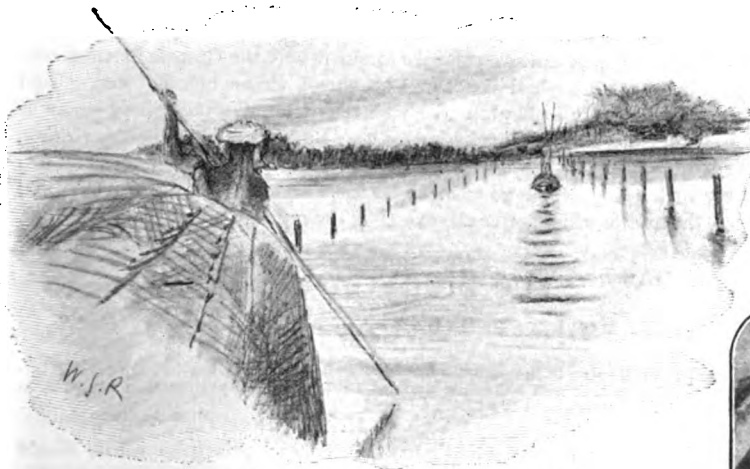
over the busy, gambling, praying, moving crowd of people in the palm-leaf town, which I was assured that year contained 35,000 "devotees"! The special night of vigil ended with a procession of temple elephants and the bathing of the idol at early dawn, but the town remained for a full week. No. 2 shows the rural temple of Tiruwella, dedicated to Shiva as may be inferred from the sacred bull on its lofty flagstaff inside the wall. This faces the church and Mission-house standing on the opposite hill in silent but continuous warfare. Nowhere have more trophies been won for the Captain of our salvation than in the Tiruwella district, which is Archdeacon Caley's headquarters. No. 8 gives a photograph of the church porch taken when I was in charge for six years, when I found that the flock in some thirty-six out-stations had grown by 1,400 souls. The Rev. C. Itty in the group has since been called to his rest. We did much work together.



(5) A CALM ON THE BACKWATER NEAR ALLEPIE.

canal are two of our boys' and girls' schools with an attendance of 200, while close by is the useful bookshop.

Much of the Mission work of the Allepie district is done by means of the many canals, rivers, and backwaters for which it is remarkable. Capacious boats like that in No. 4 are comfortable for travelling, although they are very slow, being punted along by one man with a bamboo pole. Sometimes a mat sail with a favouring wind gives a speed of six miles an hour. I have lived in one of these *wallams* for



(6) TRAVELLING ON A TRAVANCORE BACKWATER.

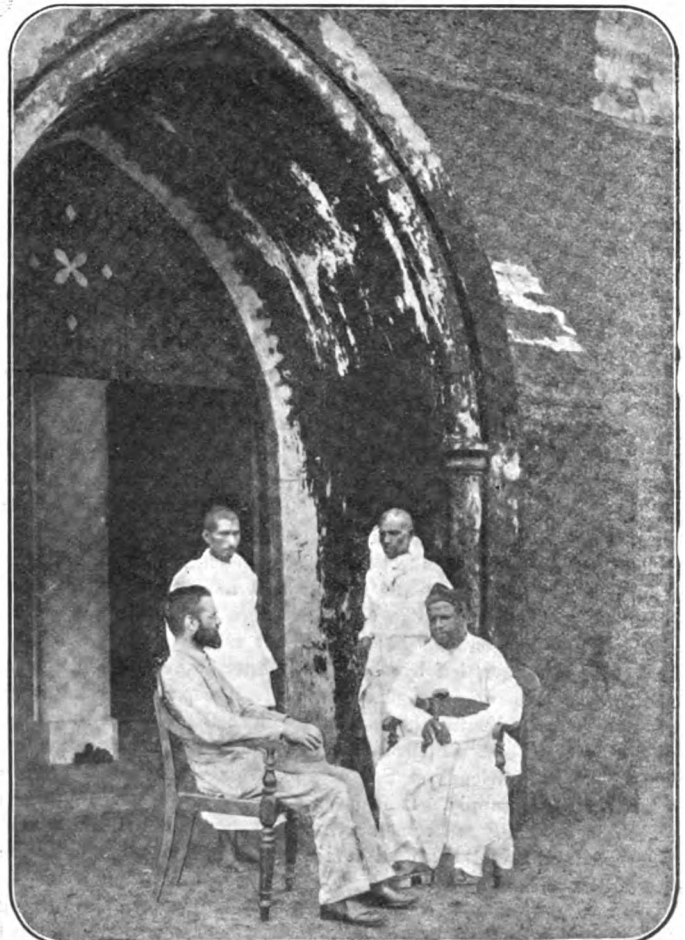
The remaining pictures have to do with Allepie, the oldest station of C.M.S. in the Malayalam country. It is the second town of Travancore (the capital Trevandrum being the first) and the chief sea-port, has a population of about 30,000, and is set in a strip of white sand forty

miles from north to south. This has an average width of three miles between the sea and the backwaters, and it contains some 250,000 people. Allepie has several canals connecting it with the backwater, here ten miles across. No. 4 shows a part of the canal, remarkably quiet, for the chief one is generally chock full of boats passing to and fro, and at night one hears the constant

shout, "Keep to the north," or "Move to the south," as the case may be. Boys are all day swimming and playing in the unclean water, and Mohammedans on the steps of the mosques are performing their ablutions! Further down on the bank of the



(7) ALLEPIE CHURCH, WEST END, SHOWING FONT, WHERE MANY BAPTISMS HAVE TAKEN PLACE, ONE OF A LEPER GROUP.



(8) TIRUWELLA CHURCH PORCH, SHOWING THE REV. DR. RICHARDS, A NATIVE PASTOR, AND TWO CATECHISTS.

days accompanied by a native servant, and while protected alike from the sun and the rain, could work at preparing tracts or helping in the revision of the Bible and Prayer-book Versions. The stakes in picture 6 mark a safe and sufficient waterway for *steam launches*. May enterprise soon set some on these lagoons, and then we need not fear a calm such as that depicted on No. 5. My last journey in a native boat before coming home on furlough was to receive twenty-five new candidates for baptism, brought towards Christ by six convert youths through their preaching at a local *shita-ratri*.

The last picture to be noticed is that of the Allepie Church font, where I have performed many baptisms, mostly of children, but some also of adults. Some have entered the rest of paradise; others are still alive on earth and glorifying God. Once I was here baptizing a group of lepers and noticed some drops of blood on the floor. The first thought was pity for the poor maimed sufferers; the next, fear lest healthy people might catch the disease by their bare feet, and, the last, after well cleansing the stains, was to beg for a small chapel to be built in the Leper Asylum.

Brethren, pray for us. There are only two catechists set apart for continuous preaching among the quarter of a million people in Allepie district sitting in darkness and the shadow of death. The Allepie Native Church pastor is zealous according to his opportunities and strives to urge his flock to witness for Christ by life and word, and some doubtless do as much as they can. But they are surrounded by a very low morality, and their difficulties arising from poverty and caste obstacles are great. At present like many, perhaps all of the congregations in Travancore and Cochin, they support their own clergyman.

## The Church of Christ at Brass-Nembe.

BY MRS. J. CRAVEN WILSON.

I HAVE been told that it is long since the GLEANER had any news from our station at Brass-Nembe. At the close of a happy furlough, and ere we again take up our work, I will give a short account of that part of the mission-field.

Brass-Nembe is thirty miles up the creeks from Brass-Tuwon. The Mission compound, containing church, catechist's house, and our house, is at one end of the town, on land almost surrounded by the river, so that the people can conveniently come to church in their canoes. The church of corrugated iron was bought and erected by the people. It is beautifully airy and will hold from 600 to 800 people, but I have not had the pleasure of seeing more than 400 there. We have an average attendance of 200. The pulpit was made by native boys with the help of a white carpenter; the chairs, lectern, and organ are the gift of Newcastle friends; the Bible, together with some Communion plate, was from the late Canon Hoare, of Tunbridge Wells. Friends at Southborough and Tunbridge Wells have shown a keen interest in the work, and we go back refreshed by their sympathy and prayers and with other tangible proofs of their interest.

The school is held at the west end of the church, but I hope the day is not far distant when the scholars will have a building of their own. There is an average regular attendance of seventy-five out of eighty-five names on the books, and the numbers are increasing. Last year the boys, led by the schoolmaster, were most energetic about cricket, and we were glad to see them keep to the game week after week, indeed until the balls were finished, and then they used unripe limes and guavas! The bats had been made by a native carpenter. Thanks to kind friends at Southborough and Tunbridge Wells we take out a fresh supply. It has been a great pleasure to see the boys so happy, especially as I remember one day when I was ill Mr. Wilson went out and asked them all to leave, and without a grumble the ground was cleared.

Our "three-roomed cottage" does not require much keeping in order. Under the house I treat the sick people; we have a Gospel address and prayers, and then the ulcers, &c., are attended to. I am

glad to say I have had 4,400 attendances in our last two years, and it has been a great pleasure to be able to alleviate the sufferings of the poor patient people, and more than all to see some coming to church in consequence of the words heard. Very few of the patients have been baptized. I have had many happy times visiting the women in the evenings, and not a few heartbreaking ones. It is good to look back on some hours spent with my husband in, may be, a tumble-down native hut, beside some old worn-out body, leading him to look to Jesus as his Saviour; or to think of other times when I have watched the face of some poor man or woman whilst my husband has read in their own language the story of Jesus and His love.

Through the kindness of the chiefs Mr. Wilson has been allowed to visit many of the villages, spending the night in one or another, and a hearty welcome has always been given, and the young men especially have come in to talk after the services. We are anxious to have small schools started in some of the larger villages.

It is a great pleasure to take back with us the Gospels of St. Mark and St. John, translated by the catechist of Brass-Nembe and revised by several other Natives under the care of Mr. Proctor and Mr. Wilson. These Gospels have been a matter of much prayer, and we feel that their completion and printing is a direct answer to prayer, and that now when, at last, we can give to our people the Gospels in their own language we shall see the Church of Brass become strong and growing. It is hard to describe the work of a missionary—man or woman. Language, revision of the Bible, services, classes, visiting, itinerating, are the outward things, but there are a thousand and one little things which go to make up the work, and it is the personal and home life which, after all, exercises the greatest influence.

## The Study of the Bible.

BY THE REV. D. H. D. WILKINSON, M.A., Secretary C.M.S.  
(Candidates Department).

[The following is the second of a series written with a view to help candidates-in-waiting and others in definite Bible study in preparation for work in the foreign field or at home.—Ed.]

II.

WE referred last month to some general principles which should always be borne in mind in the study of God's Word. We propose this month to give a few general hints.

(a) There are those who have but very little time which they can give to quietly sitting down and studying the Bible; but cannot even such by the careful use of odd moments learn a good deal by heart? It is difficult to over-estimate the value of having one's memory stored with Scripture, known not merely as isolated texts but as whole chapters or passages. The Bible open on the dressing-table in the morning, and carried in the pocket all day for use during spare moments, such as, e.g., those of going to and from one's daily work, may give many an opportunity of committing to memory much of God's Word. It is important, however, in learning passages by heart, to make a mental note of the book, chapter, and verse; for there are many who can quote texts of Scripture, and can even find them on the pages of their own copy of the Bible to which they are accustomed, but are at a loss to find them on the unfamiliar pages of some other copy.

(b) Some beginners are despondent about Bible study, because they have no commentaries at their command, and have practically nothing beyond their Bible with which to set to work. There is no need to be despondent, for a very great deal may be done without the help of commentaries or other books. The writer has known many who, though they have only had an elementary education, have been able by their own efforts alone to do a great deal of valuable study. Some, on the other hand, have been hindered rather than helped by an unwise use of commentaries. Of course a good commentary rightly used is a great help, but not infrequently the beginner is confused by the mass of details and notes, which, by their very variety and fulness, distract him from studying the actual text itself, and so from getting to know it well. Hence, in writing these notes on how to



study the Bible, we shall in future say little or nothing about commentaries, but shall have in mind the object of helping those who, under God, have to depend upon the Holy Spirit alone, without such help as commentaries can give. Before leaving this subject, however, it may be well to add a few words on the use of commentaries for the benefit of those for whom they are available. In the first place be careful in your choice of a commentary. That one is to be preferred which gives you information which you cannot otherwise easily obtain, and which really seeks to explain difficult passages, rather than one which gives you copious notes suggestive of the lessons which the text more or less obviously teaches, but which does not honestly tackle the difficult passages, nor suggest how you may find out for yourself what they mean. We are not prepared to recommend any one commentary, or series, for the whole Bible; not only because different writers or different series (such as the Cambridge Bible for Schools, or the Expositor's Bible Series) might be mentioned for different parts of the Bible, but still more because the suitability of a commentary largely depends upon the individual who uses it.

In using a commentary the most important part will not infrequently be the introductory notes, which throw light upon the book itself by making clear the circumstances in which it was written, what its general scope or purpose is, the style or characteristics of the writer, and other such points. But the getting up of such notes must not be mistaken for a knowledge of the book itself. They are intended simply as an introduction to its study; if regarded in any other light they become a hindrance rather than a help. It is one thing (for example) to know that the Gospel of St. Matthew was written especially for Jewish readers, but it is quite another, and a far more important, matter to know the Gospel itself. Very often, both as regards introductory notes and as regards the study of the text itself, the best plan is only to use a commentary to verify, correct, or enlarge the results previously attained by one's own independent study of the book.

(c) For careful Bible study, the writer has found the Revised Version preferable to the Authorised for more than one reason. The way in which it is printed, namely, in paragraphs rather than in separate verses, is helpful for enabling one to get a general idea of the drift of any passage. Ordinary copies of the Authorised Version, being printed as though every verse began a fresh paragraph, are liable to concentrate attention upon the detail of the verses rather than upon a paragraph; whereas it is often a great help to study a paragraph or even longer passage as a whole. Another reason for suggesting the use of the Revised Version is that its compilers endeavoured to give a more accurate rendering of the original languages than that given in the Authorised Version; this may be illustrated by the fact that so far as was consistent with accuracy they sought to translate the same Greek or Hebrew word by the same English word. In these papers we shall therefore use and quote from the Revised Version; and if any of our readers have not got a copy we would recommend to them the Oxford edition of 1898, which contains a new and very valuable set of references.

(d) While we speak of "The Bible" as though it were one book, we must not forget that it is in reality a library of books, written by many different writers, some known and some unknown, that many hundreds of years were occupied in the compilation of this library, and that it contains many different sorts of literature, such as history, biography, theological argument, essay, prophecy, sermons, letters, poetry, legal codes, proverbs, accounts of visions, etc. It follows that there is no one method of studying it, but that many different methods must be employed. Thus, for example, to read the Old Testament through from beginning to end would be useful for getting a general idea of it, but it would not be the best way to study the history which it contains; for the books are not placed in chronological order, and the fact that the prophets come after the historical books would, on this plan of reading, prevent our seeing clearly how they fitted in to the history of their own times. Again, a large part of the book of Proverbs is composed of isolated maxims, or gems of thought, placed side by side

with no connecting link; a good way to study these would be to concentrate thought on individual texts, and by the use of references, or a concordance, in other ways to try and see how the truths which they contain can be illustrated from other parts of the Bible. But to treat the Epistles in the same way, as though they were simply collections of texts, would effectually ensure missing a great deal of their teaching. Again, while we remember that the Bible was written by many different hands, we cannot forget that in a sense all sixty-six books have but one Author and Editor; if, therefore, we want to study some doctrine we must not expect to find the whole truth about it in some one passage or even book, but must be prepared patiently to study the Bible as a whole, and, comparing Scripture with Scripture, seek to arrive at a just balance of Truth.

(To be continued.)



"When thou hast shut thy door, pray to thy Father."—St. Matt. vi. 6.

"How can the Society's current and immediate needs be met? Only by the power of the Holy Ghost. It is He alone Who can incline the Five Hundred Recruits to come forward, and incline other Christians to support them. Let us ask Him."—The new C.M.S. CALL.

THE Call for Five Hundred new Missionaries and Four Hundred Thousand Pounds, now circulating throughout the country, was the burden of many prayers at the Thursday central prayer-meetings throughout June and July. It was pointed out by each successive Chairman of these gatherings that the attitude of every true supporter of the Society should be a bowed head and bended knee, if their activities with regard to this Call are to be successful and fruitful. We trust that one result may be an increased volume of *individual* and *united* prayer. An outpouring of the Divine Spirit upon the hearts of God's children is needed to quicken their missionary pulse, and then the wide circle will become wider as the uninterested are brought into sympathy with the great missionary question. Let us shut our door more often and pray more frequently to the Father in secret. Let us make an effort to meet with one another more regularly for the same blessed purpose. It has come to our knowledge that many C.M.S. friends are not aware that the Thursday prayer-meeting, from four to five p.m., is held *every* week throughout the year, without intermission, and that all are welcome to attend. During August, as heretofore, the meeting will be open, and requests for prayer will be gladly received by the Secretary in charge.

## AT THE MERCY SEAT.

### Thanksgivings.

#### CYCLE DATE.

- Aug. 4th.—For the translation of the Gospels in the language of the people of Brass (p. 118).
- " 4th.—For the wonderful effect of the Gospel in Jebu Ode (p. 123).
- " 5th.—For the confirmations in Uganda (p. 123).
- " 20th.—For Chinese Gleaners in Cheh-Kiang (p. 123).
- " 21st.—For the growing spirit of self-support in congregations in Japan (p. 113).
- " 29th.—For the clergymen who purpose visiting large centres in the cause of C.M.S. during the coming winter (p. 113).

### Intercessions.

- Aug. 7th.—For the Soudan—that all restrictions to missionary work may soon be removed, and that the Word of God may have free course and be glorified (pp. 120—122).
- " 11th.—For blessing on the work of the various agencies in the Central Punjab Mission (p. 122).
- " 15th.—For the native pastors and missionaries working in Travancore (pp. 116—118).
- " 29th.—That the needs of the Society may be brought before every contributing parish in the country (p. 113).
- " 30th.—That the Society's new Annual Report may be more closely read than any of its predecessors (p. 114).

### PROMISE TO BE PLEADED.

"God shall supply all your need."—Phil. iv. 19.



## Pictures from the Soudan.

BY MRS. HALL, of Omdurman.

NOT long before my husband and I left Omdurman a German gentleman living close by brought us a series of photographs which he was taking of different tribes to be met with in Omdurman. To us they were so interesting that we at once asked if he would have copies printed for us, that we might bring them to England and show them to our friends, so that they too might be interested in these poor Soudanese and be led to pray for them.

The men and women represented here were photographed in Omdurman, but they came from all over the Soudan, most of them having been brought there as slaves and sold during the reign of the Mahdi or Khalifa. They are almost all from pagan tribes, some from the Shilluk and Dinka countries in the south, some from the far west, almost on the borders of the French Congo, and one from the Niger country. Having been made slaves they were afterwards obliged to become Mohammedans, and though they hardly know anything of their adopted religion, and are more than half pagans still, yet even the very little they do know would be a great difficulty in the way of their receiving the Gospel of Christ, such is the antagonism of Mohammedanism to Christianity. This very fact should urge us to carry the good news of salvation to the pagan tribes before they hear of the false prophet who can never save them from their sin and degradation.

The women are mostly the water-drawers and water-carriers of Omdurman. The water is got from wells in leathern buckets, which when freshly dressed give a very disagreeable flavour of tar to the water, and no filtering or boiling will remove it. You will probably notice the way in which the women do their hair. It is plaited in more than a hundred tiny plaits all round the head, then plastered all over with suet, in which some kind of scent has been mixed, and on grand occasions it is ornamented with strings of beads. When I first went to the Soudan I told the servant to buy me some suet for cooking, but to my surprise it was about eight times as

expensive as meat, and on inquiry I found that it was owing to the fact that it was in such great demand for the women's hair. Naturally such an elaborate hair-dressing is not undertaken every day; once in six weeks is enough according to Soudanese fashion, and indeed it was enough for me too, for it generally meant that our cook needed the greater part of three days to get her hair replaited, and a great deal of extra work fell to my share. You will also see that most of the men and women have scars on their faces. These are to denote the tribe to which they belong.

The next picture shows a group of patients in the dispensary compound at Omdurman. The old man sitting down, holding an umbrella and a stick, is Hag Hassan, a cousin of the late Mahdi, once ruler of the Soudan, and the cause of the rebellion in that country. This old man is a great friend of ours, and so is his dear old wife, who is the central figure sitting on the ground in front of the picture. Once when Dr. Hall was suffering from fever they came to inquire how he was, though they lived at a long distance from our house, and they brought some chickens "for soup for his supper," as they said. They are both really religious, and I am sure would gladly hear all we could tell them. They were much surprised to hear that England was a Christian country and not a Moslem one.

The man sitting next to Hag Hassan is one of Gordon's old officers, Mahmoud Bey, and the tall man standing next to me is one of Gordon's soldiers. It is delightful to see the veneration in which they hold his memory, nearly always adding after any mention of his name, "Ah, he was a good man!" They always seem to know that even though he was Christian he was truly religious, and we never heard any of them call him a *kafir* (unbeliever), as they do most Christians. It is not as a rule *Christianity* the Moslem hates in the Christian, as the *want* of it. I have more than once heard people speaking of us and saying, "These are really good people; they love God, like the Moslems." It is quite like news to them to learn that a Christian can love Him.

The man standing next to the doctor with his eye bound up is a sheikh and the head of a religious party, and very fanatical we were told. The tall youth at the extreme left is the dispensary servant, Awad. His father was an Egyptian Copt, his mother an Abyssinian Christian. He was brought as a boy to Omdurman and sold as a slave to some member of the late Mahdi's family; he lived with them till the battle of Omdurman, when he was sent out to fight. His companion was killed by a shell at his side, and Awad and some others escaped to the hills about six or eight miles distant, and stayed there till hunger and thirst drove them into Omdurman. They were much relieved to find the town in the

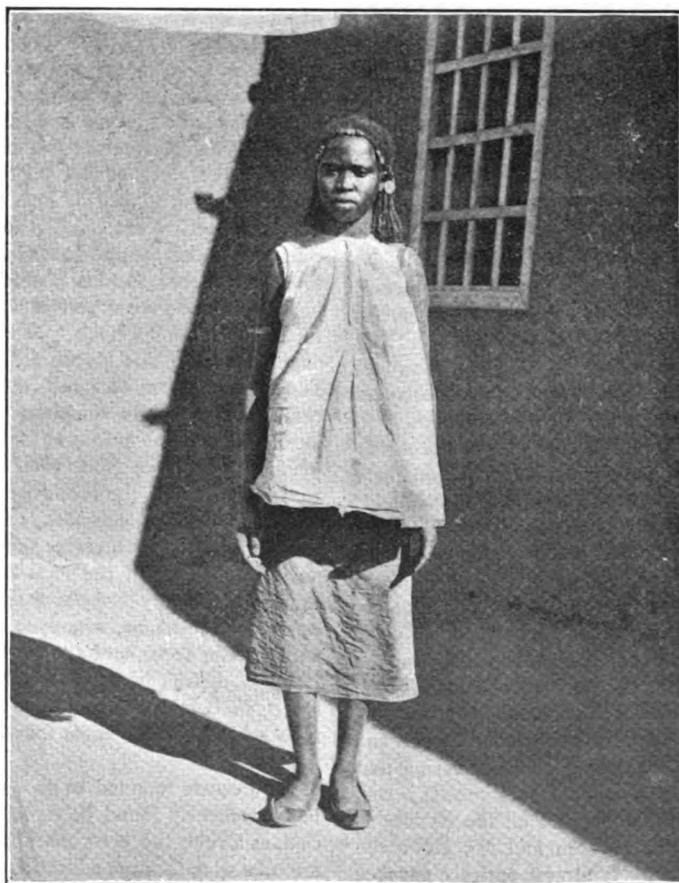


GROUP IN DISPENSARY AT OMDURMAN.

hands of the English, for they knew then that they were free. Awad soon after went down to Egypt to visit his relatives, and as he was ill, one of them brought him to see Dr. Hall at the Old Cairo dispensary during Dr. Harpur's absence. After some treatment he got well, and was seen there no more. We had been in Omdurman some little time, when one day a youth came up to the dispensary door smiling to greet the doctor, and to his surprise he recognized his old patient

from Cairo. He was looking out for work, so was glad to be servant to the Bible Society catechist in the morning and dispensary servant in the afternoon. Very soon, however, as the medical work grew he had to give up the former and devote all his time to the dispensary. He was also placed under Christian teaching. During the Khalifa's reign all Christians were forced to become Moslems, and all books were destroyed except the Koran and the Mahdi's book of prayers. You can see from this how necessary are Christian schools in the Soudan, even if only for the children of those Christians who gave up their religion during the rebellion. The first school for girls has been opened in Khartoum by the Rev. L. Gwynne and the Copts, and I used to have the pleasure of going there once a week. I could not leave the dispensary oftener, for it is a journey of an hour and a half from Omdurman to Khartoum.

The last picture is that of a girl called Fadl-es-sater (viz., "the goodness of the protector"), who was a patient of Dr. Hall's, suffering from double pneumonia. Her mistress, a very nice Greek



FARTEET GIRL, FADL-ES-SATER.

woman, formerly washerwoman to General Gordon, had occasion to punish the girl, who in return bit her and then ran out of the house and sat on the doorstep till late at night. The nights in Omdurman are often twenty degrees colder than the days, and the girl caught cold and became very ill. When Dr. Hall was called in he found she had pneumonia, and for many days it was doubtful whether she would recover. At last, however, she got well, to the joy of ourselves and her mistress, who was very fond of her, for when in a good temper she was an exceedingly nice girl and a very good worker.

May I ask your prayers for the Soudan, especially that all restrictions to missionary work may soon be removed, and that the Word of God may have free course and be glorified?

## Our Missionary Students' Page.

### THE CENTRAL PUNJAB MISSION.

BY THE REV. R. BATEMAN.

WE are to understand by the term "Punjab" that part of the Northern Plain of India through which the five rivers run; and by the "Central Punjab" we mean the district in which are situated Amritsar (1852), Clarkabad (1869), Narowal (1859), Batala (1878), Tarn Taran (1885), Ajnala (1885), Jhang Bar (1898), Lahore (1867), Bahrwal (1888). These names are given in the order of the "Cycle of Prayer" (*vide* 11th day of the month), a manual with which all students of the ways and means of Mission work should be familiar. The dates following the names show the age of each Mission.

The district we have to deal with is, roughly speaking, 200 miles from west to east, i.e., from Jhang to the Beas; and 100 miles from north to south, i.e., from Narowal to Chunian. This area contains about four million people, of whom nine out of every ten are agriculturists and live in the villages. In religion they are either (1) Hindus (1500 B.C.); (2) Mohammedans (1000 A.D.); (3) Sikhs (1500 A.D.); or (4) Outcastes (Aborigines).

We may accept the axiom that four departments of work, viz., (1) Preaching and itinerating; (2) Medical work; (3) Schools of various grades; (4) Christian literature, are essential to the proper outfit of a large Mission. They are supplementary and complementary one to the other, much in the same way as infantry, artillery, cavalry, and engineers are essential to the equipment of an army going on campaign; and all (students or no) will recognize that without the commissariat, which must be looked after at home, the organization abroad, however simple or complex, must flag and fail. The missionary commissariat is in the hands of "Associations" at home.

Some may say that "Women's Work" and "Native Helpers" should have found a place in the list of effective Mission agencies. This is indisputable; only we urge that these two are so essentially included in the other four that their position and effectiveness would be rather impugned than defined were we to tabulate them *apart* from their respective regiments or squadrons as the case may be.

(i.) Preaching and itinerating:—Preaching in the bazaars is chiefly entrusted to Indian brethren. Since the days of Henry Wright there has been no missionary in the Central Punjab able to devote himself specially to this work. Nor are European itinerant labourers as many as they should be. The people who form one's audience in the bazaar are either idlers or are too eager about their business to give sustained attention; and were it not that the very presence and demeanour of the missionary—still more some word he utters may impress the passer-by—one would be often much discouraged there. In the villages, on the other hand, and in the fields and roads between them, the itinerant preacher has audiences, less intelligent and less numerous, but much more promising to deal with. Men and women, Indian and English, can and do find work in the villages; and considering that eighty-nine per cent. of the inhabitants of India are villagers it is well that this should be so. Itinerating goes on around all the stations of the Central Punjab; Mr. Guilford at Tarn Taran and Mr. Holden in the Jhang Bar are (with their colleagues) almost entirely engaged in it.

For the development and in many cases the inception of village work in the Central Punjab we have to thank Miss Clay, who worked for very many years as an honorary missionary of the C.E.Z.M.S., but always in the closest touch with our Society and our efforts.

Looking back upon itinerating work, the contrast between what is now going on and the condition of things thirty-five years ago is very encouraging. At that time an itinerating missionary was often at a loss at the week's end to find a place where he could so pitch his tent as to be within reach of such spiritual refreshment as converse with even an inquirer, not to say a Christian, would afford him; but in 1903 his difficulty is to decide not on the Saturday night alone, but whenever he moves his camp, whether he shall do so in obedience to the call of Heathen to be evangelized or of Christians to be pastored. In some districts a missionary will nowadays have to weigh the claims of perhaps more than half-a-dozen villages with Christian communities, each of them well within a day's march of his tent.

(ii.) Medical Missions:—It is an axiom that the special province of these is to win a way for the Gospel where the people or their rulers adhere to "the policy of the closed door." That policy has long ago been abandoned by the peoples of the Central Punjab; and so, in the economy of forces, Medical Missions have, with one exception, been pushed on to the more difficult and dangerous frontier stations. That one exception is to be found in Amritsar, where (with branches at Narowal, Jandiala, Beas, and Ramdas) most useful work has been done by Dr. H. M. Clark in the wake of the older and less costly arms of the Service. And here, as before, no adequate idea of our Missions in the Central Punjab can be given without reference to the splendid medical work of the C.E.Z.M.S., both in the towns and villages already mentioned and in Bahrwal, where, as in Ajnala and elsewhere, the sister-societies, embracing rather than overlapping one another, give an object lesson pleasing and profitable to all.

(iii.) Schools of various grades:—Students are aware that in the whole of India educational efforts reach from the highest to the lowest strata of society. Begun in the middle, in towns whose inhabitants were anxious to secure a commercial education for their children, they spread to the villages, and there became pioneers of everything worthy of the name of popular education that exists, and they received from Government recognition and help in consequence. So far and for good reasons, Government and missionary effort went side by side, but in the further development amongst the upper classes it was necessary for Government to provide such higher education as should train men to take an active and intelligent part in the administration of their country. But it was not so obviously a part of the Mission programme to secure higher secular education for those who were already in a position to understand and to weigh what had been put before them in the "Middle" schools. It was therefore a question whether we ought to occupy this higher and more expensive plane of education. The arguments on this subject are very evenly balanced, with the result that opposite decisions have been arrived at in different localities. Punjab missionaries are looking forward with the greatest pleasure to a visit from their old friend Mr. R. Maconachie this winter, and one of the results will probably be the adoption of a more uniform policy in this respect. C.M.S. has a high school at Amritsar and at Batala, and in both places they are running in competition with the purse and power of the local and of the Central Government; an exacting and very expensive development; whereas in the villages referred to just now, where no such rivalry exists, the claim comes with greater force, and the results are not less satisfactory. In the Narowal district there are fifteen village schools, in Tarn Taran seven, in Batala three, in Bahrwal two, and in the Jhang Bar five, such schools costing about ten shillings per month each, all yielding fruit.

Here we are tempted to give some further statistics, but they may be conveniently found in the Annual Reports, and it will be noted that, as a rule, the most useful members of the Christian community are men who, through educational channels, have received the Truth.

(To be continued.)





## WEST AFRICA: YORUBALAND.

**A Great Transformation.**—Early this year Bishop Tugwell visited Jebu Ode, some forty-seven miles from Ibadan, in the Yoruba country, for the purpose of introducing the Rev. J. S. Owen to the Church there. The Bishop preached on the Sunday morning to a congregation of over 1,200. In some "first impressions of Jebu Ode," Mr. Owen says:—

"It was a soul-stirring sight to see the large church filled with people, from the doors at the west end right up to the chancel steps, and to remember from what they had been raised. Eleven years ago a savage, ignorant, blood-thirsty, human-sacrificing populace, content with their present condition, and desiring no interference from or intercourse with other peoples; to-day, possessing one of the largest and best built churches in the Yoruba country, which was filled from end to end with people eager to hear and learn, to say the least of it, many of whom were baptized and communicants. What a story some of those old grey-heads could tell of murders and torturings, and burnings, and human sacrifices, and seductions with their consequent house-burnings, and many other doings of which they are now ashamed! To-day they sit quietly among the congregations, and can join in our grand old, 'We praise Thee, O God: we acknowledge Thee to be the Lord. All the earth doth worship Thee.'"

## UGANDA.

**Confirmations.**—On his return to Uganda at the end of last year Bishop Tucker immediately commenced a tour of inspection and for holding confirmations throughout the country. In the first five months he confirmed 2,412 candidates. He wrote on May 5th:—

"Never in the history of the Mission have such numbers been confirmed in so short a time as five months. For the whole of the year 1900—a record year—only 2,232 were confirmed as against 2,412 in the past five months. Many districts I have not yet been able to visit—such as Busoga, the islands, Koki, Nkole, &c. These places I hope to visit before the end of the year."

**Book Sales.**—The sale of books continues to be an interesting part of the work in Uganda. From the returns for 1902 we see that 523 Bibles, 3,836 Testaments, 7,381 Gospels and portions, 2,416 Prayer-books and portions, 631 Commentaries, 46,028 First Reading-books, and 8,042 Catechisms were sold, besides a large quantity of school-books. In some remarks on the returns Mr. C. J. Phillips says:—

"The need is more and more being felt of providing the people with aids to Scripture reading, in the form of Commentaries, &c. The need is gradually being met. But while every one is keenly desirous of securing his own copy of the Testament (or, if he can afford it, a complete Bible) the number who will go to the length of purchasing a Commentary will remain small, as one copy is generally made to do service for a number of persons, being passed on when read from hand to hand."

## SOUTH CHINA.

**Famine.**—Of the famine in the Kwang-Si Province, Mr. S. Wicks, of Liem-chau, wrote in May:—"News came in a letter yesterday that eight wives out of every ten are being sold by their husbands to buy food! Happily some relief works are being started in Hong Kong by which it is hoped to give substantial relief. The Native Christians are responding in a very encouraging manner."

## SOUTH CHINA: FUH-KIEN.

**The Power of the Great Adversary.**—From accounts which reach us at intervals it would seem that there are cases of demoniacal possession met with in China in modern times very similar to those in Palestine in the days of our Lord. For instance, Miss M. D. Boileau, of Ning-taik, in the Fuh-Kien Province, has had the women's school under her charge, with two classes, each of fourteen women. Two of them suffered from devil possession, and were accustomed when at their homes to flee to the protection of the catechist in their village. They said that the devil in them became much more incensed after they were recommended to attend the school, and tempted them with promises of freedom if they would abandon the idea. Miss Boileau writes of an attack which one of these women had:—

"It was sad to see her, and made one realize something of the real

power of the great Adversary. She was utterly unconscious of what she was saying or doing, talking vociferously some blasphemous and some nonsensical words, and presently became violent. Strong amonia brought her suddenly round; she seemed to wake up as from a dream, and looked surprised to see us standing around her. She did not know anything she had said or done, but appeared utterly weak and exhausted."

## MID CHINA.

Archdeacon Moule has sent us an interesting account of a visit paid by his son, the Rev. G. H. Moule, to the scenes of his childhood in the Cheh-Kiang Province of China, on his way out to Japan last autumn. His first engagement on reaching Ningpo was to address the monthly gathering of the Chinese Gleaners, a band numbering more than thirty, which by the sale of articles made at their working parties, &c., cleared 30 dollars the previous year on behalf of the C.M.S. Both Mr. and Mrs. Moule spoke to the Gleaners, the Archdeacon interpreting; and on the Sunday following Mr. Moule preached (again through his father as interpreter) in Christ Church (served by the veteran Chinese pastor, Wöng-sin-sang) to a large and attentive congregation, a few of whom remembered the preacher as a little boy. In the evening he addressed a large body of students in the College Chapel; and as it was the day set apart in China for special prayer on behalf of the world-wide movement of the Student Volunteer Missionary Union he testified to the great work that God is doing among the 80,000 student members in all lands, and spoke of his delight in meeting those before him, and to find his elder brother as Principal of the College, who was now interpreting for him. "You can imagine," says Archdeacon Moule, "what a deep and moving joy it was to Mrs. Moule and myself to see a fourth son coming Eastwards, and how profoundly thankful we are to God for permitting us once more to be in the East with them."

**The Story of "Do-pe," or Hump-back.**—The Rev. W. H. Elwin, of Ningpo, held his station class as usual at the Chinese New Year (from Feb. 5th to 19th). The class of men was much the same as before, except that for the first time some scholars were amongst the number. Of the thirty who attended, twenty-five were from the country, the remainder being city men who were present at lectures without being in residence. The class was followed by a conference or convention for Christians and a few of the station-class men stayed on for it. This lasted for five days, including a Sunday. Mr. Elwin tells the story of one of those who attended, as follows:—

"One Saturday afternoon three years ago I started from Ningpo in a native house-boat for Loh-kö-bu, one of our out-stations. But Chinese boat-men have a way of defeating one's object if possible, so I was not surprised when late that evening they informed me with some complacency that owing to the wind and heavy rain there would be very little up-tide, and we could not arrive until Monday. The only thing was to walk the rest of the distance, twenty-three miles. The next morning, after a very early breakfast, I started about three o'clock in fine rain, the younger boat-man, a boy, carrying a light load. After some hours' walking and knocking up people to ask the way, we found ourselves at a little village. By this time, eight o'clock, my boy was crying with hunger, so I got some friendly villagers to give him some rice. One of these was an old hump-back, and he and a friend of his were so impressed with the fact of my walking all that way to 'do worship,' that they came the next Sunday to see what it was like, and continued to come for some months, although the distance was a good eight miles from their village. For a time we lost sight of them, and then one day at the end of last year I found Do-pe in my hall. He said he had only just returned from a year's absence in another part of the province, and that the day being Monday he thought he should find me in. I asked him how he knew it was Monday, and he answered that during all the time of his absence he had remembered the Lord's Day. I asked him if he prayed, and he said, 'No, I don't know how.' 'What did you do on Sundays then?' 'I remembered the Lord Jesus.' At this New Year he came to the station-class, mastered one reading primer and part of another, learnt more about 'the doctrine,' and though at the age of fifty-three was by no means the least successful."

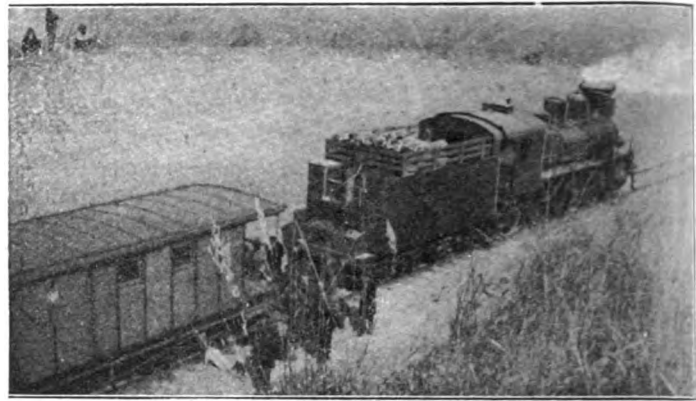
## WEST CHINA.

Writing to us from Pao-ning, on April 30th, Bishop Cassels says:—

"Mr. Lawrence has begun his work in the new Diocesan Training Institute (C.I.M. and C.M.S.) with seven students. They give good promise and are doing well. The annual meetings of the 'West China Advisory Board' were held at Pao-ning last week. The Board deals with such matters as 'Division of the field,' 'Common action of the various Missions,' and so on, and is of great value. Its meetings tend greatly to harmonious action among the various Missions at work in this province."



THE ICE-BREAKER CROSSING LAKE BAIKAL.



A BREAKDOWN ON THE LINE IN MANCHURIA.

## From China to England through Siberia.

BY MISS C. J. LAMBERT, of Fuh-chow.

**F**ROM Peking to London in nineteen days! By the Siberian express? Yes, and yet we stopped at over 500 stations, and passed through parts of nine different countries, namely, China, Manchuria, Mongolia, Siberia, Russia, Poland, Germany, Holland, and England!

This, the longest railway journey in the world, is soon to be accomplished in twelve days, for every month the line is being improved and the speed accelerated; however, the moderate rate at which the trains now travel makes the journey far less fatiguing than it will be later on.

As I and my companion started from Peking, and not from Dalny (the great Eastern terminus), we had to join the main line at Newchang.

At seven a.m., on April 17th, we left that most interesting and ancient city of Peking on our long journey together, reaching Tientsin about ten a.m., and here occurred my first and only mishap; for, whilst talking to a friend on the platform, the train went off without any warning, leaving me bereft of all my belongings, and with the knowledge that there was no other train for twenty-four hours, and that if I lost the connexion at Newchang it meant waiting there for a whole week. Finding out from the tall *sheik* policeman that there was no lumber or coal train which would assist me, I had to wait in Tientsin for twenty-four hours, knowing that probably the only way now left to make the connexion when I reached Newchang was travelling in a little native boat and a springless Chinese cart all through Sunday night at the mercy of Chinese whose dialect was perfectly unknown to me, and in a district where robbers are so common that even the trains dare not proceed after dark for fear of being wrecked. However, knowing what wonders dollars can sometimes work in China, my hopes revived of once more catching up my lost companion. Leaving Tientsin early on Saturday morning, I reached Shan-hai-kuan at dusk, and found all my luggage and some food safe in the Chinese station-master's care, and in spite of the "garden seats" slept comfortably, the train being stationary. I was the only European in this, a corridor train, and one could not lock one's door, but one could pray and think of the Father's "eye that never sleeps."

Early on Sunday morning we crossed the frontier between China proper and Manchuria, the train running straight through the great wall of China. The soul-stirring words of our beautiful Liturgy seemed more beautiful than ever as I read them in these ancient and somewhat lonely surroundings.

The Chinese travelling third class were in open coal trucks, with no seats, and the dust and wind must have been most trying, but I had a compartment to myself; my next-door neighbour was a Mandarin, with his suite. It was very

interesting to watch the Chinese buying eggs, fish, cakes, etc., from the peasants who brought them to sell, at the stations along the line. Reaching Newchang at dark, my delight was great to be met by an Irish Presbyterian missionary, who told me that my companion was safe at his house, and that there was an extra train put on to catch the Dalny express, though we should have to leave at three o'clock the next morning. An answer to prayer indeed, above all that we had asked or thought!

When we joined the express we found that the officials could speak only Russian, but Baron von R., one of the Russian passengers, was very agreeable and willing to act as our interpreter, and would often come to our assistance when we were buying milk, bread, eggs, or butter at the various stations; for although there is now a dining car attached to the train we preferred sometimes to have our meals in our own *coupé*, and of course it greatly lessened expense. The broad sofas in the *coupé*, which are converted into beds at night, are comfortable and clean, and there is actually a nice bathroom with tiled floor and hot and cold douche. Much luggage is to be avoided; in the luggage van it is heavily charged for, and in the carriage *nothing* will go under the seats, so that what the rack will not hold must share one's sofa with oneself.

Passing Moukden the same day that we left Newchang, we saw many evidences of the non evacuation of Manchuria by the Russians: at Kharbine, the second day, we joined the line from Vladivostok and turned direct west. The scenery was each day getting prettier, sometimes rugged hills and forests of silver birch, at others rich pasture land with herds of cattle, and where the snow had disappeared the ground was tinted with beautiful marsh-marigolds, cowslips, anemones, &c., and farther west, when nearing Europe, lilies of



INTERIOR OF SECOND-CLASS SLEEPING-CAR, TRANS-SIBERIAN RAILWAY.



TRAIN GOING ON STEAMER TO CROSS LAKE BAIKAL.

the valley were growing wild in abundance. The country is well watered; we saw numerous rivers and passed over many well-constructed bridges, the longest of which was 4,245 feet long.

At the city of Manchourie we crossed the frontier into Siberia, and all luggage had to pass the Customs examination, but the Russians were polite and caused us no trouble, though it was amusing to see the time they spent over scrutinizing our belongings, especially some medical books and tinned meats. When nearing Lake Baikal the weather was much colder, and had we been but two days earlier we should have had the delightful experience of crossing the lake on sledges; now, although the lake still looked like one solid block of ice and snow, the ice-breaker steamer could cut its way across, and we went on her, while part of our train was shunted straight on, or rather into another steamer! It was very interesting to watch this huge, cumbersome thing go in at the stern, and be so neatly tucked away between two other cars which were already in the steamer. It was curious to see how our path across the lake immediately closed up behind us with huge blocks of floating ice, the roar of which was almost deafening. We had a pleasant run of two and a half hours, and the many sledges still on this vast plain of ice made the scene very picturesque.

Reaching Irkutsk, on the western side of the lake, on Saturday night, April 25th, we found our train did not leave until seven a.m. on Monday, so we went to the Hotel Metropole, which was comfortable and the charges were moderate. Irkutsk, although often described as one of the wickedest cities in the world, and where night is turned into day for amusements, restaurants often being kept open till five a.m., boasted of twenty-seven churches, their large green domes with tall gilt crosses standing out very prominently above the city. We visited several, but space will not allow me to say much about them, nor even mention half the objects of interest which I should like to describe.

We were five days going from Irkutsk to the Ural Mountains (the European boundary), the principal cities we passed being Tomsk, Omsk, and Kourgan; and then only two days and a half in Europe brought us to Moscow, a large and intensely interesting city, and from which London could be reached in thirty-six hours. We did not find the journey at all tiring or monotonous; the constant little breaks at the stations, the varied scenery, and, above all, a most congenial companion, made one think the real Siberia far better than the dreary waste one had imagined. We had to re-book six different times, but soon it will be possible to book right through, avoiding even a change of trains at Lake Baikal, for the railway is shortly to encircle the southern end of the lake. The cost of second class from Peking to London, food included, is about forty pounds.

## A Definite Prayer and a Definite Answer.

A GLEANERS' Union meeting was held in a South Wales parish in December, 1894. It is recalled to my mind by the very interesting account given in the July GLEANER, by Miss Phillips, of the work going on at Dodanduwa, Ceylon. I had been sent to the parish above referred to as Deputation for the C.M.S., and gave an address to a very earnest band of Gleaners. I tried to impress on them the duty, as well as the privilege, of offering, from time to time, definite intercessory prayer on behalf of definite places. I ventured to ask them to take Dodanduwa into their hearts and make it a subject of very special prayer, and they willingly promised to do so.

Three or four months after the meeting I saw it stated in one of the C.M.S. magazines that some baptisms had taken place at Dodanduwa, and wrote to tell the Gleaners that their prayers were already being answered. And now your magazine shows us that God is still continuing to bless the efforts of Miss Phillips. May we not say, without presumption, that the Gleaners I have mentioned have materially helped Miss Phillips in her work? If any of them should read these lines I trust they will be encouraged to further effort, and will know that God "is faithful that promised," and give Him thanks for His faithfulness.—T. DUNN, formerly C.M.S. missionary.

## Three Worthy Tsimshians.

BY THE REV. J. H. KEEN, of Metlakahla.

READERS of the GLEANER will be interested in the three accompanying portraits of North American Indians. They are Tsimshians, and residents of Metlakahla.

The first—Charles Ryan—is my churchwarden. In earlier life he held several posts of trust under white employers, and, being a sober and thrifty man, he was able to save a little money, on which now, in his old age, he is able to live comfortably. He has been an exemplary Christian for many years. An employer of labour in this locality—a shrewd judge of character—once said of Charles, "He is the whitest Indian I have ever known." Soon after taking charge of this station I had to preside at the election

of churchwardens, and knowing then but little of the people I waived my right, and asked the congregation to elect my warden as well as their own. They unanimously elected Charles Ryan. When last year our church was burnt, and a new one had to be erected, Charles was the first to contribute, and he gave \$100 (= £20). He is still churchwarden, and has had the satisfaction of seeing the new church completed during his term of office.

The second portrait represents Hannah Hope—an old chieftainess. She has been a widow for many years, and has had to maintain herself. This she has done by acting as the Mission washerwoman, and her modest salary in this capacity, added to the few dollars she makes by selling potatoes from her garden, constitutes the whole of her income. She, too, must have practised extraordinary economy, for she has saved a good deal; and when contributions towards the new church were invited, Hannah, to the astonishment of us all, brought \$100. I am speaking guardedly when I say that, considering the means of the

giver, I have never in my life known of a more liberal contribution. Hannah is a genuine Christian, and her daily life thoroughly accords with her profession. Her countenance, under the eye of the camera, has taken on a somewhat sullen expression, but naturally she is remarkably bright and cheerful.

The third portrait is that of Mary Rudland, and is given here on account of her earnestness as a Christian worker. Both she and her husband are true Christians. Every Sunday afternoon for thirty-six years Mary has conducted a Bible-class for old women. Lately she has been ill, but came to me yesterday and asked me to announce that her class would be resumed. She and her husband, out of their very slender means, contributed \$10 (= £2) to the new church.

Our Metlakahla Indians are not all like these three. Would that they were! But I have selected these as showing that missionary work here in the past has not been without some substantial results, for which we give God the glory.



CHARLES RYAN.



HANNAH HOPE.



MARY RUDLAND.



"May I add my suggestion to the many that are now being made? I have often thought that—to take a figure from agriculture—we Gleaners have neglected the extensive for the intensive cultivation of the soil from which the golden crop is raised. If we could only extend the *area* of cultivation instead of, or as well as, continually digging deeper into the same little plot, we might increase the harvest by multiplication instead of addition.

"For example, might not each Gleaner endeavour each year to bring at least one householder into the missionary area of giving? and I would suggest that he should especially aim at his newly-married friends."

Another Gleaner writes:—

"May I be permitted as an old member of the C.M.S., and also of the Gleaners' Union, to lay before you a suggestion which has been occupying my thoughts of late? It is this: 'A Birthday Gift Fund.' If each member of the C.M.S. and Gleaners' Union would give 2s. 6d. to the Secretary of their district of the C.M.S. on their birthdays, a large sum would be collected without much trouble or expense to any party. The Birthday Gift could be forwarded quarterly to the C.M.S. Committee by the different local Secretaries, and so come in as an independent source of income, to be used to meet any deficit or special need. On birthdays presents are generally received, and it would be a happy way of expressing thankfulness to God, by a definite yearly gift of 2s. 6d., quite independently of the ordinary subscription. But few comparatively can afford to double their subscriptions or increase them, but every member could give 2s. 6d., and all then would be helping to meet the pressing need. It might be used as a 'Deficit Fund,' and when the happy time came that none existed, be appropriated in some other way. I have now passed on what has been laid on my heart since reading the C.M.S. Report, and leave it to take form, or fall to the ground, as the Divine Master sees fit."

Yet another writes:—

"You may be glad to know that in answer to the appeal to Gleaners this month, I am putting by an extra halfpenny a day for the Deficit, and hope by the grace of God to continue until the end of this year. I only wish I could offer myself, but He will accept what little I have."

Then there comes a practical suggestion as to making the needs more fully known, viz., that every Gleaner should send at least one of the papers (e.g., the *Call*, just issued) *by post* to a friend.

Two forms of "gleaning" having been thus emphasized, it is only meet that the chief one should be mentioned, especially as we have received the following:—

A Gleaner suggests that Gleaners should make a practice of noting each day some special answer to prayer. "They would thus cultivate the habit of *watching* for answers, and if the dates were jotted down, I think," says the writer, "they would be greatly surprised at the end of a year to see what a loving, prayer-answering God we have."

We are thankful to be able to report that the Thanksgiving Week of the Nottingham Branches resulted in a collection of £31 4s. 5d.

#### New Local Branches of the Gleaners' Union.

Boxmoor: Sec. Mrs. Mayhew, Hazeldene, Green End Road, Boxmoor.  
 Crediton: Sec. Miss Helen Budge, Hill Brow, Crediton.  
 Devonport: Sec. Mr. W. J. Symons, 42, James Street, Devonport.  
 Newcastle, Co. Down: Sec. Miss A. Chichester, Shane Lodge, Newcastle, Co. Down.  
 Weston (Beccles): Sec. Mrs. Fitch, Weston Rectory, Beccles.

## A Remarkable Answer to Prayer.

[Lieutenant C. R. Curtis, of the Royal Navy, has sent us the following testimony to the power of believing prayer, for the encouragement of his fellow-Gleaners and others.—Ed.]

I WAS in Bombay in June, 1901, when the burst of the south-west monsoon, usually known as "the rains," was expected. The famines which had followed the dry summers of 1897 and 1899 had sorely thinned the ranks of all missionaries in the affected districts, many of whom had died or been invalidated home. The good rainfall of 1900 had enabled the country to recover to some extent; but now signs of the approaching monsoon were looked for with growing anxiety, since each week the weather seemed to grow more hot and stifling, and still the longed-for rain did not come. I heard it said that if there was another failure of the rains neither the Government officials nor the missionaries would have numbers or strength with which to cope with the distress that must ensue.

On Wednesday, June 12th, the usual weekly prayer-meeting was held in the Mission-hall. The heavens were as brass and the earth as iron when we met that evening, feeling that the next few days must decide whether the growing crops would be saved or lost. The meeting was a small one, but we met with a purpose. There was one man present who, I think, never missed a prayer-meeting, and after one or two others had prayed he led us. I think that the unrecorded prayer of Elijah on Carmel must have been like this one, it was so strenuous, so earnest, so full of faith; I cannot find words in which to express the spirit of prayer that came upon us as this man prayed. He seemed to be lifted up from earth into the very presence of God, bearing the deep need of India with us. I wish that all we Gleaners could pray thus, and I believe we all could if we only practised as much as he who then led us did.

Now for the sequel. In the dark hours of the morning following the prayer-meeting I was awakened by the sound of heavy rain thundering on the iron roof of the verandah. Later, when we went out to our work, the streets were like running rivers, and from every roof poured a cataract. On that first day five and three-quarter inches of rain fell, and the total amount for the following nineteen days was twenty-two inches. I then left Bombay, and thus escaped another tremendous downpour which lasted for two days, in which twelve inches of rain fell. Western India was saved from famine, and this was the result of one prayer-meeting.

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## Candidates and Vacancies.

OF ladies who have recently been accepted as missionaries, the following have been, for a longer or shorter time, in training at the Willows:—The Misses A. Baker, A. Wied, B. V. Attlee, M. S. Landon, B. Wale, E. M. Walter, C. L. Rankilor, L. S. Molony, M.B., B.S. Durham, and A. M. Macklin. The last named has received training as a nurse at Bethnal Green Hospital, and who goes to Persia. Miss Landon has already had some experience of missionary work in India. Dr. Lucy Molony is a cousin of the Rev. H. J. and Miss Molony, of India. Miss Rankilor is a trained school teacher and goes to supply an urgent need at Lagos Girls' Seminary, and Miss Wied has come to us from Denmark.

The following have been in training at the Olives:—The Misses E. Forsythe, M. S. Lawson, M. R. MacDougall, S. Willis, and Lady Mary Hilda Clements, who will go to Egypt. She and Miss Lawson will be honorary missionaries, and Dr. Molony partly so.

Mrs. W. J. Humphrey, the widow of the late Principal of Fourah Bay College, has offered to return to Sierra Leone as a missionary. Her offer has been thankfully accepted, and she and Miss Wale will probably be engaged in itinerating work in the hinterland. Miss Fendt, who has been trained at Highbury, has also been accepted. Miss Churchill Taylor, of Multan, has been received as an honorary missionary in local connexion, and the United Provinces of India have also secured the services of Dr. J. C. Carr, who has joined the Mission staff in local connexion.

An offer of service has been accepted from Dr. G. E. Dodson, whose wife is a fully trained nurse. Dr. Dodson already has two sisters at work in the mission-field—one is Dr. E. Dodson, of Dera Ghazi Khan; the other is engaged in educational work in Agra. The following men of Islington College have also been accepted and will work as lay missionaries:—Messrs. J. Fleming, S. Gillespie, J. W. Spreckley, W. J. Tillott, E. R. Williams, and H. C. Woolbridge.

We regret that inadvertently last month we attributed Miss Hesta Stretton's book *Jessica's First Prayer* to Mrs. Walton, the authoress of *Christie's Old Organ*.

D. H. D. W.



## A Corner for Difficulties.

[This Query Column is open to our readers to whom difficulties connected with C.M.S. topics may occur. All correspondence and Queries should be addressed to the Editor.]

Q.—Are candidates sometimes dismissed after having been trained for a length of time for any other reason than being medically unfit?

A.—It is a fact that the training of a candidate is sometimes discontinued without his being sent to the mission-field even though he may be physically fit for life in the tropics.

When a candidate is accepted for probationary training (and training is always regarded as probationary), it means that the Committee hope that he is called of God to the mission-field, but that they do not think that he is at present fully suited for that work, but needs special preparation for it. The Committee obviously cannot foretell how the candidate will progress during his training, and their hope that he will become fully equipped for missionary work may be disappointed. In that case his training must necessarily be discontinued without his being sent abroad. Or again, during training the Committee have an opportunity of getting to know the candidate more thoroughly than is possible when he first offers, in spite of the care which they take in making inquiries about him. The result of this fuller knowledge may be to lead them to doubt his suitability for the work in certain respects, such as, for example, his intellectual qualifications for acquiring a language, and for adapting himself to the new methods of thought and study, or there may be some lack as regards character qualifications not previously brought clearly to light.

Hence for various reasons it sometimes happens that candidates who have been accepted for training do not eventually go abroad.

Q.—Could you not suggest in the Difficulty Corner a plan of study for ignorant candidates-in-waiting like me? or could you suggest a Correspondence Preparation Union? The difficulty for me is I do not know where to begin.

A.—The C.M.S. Home Preparation Union was started five years ago to meet this very need. It has its simple and advanced courses of Bible and Doctrine study, a small Lending Library, a system of examinations, and a network of clergy, laymen, and ladies over the country, who act as individual helpers and friends to those who join. Advice and help are given by correspondence, except in a few of the larger towns, where numbers justify the formation of a class. Each one who joins is urged to take up definite work for souls at home and to inform himself or herself about the mission-field. Members must be communicants and not under seventeen years of age. For more details write to the Hon. Secretaries of H.P.U., C.M. House, Salisbury Square, E.C.



AMONG the workers from the mission-field recently received by the Committee was the Right Rev. Bishop Foss, of Osaka, Japan, in whose diocese a large number of the Society's missionaries are located. (For the substance of his cheering testimony see "Editorial Notes.") Other workers received at recent gatherings include Mr. G. Burns, of East Africa, who is supported by the New South Wales C.M. Association; the Rev. Ll. H. Gwynne, of Khartoum; Dr. Gaskoin Wright, of Palestine; the Rev. S. R. Morse, of Bengal; Mr. J. McIntosh, Miss A. F. Wright, and Miss M. Cadman-Jones, of the United Provinces, India; the Rev. A. C. Clarke and the Rev. W. F. Cobb, of the Punjab; the Rev. Canon Roberts, of Western India; the Rev. A. H. Lash, of South India; Miss M. L. Penley, of Mauritius; and Miss C. L. Burnside, of Japan.

The office of Vice-President of the Society has been accepted by the Right Rev. the Bishop of Oxford (Dr. E. Paget).

The half-yearly gathering of the Isle of Wight C.M. Prayer Union was held at Shanklin on June 15th. The proceedings commenced with service in church followed by sermon and Holy Communion. At the afternoon gathering the Rev. E. J. Peck, of Cumberland Sound, gave the address.

During the month of June summer meetings were held in connexion with the Durham and Northumberland, Worcestershire, and Gloucestershire County Unions. That of the Durham Union was held in the drawing-room of Auckland Castle, Bishop Auckland, on the invitation

of Bishop and Mrs. Moule. Bishop Oluwole spoke on the needs of West Africa, and Bishop Moule also addressed the meeting. The Worcester Union met at Kidderminster, in the afternoon at St. Mary's Chantry, and in the evening in the Town Hall. Mr. S. Z. Lloyd presided and Bishop Ridley gave the addresses. At the meeting of the Gloucester Union, held on June 23rd at All Saints' Vicarage, Viney Hill, Canon Roxby, of Cheltenham, presided, and addresses were given by the Rev. Dr. Richards, of Travancore, the Rev. Canon Roberts, of Bombay, and the Rev. C. W. Thorne, formerly of Western India.

The closing meeting of the session of the London Clergy Union was held on June 16th in the grounds of Sewardstone Lodge, Chingford, by the invitation of Mr. and Mrs. H. F. Buxton. The threatening weather made the attendance somewhat small, but great interest was shown in an address from the Rev. R. Elliott, Assistant Secretary to the Medical Committee.

The Islington Association held its annual children's gathering at the C.M. College on June 20th. In spite of the very threatening weather nearly 700 children and more than 250 adults attended. The lawn being too wet for use, the gymnasium and the dining-hall were utilized, and an overflow meeting was also held on the gravel in the grounds. The respective chairmen were the Revs. J. A. Lightfoot (Principal), H. J. Gibbins, and F. S. Smith. The speakers included the Bishop of Mackenzie River (who gave two addresses), the Rev. H. Horsley (Ceylon), the Rev. H. J. Schaffter (South India), the Rev. F. B. Hadow, and the Rev. H. D. Lampen, and Messrs. Smith, Linton, Martin, and Komlosy (students). A preliminary prayer-meeting had been held earlier in the afternoon in the museum, at which speakers, students, and stewards were present.

The Ladies' C.M. Union for London brought the late session to a close on June 18th. The Rev. F. G. Macartney, who has for some time been working among the Bhils of Western India, gave the address, dealing with "Prospects and Progress in India." He mentioned many hopeful signs of a great change coming over the people of that land.

"The Irresistible Call to Advance" formed the subject taken up at the Twenty-sixth Half-yearly Conference of Missionary Bands, held in the grounds of the C.M. College, Islington, on Saturday, July 4th. The two selected speakers were Mr. Caldwell, of the Sinim Band, and Mr. E. C. Taylor, of the Hanningtonians, and their papers were listened to with much attention. The section dealing with "Practical Possibilities" was left for open discussion, during the course of which much useful information was given. Tea and business followed this gathering, and these items were again followed by a Public Meeting on the College Lawn, at which the Vicar of Islington presided. Addresses were given by the Rev. G. A. Sowter, of St. James's, Hatcham, Mr. E. M. Anderson, and the Rev. J. N. Carpenter, of the United Provinces.

By the invitation of the Bishop of Norwich and Mrs. Sheepshanks, a large number of ladies attended at the Palace, Norwich, on June 24th, for a meeting held under the auspices of the Norfolk and Norwich Ladies' C.M. Union. Mrs. Sheepshanks presided, and the Rev. Canon Gurney Hoare and Miss Buxton having detailed the methods of work adopted, Miss Richardson, of the Women's Department, gave an address on the Society's work.

From the fifth Annual Report of the Newcastle C.M. House it appears that the receipts for the year ending Jan. 31st amounted to £506, which is indicative of an active trade in disseminating what should bring a good harvest of missionary interest. At the Depot there is a Missionary Loan Library, and a prayer-meeting is held every Thursday afternoon. Friends in the North should do their utmost to encourage this institution and to make use of it.

A Japanese Garden Party was held at the Vicarage, Calverley, near Leeds, on July 4th, by the members of the Vicarage Bible-class. Sixty helpers were in Japanese costume. We are asked to note that Mrs. Stapleton, of Calverley Vicarage, is prepared to give, on application, particulars of forty costumes for Japanese garden parties (suitable for grown-up people) which can be lent for the sum of £1. Proceeds to the class C.M.S. box.

Sales of Work have been held as follows:—Bourne End, June 19th; Bournemouth, St. John's Sowers' Band, £15; Cambridge, St. Paul's, June 18th; Colney Heath, June 17th, £8; Durham, St. Cuthbert's Gleaners' Union, £77; Framsdon, June 18th, £5; Highbury, St. Augustine's, June 25th and 26th; King's Lynn, St. John's, June 25th; Monmouth Gleaners' Union, June 24th; Norwich Girls' Own C.M.S. Working Party, July 1st; Norwich, St. Philip's, June 25th; Pettagh Gleaners' Union, June 25th, £6; Rotherham, St. George's, June 13th; Sleaford, June 17th, £11; South Shields, July 1st, &c., &c.



"Jesus sat over against the Treasury."—St. Mark xii. 41.

**The Joint Report of the Estimates and Finance Committees on the Society's Financial Position.**

**F**OLLOWING the usual custom at this period of the year, the Estimates and Finance Committees have met and presented a joint report to the General Committee.

It was reported that the total number of missionaries on the roll at the end of June was 941, a net increase of 21 on the number at the same time last year, viz., 14 women and 7 men. Of this total 547 are men and 394 women; 80 are honorary, 32 partly so, and 337 are in whole or in part maintained, so far as stipend is concerned, by the contributions of Associations or other organizations (including 39 by the Colonial Associations); and 110 are maintained in whole or in part by individual donors.

The report also presented a prospective estimate of expenditure for the current year ending March next, amounting, together with the adverse balance, to £397,337, to meet which sum an amount of receipts available for the year would be required of £79,683 in excess of the available receipts of last year.

The Joint Committee at the close of their report expressed the conviction that the deficiency of income is the weak point in the forecast presented for the current year, and the hope that every effort would be made, under the direction of the Special Sub-Committee now sitting, for devising means for the increase of income and for eliciting from the supporters of the Society more earnest prayer for increase in the number of missionaries and for deliverance from financial anxiety. They also recommended the Committee to instruct the Estimates Committee, in revising and sanctioning the foreign estimates for the coming year, to continue such reductions as may be possible without seriously injuring efficiency, and to instruct the secretaries and executive committees abroad to abstain from forwarding applications for interim grants, except in cases where there is positive necessity for such applications. Also to impress upon the spending departments at home the absolute necessity of avoiding, as far as possible, arrangements involving fresh outlay, unless met by appropriated contributions for the specific purpose.

**Increase of Income.**

A clerical member of Committee who has a C.M.S. Association in connexion with his parish writes:—

"Herewith I enclose cheque for £5 as a small contribution towards the extra money needed for this year. I am very glad you are making an appeal for continued increase of funds rather than simply to clear off deficiencies. I am trying to get out more boxes and will also endeavour to get others to subscribe."

**His Call to the "Children."**

A C.M.S. West African missionary sending a tithe of his stipend says:—

"We have just received the May publications announcing the Society's large deficit, which came rather as a disappointment after the prospects held out in the April numbers. However, we must not despair, but once more put our shoulders to the wheel. It is a hilly road, but since it is the Master's leading it will surely reach the goal. My humble opinion is that it is His call to the children, who are growing out of childhood now, to come forward and help themselves and so ease the burden that the van may hasten forward to the regions, sadly neglected, beyond. We have been praying for open doors and now they are wide open we are not ready to enter."

**Materials for C.M.S. Sales.**

We gladly make known the following kind offer:—Materials, &c., for C.M.S. sales supplied gratis. Write for samples to "Missions," Lower Bourne, Farnham, Surrey.

**A Birthday Memorial.**

A Gleaner writes:—"My dear mother went to her rest last year. I have the privilege of sending what her birthday present usually cost as an offering to the Lord for His missionary work."

**Bishop Peel's Suggestion.**

O. F. writes:—"I am not a Gleaner, but I thought Bishop Peel's suggestion so admirable that every Gleaner should give 5s. towards the deficit that I enclose 5s., hoping to represent a Gleaner who may not be able to afford to give even that." This idea seems a peculiarly happy one, as doubtless there are many Gleaners who cannot afford 5s.

**Jettings from the Contribution List.**

Thankoffering for answered prayer; "Gold and Incense," from a servant who has just had a small legacy and wishes to give a tenth to the Lord's work, and who has long given to the C.M.S., but never

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before had *gold* for it; "The Extra Penny"—1d. a week in lieu of sugar—the Gleaner who sends it says: "I now find my tea is much sweeter without sugar"; Part of the result (£10) of a little missionary sale and exhibition by the teachers and pupils of a private school; "In lieu of compulsory Sunday duty"; "Returned Expenses"; "God's portion"; "Thankoffering for safety during a thunder-storm"; "Nil sine Deo"; several gifts in answer to the Bishop of Mombasa's suggestion that each Gleaner should give 5s. towards clearing off the Adverse Balance; £7 14s. 10d., the result of a Table Decoration Competition; "Income-tax remitted."

The following anonymous contributions are thankfully acknowledged:—

Proceeds of private magazine, 5s.; Anonymous, for Cumberland Sound Mission, 4s.; Sympathizer, 1s.; God's Tenth, 10s.; A. E. S., thankoffering for sparing mercies, 5s.; Anonymous, £1; Gold and Incense, £2 15s.; T. I. O., £50; Gl. 130, 12s. 6d.; Arthur and Bertha, for Srinagar, £1; F. L. O. J., £100; Gl. 98, 39s. 6d.; Country Schoolmistress, £2; S. B., Thankoffering, £1; "Nil sine Deo," 2s. 1d.; Anonymous, 5s.; Anon., 1s.; "That Thy way may be known upon earth; Thy saving health among all nations" (sale of old gold), 12s.

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**Foreign Postage Stamps.**

W. N. J. writes, with a packet of foreign stamps:—"I think they may be of more use to the C.M.S. than they would be shut up in a book." We are asked to state the value of them, but greatly regret our inability to do this as each packet of stamps is not sold separately, but all are thrown together and sold as opportunity occurs. We have also received some English stamps with the Royal Household Official mark upon them. We should be glad to receive more Foreign, Colonial and other stamps of *good quality*. The annual sum realized by the sale of stamps has sadly fallen off owing to the poor quality of most of the stamps now received. Common English ones are often sent to us, but as they cannot be sold the Society reaps no benefit from them and the cost of postage in sending them is lost.

Packets of stamps should be addressed to the Lay Secretary, C. M. House, Salisbury Square, E.C.

Friends wishing to *purchase* stamps should write to the Rev. A. W. Robinson, West Derby Vicarage, Liverpool.

Packets from twenty friends are gratefully acknowledged.

## Publication Notes.

THE stirring address by the Bishop of Coventry at the Anniversary Meeting in Exeter Hall on May 5th has been printed separately for general distribution under the title of **The Work of Missions a Partnership with Christ**. It should be circulated as widely as possible. Copies can be obtained free of charge.

Further Extracts from the **Annual Letters of Missionaries for 1902** have been issued as follows:—

Part VIII. United and Central Provinces (completion), and New Zealand: 48 pages, price 3d., post free.

Part IX. Punjab and Sindh Mission: 48 pages, price 3d., post free.

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Copies of the special leaflet referred to in Editorial Notes of the July number of the GLEANER can be obtained on application; also another very special paper entitled **Christus Mundi Salvator**, which is intended for careful distribution amongst communicants, workers, &c., and is supplied in small numbers only, except in special cases.

It is hoped that the **Annual Report for 1902-3** will be ready for distribution early in August. The *large* Report is available only, free of charge, for clergy and various officers of the Society (including Governors), who should express their wish in writing to receive it. Other friends are supplied with the **Short Report** (illustrated). Further particulars will be supplied on application.

The *C.M. Gleaner* may be ordered through local booksellers, or local C.M.S. Depôts, or direct from the C.M. House, Salisbury Square. *Price One Penny* (1d., post free). Annual subscriptions, including postage:—One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s. A **Special Edition on thick Art Paper** can also be obtained, price 2d. (3d., post free), or 3s. per annum, post free.

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Cromer. Miss Buxton, Colne House. Aug. 20th.  
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## Church Missionary Gleaner

SEPTEMBER 1, 1903.

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## Editorial Notes.

THE worker for Christ at home finds a difficulty in realizing what it means for the worker for Christ abroad to be cut off from outward means of grace, to breathe the oppressive atmosphere of Satan's citadels, to live month by month as perhaps the sole representative of all that is uplifting and God-like, among a people of unclean lips and unregenerate, sensual lives. Out of the dense darkness or glimmering twilight of the night of Heathendom the home-comer thankfully emerges into the sunshine of his Gospel-flooded mother-country, to revive and grow strong once more. Hence it is that our missionary brethren and sisters of en put us to shame by the keen hunger that they manifest on their return from exile for the spiritual privileges by which we at home are surrounded. It is no wonder therefore that the Keswick Convention each July becomes more and more the rallying point and re-creating ground of foreign workers. Readers of the GLEANER are familiar with the fact that the Convention of late years has been an instrument of proclaiming a powerful missionary appeal. Founded on the fundamental principle that consecration to God must precede compliance with His commands, the Keswick message developed in 1888 into a public acknowledgment that "consecration and the evangelization of the world should go together." Since then the missionary meetings have been a conspicuous element in the Convention week. C.M.S., though unofficially, had not a little to do with this missionary awakening, and C.M.S. has received much blessing from it. Not only have scores of missionaries gone forth who received their call at Keswick, but it should be remembered that it was the influence of the 1887 meeting which led to the re-adoption of the policy of sending out all qualified missionaries, in faith that if God has called them He will not let the means to maintain them fail. This year missionary interest has proved keener than ever. Whenever there was a spare hour on the official programme it was filled up by special missionary meetings on behalf either of the Jews, or of the Heathen of India, South America, the Soudan, South Africa, or of Egypt, or our own countrymen in the Colonies and on the Continent, and the missionary spirit which quietly pervaded the whole Convention reached its climax at the great missionary meeting held at the close of the week. Ought we not to expect definite answers to the many prayers, especially to that one great petition which we know surged up from every foreign worker's heart again and again, "O Thou Lord of the harvest, fit for and thrust forth from these assemblies of Thy surrendered people labourers into Thy harvest field."

While referring to the Keswick Convention of 1903 we are constrained to mention the Conference of College Students at Matlock, also in July, arranged by the British College Christian Union and the Student Volunteer Missionary Union. The movement among students grows rather than wanes year by year. That so large a body of young and keenly intellectual Christian men and women should meet together with the avowed purpose so to deepen their spiritual life and missionary conviction that they may cause their fellow-students to a true realization of their

duty as Christians towards an unevangelized world is a matter for profound thankfulness. At the beginning of this year the leaders issued an invitation to world-wide prayer, that the Conference might be a mighty factor in the fulfilment of the Watchword, "The Evangelization of the World in this Generation." Now that the Conference is over, prayer should indeed be continued that there may be kindled in the Universities and Colleges of Great Britain and Ireland and on the Continent a living flame of unquenchable missionary enthusiasm. In regard to Matlock, as to Keswick, we earnestly pray for the *conservation of results*. Fruit will remain only as each individual, through the power of the Holy Spirit, realizes the uniqueness of the present opportunity and responsibility, and lives out the teaching gained.

Most of our readers will have learnt through the columns of the daily papers the news of the recent outbreaks in Persia, more particularly in Yezd, directed against the Babi community, many of whom have been cruelly murdered. Letters received from our missionaries show that the disturbances have been such as to cause them the gravest anxiety. They themselves have through God's mercy been kept in safety, but the situation is one calling for the utmost prudence and circumspection, it being impossible to foresee from day to day what turn events may take. The latest tidings, however, are more encouraging, and it is hoped that the disturbances are quieting down. The Secretary of the Mission, Mr. Stileman, writes, "Much prayer is needed for Persia at the present time," and we feel sure that every reader of the GLEANER will remember Persia and our brethren and sisters labouring there in special supplication at this critical time.

Early in August Bishop Ridley set forth to revisit the Mission stations in his diocese or Caledonia. We scarcely need to bespeak from our readers special prayer on his behalf. His formal resignation will take place next year, and in the early spring he goes as C.M.S. Deputation to Australia.

Doubtless we shall be pardoned for referring again in these columns to the issue from the press of our Annual Report, since every supporter of the Society is, or should be, aware that year by year it grows in interest and importance. We desire that it should be increasingly recognized, not only as a C.M.S. encyclopædia, but as an armoury whence weapons may be selected at will for use in the demolition of objections and prejudice and scepticism regarding missionary methods and results. Illustrations of "the mighty raising Power behind the Message" abound. Who can rise unconvinced from the perusal of such anecdotes as the Kroo baptisms (p. 52), the Persian women converts (p. 169), the Santal Samuel (p. 196), or the ex-devil dancer (p. 289)? The old quibble, "Are Foreign Missions doing any good?" is silenced by the notable instances in which converts labour and deny themselves to spread throughout their own neighbourhood, and even to regions far beyond the blessing they have gained. This year's Report from every point of view may be regarded as a loud call to the Christian Church to advance. The activity of the followers of the false prophet has become propagative as well as



aggressive. The spread of Islam in Africa, in Sierra Leone and the Lagos Protectorate and in Hausaland, and not less in the East Africa Protectorates both of England and Germany, is as alarming as it is grievous. Incidentally this activity of Islam constitutes an appeal to evangelize the pagan population of the Soudan ere the rising Moslem wave covers that vast area. Again, on page after page, the cry for workers is reiterated with pathetic persistency. We read of congregations without teachers; of churches built by native spontaneous effort falling into decay because preachers cannot be sent; of an African tribe numbering half a million, four-fifths of whom are in complete ignorance of the Gospel; of Upper Sindh, with its population of over a million, for whom no Mission school or institution of any kind or sort has been provided, and only one C.M.S. missionary is there to testify of the power of God unto salvation where and to whom he can; of the neglected, teeming Ha-p'u plain of Mid China, where 100,000 souls are under the "care" of one missionary; of earnest requests from Chinese villages in Fuh-Kien too numerous to mention, refused with aching, yearning heart. Such are only a few instances of the scarcity and dearth of workers in the field. Surely no louder, more definite call from God is needed to bring a response from individual souls!

All Vice-Presidents, Governors, Honorary District Secretaries, Presidents, Treasurers and Secretaries of Associations and Clerical supporters of the Society will receive a copy of the large Report on intimating their wish to have it. Other applicants should remit the nominal price of 2s. Every subscriber of 10s. 6d. and upwards is entitled to receive *gratis* a copy of the Short Report and illustrated *Story of the Year*, which is also full of anecdote and information.

In the sudden Home-call on Aug. 1st of the Rev. A. P. Neele, Incumbent of St. John's, Ashbourne, late of the Bengal Mission, the Society has lost a valued worker.

During the past few months obituary notices of honoured C.M.S. missionary workers called to higher service have appeared in the *C.M. Intelligencer*. The following Missions of the Society have sustained very deep bereavement: *N.-W. Canada*, in the Home-call of Mrs. Phair, wife of Archdeacon Phair, of Winnipeg, who had shared her husband's devoted labours since 1865; *Uganda*, in the almost sudden death of Mrs. Bond, wife of Dr. Ashton Bond, much beloved by the Baganda, to whom she lovingly ministered at the Mengo Dispensary; *Usukuma*, a few days later, in the removal of Mr. A. W. Kemp, of Nassa, a skilled artisan, almost at the beginning of his industrial missionary career; *South India*, in the loss of the Rev. J. C. McLeod Hawkins, the devoted and able superintendent of the Tinnevely Itinerant Mission; *Bengal*, in the falling asleep of that veteran Eurasian worker, the Rev. A. Stark, whose portrait and pathetic plea for more workers appeared in the April GLEANER, and who entered the service of the C.M.S. in 1851 at the age of sixteen; *Punjab and Sindh*, in the unexpected Home-call of Dr. W. H. Lowman's bride and true help-meet at Murree; and lastly, *Palestine*, in the death (at Auckland, her New Zealand home) of Miss I. M. McCallum, who has been faithfully labouring as a representative of the New Zealand C.M. Association in the Nablous Hospital, and of the "translation" of Mrs. Johnson, wife of Dr. F. Johnson, of Kerak, who suddenly "was not, for God took her."

"Now in God's most holy place,  
Blest they stand before His face."

Had we space to pourtray the service by lip and life of each member of this sainted band the record would be full of holy stimulus. Could we voice their message, would it not be one of urgent pleading, that the blanks in the field should be quickly filled?

## A Remarkable House-Warming.

BY MRS. H. S. PHILLIPS, of Kien-ning.

MOVING house in China takes a good deal longer than moving house in England. We began on Tuesday, March 31st, and did not really finish until Tuesday, April 28th, but we were not carrying loads all that time. Callers with presents were arriving day after day, who had to be feasted in return. For instance, on Wednesday we were told to be ready in the afternoon with plenty of tea made and a bundle of crackers. Soon we heard a Chinese band in the distance, and presently in marched six men, followed by others carrying scrolls, candles, crackers, and a beautiful board with red and gilt letters. These people were our Chinese pastor and a little group of Christians. I produced a hammer and nails, and then *they* began to put up their presents; we only stood and looked on. The Mandarins' scrolls which had been given us on the previous day must come first, and have the place of honour, the Prefect's next, and so on. It took our friends just two hours. At last our guest-room was a blaze of colour, of red, scarlet and vermilion silk, satin and paper, and every scroll with gold or black letters—hardly any white wall was to be seen! As soon as our furniture was settled in the house visitors began coming, and since then they walk in and out pretty well as they like. Our big courtyard door is opened about six a.m., and stands open from then until seven p.m. Without knocking or ringing, every one walks in as he pleases. Every one has a bowl of tea, and every one exclaims, "What a beautiful house! How much did it cost to build? how clean it is!" and a good deal more, and some sit down while they are told why we have come such a long way from our own country. Some of our "return" feasts have been very formidable. For example, on Monday we gave an English feast to some of the leading city gentlemen—all Henthen—and some who had been foremost in past years in leading the riot in which Dr. Rigg nearly lost his life. This feast for fourteen people needed great preparation—a great borrowing of plates, vases, lamps, spoons, forks, &c. from our kind fellow-missionaries. Upstairs we made ready photographs of buildings, animal picture books, pictures of the Paris Exhibition, "Coronation" numbers of illustrated papers, and everything we could to amuse the gentlemen; then, dressed in our very best silk coats, we waited for our guests. The usual bows were exchanged when they came into the dining-room, and then my husband in a few words said that as we worshipped God, and thanked Him for our food, might he be allowed, according to our custom, to say grace, which he did, and we all sat down. All our guests were most affable; they chatted and listened. Some read the texts on the wall, which gave us an opportunity of a word of explanation. At last the feast was over, and they trooped upstairs. We had a very nice evening, showing our own home pictures, &c. We sang them a hymn, "Come to the Saviour," and said a little in explanation. About nine o'clock our visitors departed, having thoroughly enjoyed themselves, I think, feeling as if they knew foreigners, and what we have come for, better than ever before. Four years ago these gentlemen were glad enough to turn us out of the city, and to see our church burnt down, and vowed we should never return. But God can change things and people, and "give us favour" in their sight. The next morning about twenty ladies came to call. To our joy we found they were wives, mothers, and friends of our guests of the previous night. Out came all the picture books, and all the toys and the hymn books, and we had a good time. The next day we four English ladies went to call on the ladies who had called on us. Our calls were very formal, we were received exceedingly well, but we did not have much real opportunity for preaching. Still we rejoiced that we had an entrance into these houses, which until now had never been reached. The Prefect (the head Mandarin in this city) had given me a warm invitation to visit his wife, and on Monday Miss Johnson and Miss Darley (C.E.Z.M.S.), Mrs. Pakenham, a Chinese lady, and I went. We were received at the Yamen in great state, the Prefect's wife and daughter-in-law, beautifully dressed, led us to a table spread in English style, with a



table-cloth (a strip of calico), plates, knives and forks. The Prefect's wife was an exceedingly nice and kind lady. Unfortunately, I cannot yet talk Mandarin, so had to manage with Fuh-chow, which her women servants understood and translated for me. We did not have a feast, only a light lunch, cakes, sweetmeats, etc. After nibbling at them most politely (it is not proper to eat too much at a first visit) for about three-quarters of an hour we got up, bowed, bowed again and left. It was all very stately and proper, but we thought we should have a better chance when she came to see us, and so we did. The return call was in a few days. The lady and her two daughters came—dressed most exquisitely in official dress with, oh, such embroidery! These poor ladies are so grand that they may visit no one, nor may any one visit them. I am sure they really enjoyed coming to us. We received them in our women's guest-room, where they sipped tea; then we led them through our large guest-room and through a smaller one into our dining-room; they were not at all shy, and we got on splendidly. Then we took them upstairs to see our bedrooms and bathroom, which latter greatly interested and amused them. It was pathetic to see these ladies toddle on their tiny feet straight to the window, and look out with quite a gasp of joy at seeing the outer world. Then we showed the photographs of the children, our books, and had quite a nice little talk about the pictures of "The man with the burden." Of course they knew absolutely nothing about God. We sang some hymns to them and explained what they meant. They came at 1.30 and stayed till 4 p.m. A few days later a lesser Mandarin's wife and other ladies called, and again all the toys and pictures had to be shown, and as we had an opportunity we told them the Gospel.

Was our move finished? No. The greater function was still to come. Five Mandarins to dinner! Try to imagine our preparations. Our large guest-room re-arranged—chairs pulled out from the wall that servants may stand behind their masters, matting put on the floor, extra lamps, the inner guest-room arranged with all our towel horses to hang up the gentlemen's best coats. Great excitement. All the neighbourhood knows and wonders! For this great event we had to hire two men to call the guests and to receive them, and to carry up the bowl of tea and present it to my husband to present it to the Mandarins. The lesser Mandarins arrived first. Accordingly at 5.30 gong number one is heard. Nearer and nearer comes the clashing, and at last in great state a big chair arrives. The gentleman steps out, behind him walks his servant carrying his invitation to dinner. He makes a low bow to my husband, after which the Mandarin returns his invitation card to my husband, bows to the rest of the company, and walks up to the front seat. Chat and pictures till number two arrives; then the same bowing and tea. I forgot to say, after the Mandarin has got out of his big chair, a servant goes up and takes from under the seat his master's own enamelled washing basin, towel, tooth-brush (I believe), and hat-case. One by one the guests arrive, and quite punctually we hear the last gong, and know it is the Prefect. Mrs. Pakenham, who is staying with me, and I then go down and take our places in the dining-room. The Mandarins come in, dressed magnificently, with all their embroidered silks, their huge necklaces, and their enormous dress hats with a peacock's feather (only a small tuft) sticking out at the back of each. We bow, my husband explains our custom and says grace. Then, "Gentlemen, will you take off your coats." Each servant standing behind his master removes the heavy hat from his master's head and puts on a small one. The servant next lifts the heavy necklace over his master's head, then removes the beautiful official coat, and we sit down to dinner like ordinary mortals.

My husband can talk Mandarin, so he kept the conversation going at his end of the table, and our schoolmaster, Mr. Liu, translated for me. We told these gentlemen about Uganda, and what the Gospel has done there, about the South Sea Islands, and how the power of Christ has converted cannibals, and altogether I think had profitable conversation. Half-way through supper the Prefect made an apology. He said he really could not get through a meal without smoking,

might he do so? And in a second each servant was standing beside each Mandarin holding a pipe, and for a few minutes the room was full of smoke. Then on we went again. At every Chinese feast hot wine is provided plentifully, but my husband explained why we were teetotalers, and also that he was pledged not to offer wine to guests. So we had hot fruit juice, which everyone seemed to like. Supper over, we came upstairs to tea and cake, and plenty of books and photographs. These were appreciated, especially "Living Races of Mankind." A little model train, too, interested them exceedingly. Looking at the different pictures gives one an opportunity of telling where the Gospel is being preached and what its effects are. At about nine o'clock our visitors began to go. The servants—who were either in our sitting-room looking at what pictures they could, listening while we sang, "Come, and believe on Jesus," or sitting in the verandah looking at toys—at once came forward with the large dress hats and the huge necklaces, but the Mandarins went downstairs to put on their robes. We ladies watched from the verandah. It was a pretty sight; the big coloured lanterns, the torches, the soldiers in their odd costumes, and the gong-beaters. Many low bows and nice little speeches of thanks, the gongs were beaten and our guests were gone. Our move into our new house was completed. Every one who gave us presents had been invited to a feast.

It is really marvellous the way in which Kien-ning City has altered—people now respecting us, and glad to have us visit them, whereas four years ago they wanted to kill us and turn us all out. Now we are in touch with all the best families in the city. I think our moving here, and being so perfectly Chinese, in a nice Chinese house, has helped much. Our house is built in Chinese style, only it is light and airy with plenty of windows and whitewash. Our guests often say, "No foreigner has ever built a house here so like the pattern," i.e., an ideal Chinese house.

We trust this is only the beginning of better things. To be on a friendly footing with the Natives is most important. One of those gentlemen who came to our feast has called three times since, and seems really interested in Christianity. If any of you have any good pictures of places, buildings, mining or industrial work, of animals, trains, models of engines, fire engines, lifeboats, anything of that sort, you might like to send us some. I sometimes think that a doll's house would be rather good to show what our own houses and furniture are like. Thank God for the change in this city, and for all the friendliness. Feasts and pictures are really an infliction, but they are worth it, if through them we can reach hearts. Pray that soon some of these literary men and their families may be really saved.

## Retrenchment?

GO unbelief, swift prompter keen,  
Thy breath the bane of faith serene,  
Beclouds with doubt our hopes and fears,  
And so recalls forgotten cares.  
But faith revives sweet memories past,  
And thus inspired will burdens cast  
Upon the Lord. His arms sustain  
His saints, and slave-born fears restrain.  
A slumbering Church, a world in need,  
Perplex the few who intercede,  
Though doors are opened wide by prayer,  
Our Israel's slow to enter there.  
"Too far; too fast!" 'tis whispered oft;  
But not of godless pleasure quaffed;  
Or wealth when worshipped; self enthroned;  
Or claims of God and man disowned.  
Retrench! But not your love for Christ!  
Spare not! Let self be sacrificed.  
Then to the Church will He reveal  
His promise kept—a presence real.

GRETTON HOUSE,  
June 30th, 1903.

W. CALEDONIA.

## Cairo; Ancient and Modern.

BY THE REV. RENNIE MACINNES, M.A., *Cairo*.

THERE is only one sense in which Cairo can be called ancient, viz., that she is the child of a very old mother, for, as cities go in Egypt, she is really quite young. The city is young, but the country is very, very old. Discoveries during the last few years have helped to piece together a written record of the history of Egypt, which goes back to 4,000 B.C. (I suppose every one knows that the dates in our Bible margins were only put there in modern times, and are no part of the Holy Book), while the still older remains of the pre-historic people, who, judging by the contents of their tombs, knew neither the art of writing nor the uses of metal, take us back to about 5,000 B.C. I have seen in Cairo the bodies of men and women of this age so perfectly preserved that their hair and skin, their eye-lenses and brains, their bones with occasional fractures and primitive splints can now be, and actually at the present moment are being, examined by medical experts, and yet these people lived and died before any of the recorded kings, very likely no less than 7,000 years ago. In fact, Joseph, when he lived in Egypt, long ago as his time seems, was only about half-way between this early people and ourselves. Cairo therefore, aged only 1,200 years or so, is as a child of twelve to an old man of seventy, when compared with the land in which she lies.

I will tell you how the city was founded. One of the most celebrated places of ancient Egypt was Memphis, situated on the west bank of the Nile, about twelve miles south of the modern Cairo. For thousands of years people lived there, numbers of the kings built temples and palaces there, and even now tourists ride over on camels and donkeys to see the colossal statues (Photograph No. 1) of Rameses the Great, the king who oppressed the children of Israel. He set up these statues in the temple of Ptah, but that was more than 3,000 years ago, and now they lie prone and solitary among the silent palm groves. Of the magnificent city nothing else is left except acres of earth mounds and scattered stones.

But at the time of the Arab invasion, 1,200 years ago, it was still an important place. When the Arabs came, their great Moslem general, Amr, pitched his camp not far from Memphis, but on the east side of the river, and a little further down, at what is now Old Cairo. Close to his tent he built a mosque, the first in Egypt, and a mosque of later construction, about a quarter of a mile from the present C.M.S. compound and hospital.

At the time of Amr the majority of the people were Christians. They had become so at the preaching of St. Mark and other Christian teachers, when the old heathen religion of the country, with its myriad gods, had died out. But the Moslems, by the stress of circum-

stances, by persuasion and by force, gradually gathered into their new city the last inhabitants of the ancient Memphis, which has been since then a heap and a desolation. During the succeeding centuries also, by incessant massacres, fines, and persecutions (many of which certainly were after considerable provocation), they continued steadily stamping out Christianity, and at last the country became Mohammedan.



ONE OF THE STATUES OF RAMESES AT MEMPHIS.

If you read the history of the old Coptic (i.e., Native Christian) Church you will marvel that there are any Native Christians left in Egypt, still more when you hear that there are about 600,000 of them. I believe that this remnant has been spared by the good hand of God for some great work which He has for them to do.

After Amr's time his city grew towards the north, and also, after the Nile changed its course, to the west, and there is now a large population (and our own Bab-el-Louk Girls' School) on ground which not so very long ago was river.

The name Cairo is derived from the Arabic Kähira, "the Victorious." It was so called because Mars (Kähir) was in the ascendant on the night the city was founded. But by the people the city is now generally called "Masr," another form of the Hebrew name "Mizraim," by which the land was known in Bible days.

In the course of the Middle Ages large numbers of beautiful buildings were added to the city, amongst them the tombs of the Mamelukes, which you see in the photograph below. (Old Cairo is behind the central towers, or minarets, over the hill, in the hollow where the Nile runs.) There are many others still more beautiful, but they do not appear in this picture.

At the present time Cairo is the capital of Egypt. It is a vast city, containing about 600,000 people, the biggest city in Africa. I do not think there are four cities in Great Britain which are larger. The position of the town is important, for it is near the point where the Nile divides and the Delta begins. The seat of government is there, and trade of all sorts is actively carried on. In the European part of the city there are public buildings, post-office, railway station, schools, hospital, museums, banks and shops, just as you would see them in any city in Europe. There are electric trams running to all parts of the town, and even out to the Pyramids and sphinx of Gizeh! But behind all this there is the vast native city, with its crowded bazaars and network of little lanes, and that part has for us interests greater than those attaching to any modern city or ancient temples,—interest and love inspired in us by the Gospel of Jesus for the living souls of these people for whom He died.

Look at the man in our third picture. He is but one out of these multitudes. You must multiply



AN ARAB PROFESSOR.



TOMBS OF THE MAMELUKES, CAIRO.

him by one hundred thousand, you must add a like number of women, and four times as many younger people and children before you can realize the huge size of this city and its equally huge needs.

And when you have seen both we bid you come to the help of the Lord against the mighty. We have a battle to wage with them, but it is not by the sword; it is not by might or by power that we attempt to carry it on, but by the Spirit of our God, by the love wherewith He has loved us, and by the desire that others should share with us in the unsearchable riches of Christ.

If you could understand the needs of these people, their loveless lives, their formal faith, and lack of joy in either, you would need no other call to more earnestness in remembering to pray for them, and for the work of the C.M.S. schools, Medical Mission, and evangelistic meetings by which we are trying to win these "other sheep" for Jesus. Will you not thus help us to show to them openly the one true God, Whom ignorantly and with grievous limitations and blindness they worship, but Whom to know, as His Word tells us we and all men may, is life eternal and full of glory?



#### UGANDA.

**The Pygmies of Stanley's Great Forest.**—Nine of the Pygmies of the Aruwimi Forest are under instruction and two have already been baptized. In May the Rev. A. B. Fisher visited Mboga, one of the ninety out-stations in Toro. Amongst the congregation on the Sunday there were representatives of no fewer than seven different tribes. The service was conducted in Lunyoro, a language which they all more or less understand. Mr. Fisher was hoping that the first convert would be shortly baptized from the great Balega tribe, who were both friends and foes of Sir Henry Stanley. During this visit to Mboga, Mr. Fisher was gathering information as to the best means of reaching the Pygmies. Before leaving the district he hoped also to do something for the Bahuka tribe, who are living in rank cannibalism in the Semliki Valley, only four hours' march from Mboga. He concludes an interesting letter:—"The mighty change visible here on all sides since our first visit in 1896 fills me with gratitude to Almighty God for the triumphs of His love."

#### INDIA: PUNJAB.

**"A Flag for Christ."**—As Secretary of the Punjab Medical Sub-Conference, Dr. Arthur Neve has been visiting the Society's Medical Missions on the North-West frontier of India. Interesting letters from him have appeared in *Mercy and Truth* the last few months. Writing of the Amritsar Hospital, of which Dr. H. M. Clark, now at home on furlough, is the head, he refers to the story of Shamaun, a Sikh priest, the firstfruits of the Punjab C.M.S. Mission. Dr. Neve writes:—

"The hospital is a single-storied square building, with deep verandahs which serve as waiting-rooms; in one on the east they gather for the daily address, in another they afterwards receive their medicines. The consulting-room, dispensary, and other rooms are well equipped. The wards are separate, a line on each side of the garden, and a large one in the middle, with a flagstaff. It is Shamaun's flag.

"He spoke: 'Throughout the city  
How many a flag is raised  
Where loveless deities are owned,  
And powerless gods are praised.

"I give my house to Jesus,  
That it may always be  
A 'flag for Christ,' the Son of God,  
Who gave Himself for me."

F. R. H.

"The flag still floats above the city roofs, and is an emblem of the love and skill here laid on the altar before God as a sacrifice on behalf of the sick and suffering around."

#### WESTERN INDIA.

**Baptism of Adult Converts.**—On July 5th the Rev. L. B. Butcher, of Poona, baptized two adults by immersion in a new baptistry, the first time it had been used. One was an old Parsi

aged sixty-three, and who had been an inquirer for over two years, the other a Beni-Israelite woman of about thirty-five. She has been prepared by Mrs. Sorabji. There was a good congregation, "and I think," Mr. Butcher writes, "the baptism by immersion helped to bring the teaching and symbolism of the rite home to them. . . . In a sermon after the baptism the Rev. E. J. Jones brought out very clearly how the descent into the water typified the death and burial to sin and the old life, and the coming forth out of the water typified the resurrection to a new life."

#### CHINA: FUH-KIEN.

**An Encouraging Journey.**—In April and May the Bishop of Victoria (Hong Kong) had a journey of seven weeks in the Fuh-Kien Province, which, on the whole, was full of encouragement. He wrote on June 11th:—

"I confirmed 951 converts, and was able to ordain five Chinese deacons and one Chinese priest, together with Dr. Synge, whom I admitted to full orders. I was encouraged too by what I saw of the development of the native pastorate. The pastors are much more 'pastors' than they were—more independent, and doing their work, for the most part, excellently. I had much talk about the difficulties which arose last Conference as between Chinese and Europeans. The root of most of the difficulties lies, I think, in the development of the Native Church, and the not unnatural desire on the part of Natives for more independence. . . . For the most part the European clergy and the Chinese pastors, when they are side by side, are working together admirably and in perfect harmony."

#### JAPAN.

**The Osaka Exhibition.**—In the GLEANER for June last (p. 93) our readers were invited to pray for the united effort the missionary societies working in Osaka were making to reach the people from all parts of Japan who were visiting the great exhibition in that city. The exhibition was opened on March 1st, and the Rev. G. W. Rawlings wrote on June 25th:—

"Just now there are wonderful opportunities for work here, many of them the direct result of the special preaching at the exhibition. Thousands of people hearing the Gospel there have given in their names, desiring further instruction in Christianity. Of these some twenty-six young men—students in a normal school and an agricultural school—have been handed to me. I was already teaching nine or ten students in these schools, and this large addition gives me a great opportunity. Then again I have been invited by the Principal of the Higher Technical School to go once a fortnight and speak in English on Christianity or any other subject at his school. There are 300 students there and he proposes that I should address half the school at a time."

## The Study of the Bible.

BY THE REV. D. H. D. WILKINSON, M.A., *Secretary C.M.S.*  
(Candidates Department).

[This series is written with a view to help candidates-in-waiting and others in definite Bible study in preparation for work in the foreign field or at home.—ED.]

#### III.

**A**MONG the most valuable methods of Bible study is that which takes a book as a whole and seeks to obtain a bird's-eye view of it; not by studying it in detail, but in its main outline. This is valuable not only in itself, but as a preliminary for much other study of a more detailed kind. In illustration of how to do it we may with advantage begin with an Epistle. It is not every Bible-reading Christian who has even realized that the Epistles are letters, written for special purposes to individual Churches or people; some Bible readers never seem to think of treating them as they would any other letters, and of reading them through to see what they are about, to whom they were written, what were the circumstances which called them forth, and what they reveal of the character and personality of their writers; and yet a great deal is to be learnt in this way. How shall we do it? Just in the same way as we should treat any other letter, only much more thoroughly.

Take for example the Epistle to the Galatians; it has six chapters, corresponding roughly to a closely-written letter of six or eight sheets. If we receive such a letter we naturally begin by reading it straight through from beginning to end, instead of spreading it out over six or eight days. We are conscious that we have not taken it all in, and we read it through again, perhaps more than once, and then look up



anything in it which strikes us as specially important or difficult; and in this way we try to get to know the contents of the letter with a view to acting upon it in whatever way may be necessary.

In the same way then read the Epistle straight through, with such questions in mind as, What is it about? What were the people like to whom it was written? What is its tone? If there is a consecutive line of thought or argument in it, what is it? Once reading it at a sitting will not answer all these questions; and perhaps the beginner may note nothing more at first than that there is a certain tone of fault-finding, a good deal of rather difficult argument, and some of what may be his favourite texts. If so, let him make a note of these points and then again read it straight through at a sitting. This time, however, he can do so with further questions in mind, viz., "What is the fault-finding about?" "What is the argument about?" or "How much of the letter is argument?" At a second reading he may notice that the fault-finding is due to the fact that the recipients of the letter were going back from the Gospel which St. Paul had preached to them; and that the argumentative part has to do with what that Gospel is or is not. It may be at a third reading that he notices also that St. Paul has a good deal to say about himself in the first two chapters especially, that the third and fourth are the most argumentative, and that some of the most practical (as distinguished from doctrinal) parts of the Epistle are in the fifth and sixth chapters.

So far the student has not lingered in his reading over any detail (not even over his favourite texts!), but he has got, in a superficial sort of way, a general analysis of the Epistle; for he can now see that it may be roughly divided into three parts of two chapters each, containing in the main personal history, doctrinal teaching, and practical exhortations. This raises further questions:—"Why does St. Paul say so much about himself?" "What are the points he seeks to prove in his argument?" "Do the practical lessons rise out of the doctrinal part or are they distinct from it?"

Having also seen something of the skeleton of the book, he may proceed to analyze it a little more fully. Thus, for example, it may be well now to read the first two chapters through again more slowly and carefully in order to get a clear idea of why St. Paul speaks of himself in them, and of how to analyze them. As the student looks at these chapters paragraph by paragraph (see the R.V.) he will see that there are six paragraphs, the first of which contains a salutation, the second plunges at once into the subject of the Galatian defection from the Gospel, and (like the first) contains a reference to the fact that St. Paul is a servant of Christ who seeks to please Him, not men. This prepares the way for the next four paragraphs, which are chiefly personal history, the object of which seems to be to prove that St. Paul is indeed an Apostle, and therefore that the Gospel which he preaches is the Truth of God and no mere human invention.

Passing on to the next section of the Epistle, and reading thoughtfully, but not pausing over detail because he wants to get a general idea of it, the beginner may recognize that the Apostle seeks to prove his points by reference to the Old Testament; and that in this connexion he has a good deal to say about Abraham, and that there is also a rather difficult passage about Sarah and Hagar. If he is not perfectly familiar with the Old Testament history here referred to, he will do wisely to break off his study of Galatians and carefully read up the history in Genesis.

When next he resumes his study of Galatians he will begin again at the first verse of the third chapter and read through to the first verse of the fifth. This time, it may be, he notices that the part of the argument which refers to Abraham is separated from that which has to do with Sarah and Hagar by three short paragraphs, at the beginning of the fourth chapter. Here, then, is a further point gained in his analysis of the Epistle. This doctrinal section (chapters three and four) is apparently divided into three sub sections, in the first of which the argument centres round Abraham, the second has a more personal and hortatory tone, and the third resumes the argument based on another piece of Old Testament story.

It will probably be well now to go on to the third section of the

Epistle, even though one has not yet grasped clearly all the line of argument in the second. As we commence at chap. v. ver. 2, and read through to the end of the letter, trying to catch the general idea of each paragraph, the first question to occur would very likely be whether or not one had been right in thinking that the second, or argumentative, section of the Epistle closed at v. 1, or whether it would not be better to say that it extends to v. 12. With such a question in mind one looks back to iv. 21, where the last paragraph of the previous chapter begins, and read through to, say, the end of chap. v. in order to see whether the paragraph v. 2—12 fits best with what has gone before or with what follows. If the question seems perplexing, this would suggest that the paragraph really fits equally well with either, and so may be regarded as a connecting link between the two sections. In confirmation of this the student may notice that the next paragraph commences (ver. 13) with the word "For," and yet there is no obvious connexion between it and the sentiment which ver. 12 expresses. At first sight this is perplexing, but looking back he sees that v. 1 (the last verse of the previous section) sums up much that has gone before by speaking of the "freedom" with which Christ has made us free, and looking forward he sees that the subject commenced in ver. 13 is the putting into practice of the spirit of this freedom in conduct, and in the practical duties of the Christian life.

Reading on to see if this thought continues till the end of the letter, he finds that the paragraph which commences at vi. 11 has a different tone again. Examining it carefully, he notices that it is not so much practical directions concerning the Christian life as a sort of general summary of all that has gone before. Once more, then, he can revise his analysis by closing the third section at v. 10, and putting the remainder of the Epistle down as "concluding remarks."

At this point it would be well to look through the whole Epistle once more from the beginning to the end, reading rapidly with a view to seeing how the analysis, which has so far been obtained, would work out in its main features. The result would probably be something as follows: i. 1—5 salutation; 6—10 introduction to whole subject; i. 11—ii. 21 proof of Apostleship; iii. argument, chiefly centred round Abraham; iv. 1—20 argument about sonship, &c., and exhortation; iv. 21—v. i. argument about Hagar and Sarah; v. 2—12 transition from doctrine to practice and remarks about the false teachers; v. 13—vi. 10 practical lessons; vi. 11—18 conclusion of the whole matter and final salutation.

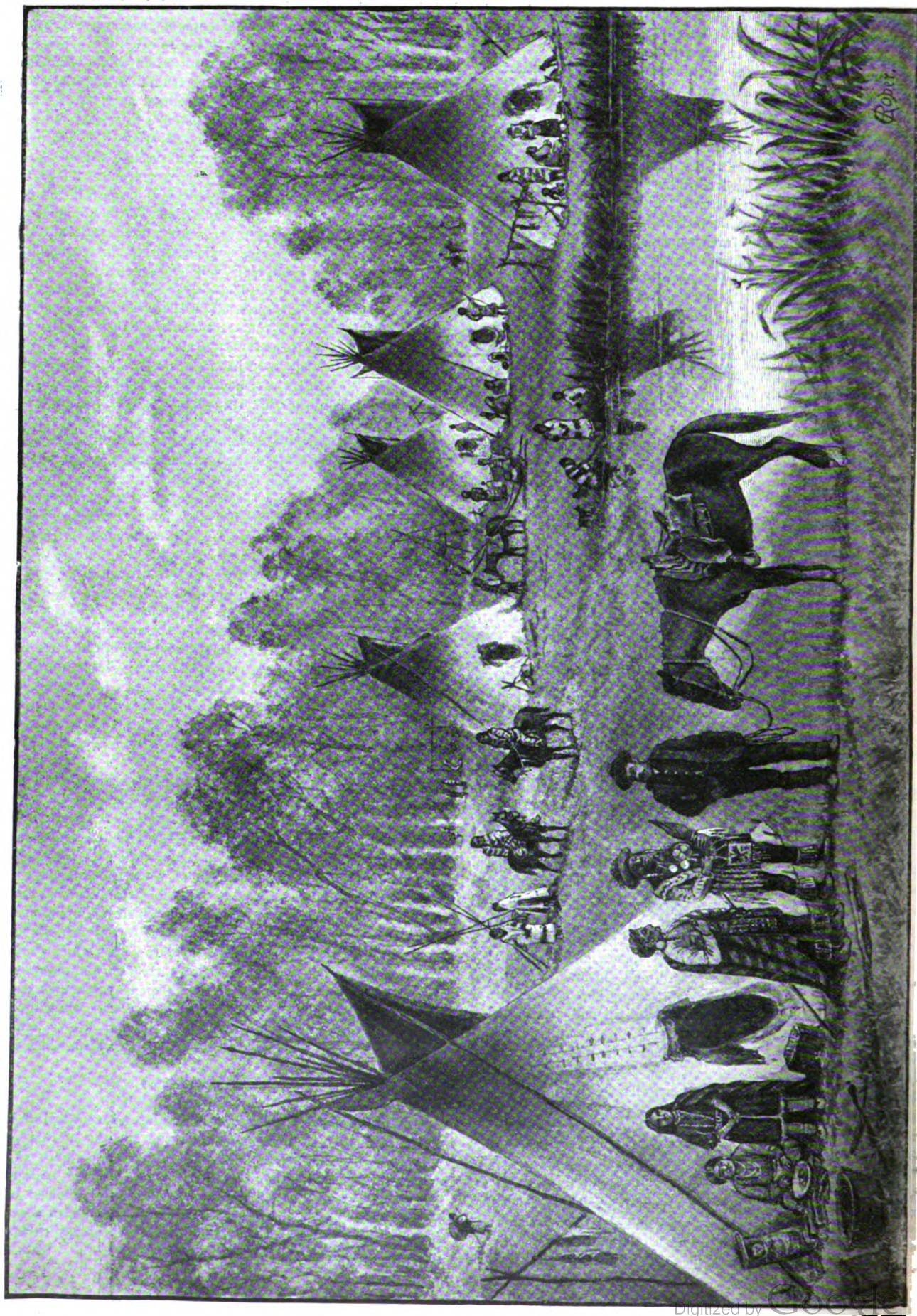
Of course there are many other, and more elaborate and accurate, analyses of the Epistle which might be given; but the above may perhaps show a beginner how he may set to work to make his own analysis of this or any other Epistle. It is well to begin with a short one. One word of practical advice may be added. Do not be in a hurry to put notes into the margin of your Bible or into any notebook for whose neatness you care. It is far better in doing such work as the above to use paper or notebooks in which you do not hesitate to alter what you have written. Begin by putting down briefly whatever ideas occur to you after each reading of the book which you seek to analyze. These may very likely need correction and alteration later on. Do the same thing also as regards single paragraphs, or groups of paragraphs, as you study them individually, and you will probably find that your vision of the book gradually gets clearer, and at last you can write out the result of your study in a form which is worth keeping for future use.

(To be continued.)

**A Missionary's Testimony.**—"My heart is very full of joy and praise as I go back in thought over the months of this my first year in a heathen land. Such a glorious experience of God's wonderful love and power has been mine. A strong realization of the Master's presence with me and of the great privilege of being here for His glory alone has brought intense joy and a deep peace to my heart; and this realization has ever been my comfort and strength through all the lonely times."

E. M. H.





ON THE "CROOKED LAKES" INDIAN RESERVE.



# Scenes in the Devon Mission.

BY THE REV. J. HINES.

THESE pictures are from photographs representing people and places in the eastern portion of the diocese of Saskatchewan, called the Devon Mission. That at the left-hand corner at the top is the church bell at Moose Lake. This Mission is situated on the south end of the lake, and the whole country round the lake being of limestone formation, we found it difficult, in the absence of blasting material, to excavate, so as to be able to erect a bell post; but as the birch-tree shown in the picture was standing near the church we utilized it for the purpose by cutting off the main branch and fixing the bell on its stump. At the foot of the tree is seen an Indian in the act of calling the people to church. The Indians at Moose Lake twenty-five years ago were a very stubborn and bigoted class of Heathen; they have now, I am glad to say (with the exception of one man), embraced Christianity.

The picture on the left of the foot of the page shows a small group of the Moose Lake Indians. This was taken just after the Confirmation Service in 1901. The Bishop of Saskatchewan and Calgary

THE CHURCH BELL AT MOOSE LAKE.

THE BISHOP CONSECRATING GRAVE YARD AT RED EARTH.

CHURCH AT GRAND RAPIDS.

INDIAN LOG HUT.

AFTER CONFIRMATION MOOSE LAKE



is standing in front of the window, and the tall man at the Bishop's left is Mr. Thomas Bear, the native school teacher and catechist; the two men standing at Mr. Bear's left are from Devon proper and were at the time engaged as my boatmen whilst taking the Bishop through my district; the rest of the group are some of those confirmed on that occasion.

The picture at the right-hand corner at the top, showing the Bishop with his robes on, was taken just after the dedication of the burial-ground at Red Earth. Red Earth is in the southern corner of my district, and is about 110 miles by water from Devon proper. The young man at the Bishop's right is Louis Cochran, a pure Indian. He is the school teacher and catechist on the Shoal Lake Reservation, about sixteen miles by water from Red Earth. Cochran and Bear are very efficient in their work, and are bright examples to the people among whom they live. About forty-five Indians at Red Earth are still Heathen; those standing up in the picture are Christians, but those sitting down are Heathen. At the time of dedication the Heathen were burying one of their dead, and, as is always the case, there was much sadness among them, as they have no bright hopes of a blissful future. The service being over, the Bishop with some of the Christian Indians went over to where the mourners were sitting, and spoke words of light and life and hope to them. The photograph was taken during the address.

The picture just below the last named is one of the eight churches I have built during the last seven years. It is situated at the extreme eastern end of my district and is about 160 miles from Devon. The place is called Grand Rapids, and the church stands at the foot of the rapids. It is a neat wooden structure and rests on a stone foundation. The Indians at this Mission are all professing Christians. The man standing before the door is a white man, and has charge of the day-school at the present time. The people at this Mission are more exposed to the vices of the white man than at any other station in my district, and the sanctity of the Sabbath is greatly interfered with by the steamboats coming into port on that day; but in spite of these adverse circumstances there are many genuine believers at this place, though, alas! there are some backsliders.

The log hut is a picture of one of the rude log buildings that Indians and white men live in away from permanent settlements. The corners are notched where the logs rest on each other, and this keeps them stationary. When the house is high enough, then the spaces between the logs are filled up with dried grass, rolled in moist clay, and pressed in tightly.

This double house, or "shanty," as it is called, stands by the roadside leading from Prince Albert to Sandy Lake, and is about twenty miles north of the River Saskatchewan. The conveyance and team of ponies, with the driver standing between them, belong to a "livery stable," and were engaged by me to drive out to Sandy Lake, to say good-bye to the Indians there before leaving for England. The smoke to the left of the conveyance indicates the fire where we boiled our kettle to make ourselves a cup of tea for our midday meal. The two rude benches at the corner of the building are where we sat to eat our dinner. On the top of one can be seen the cup I drank out of, and my coat can also be seen hanging on one of the projecting logs on the top of the house.

It was in a house of this description—700 miles from the nearest market town, doctor, post office, &c., &c.—that I spent the first three years of my missionary life. I mention these facts as they describe some of the "luxuries" pioneer missionaries enjoy, but which are sometimes lost sight of by the narrator of travels, who thinks that the missionary has one continuous picnic under cloudless skies and with genial companionship!

In my district, which is called the rural deanery of Cumberland, there are only forty-seven heathen Indians. Ninety-seven per cent. of the total number of Christian Indians belong to our Church and are the fruits of the agents of the C.M.S., and nearly a third of these are regular communicants.

It has been said to me on more than one occasion, "Why do you

dress your Indians like white men? Your pictures would be much more interesting if they showed Indians dressed in skins of animals and embellished with feathers." The remark coming from the source it did was most surprising, as it showed ignorance of the changed condition of the country, and it seemed also a lack of due appreciation of the work done by the missionary!

In the first place, there are not sufficient wild animals now in the country to furnish the Indians with leather for their dresses; and secondly, their adoption of the white man's dress shows that they are civilized. There are no native tailors and dressmakers among the Indians as there are in India, China, and other Eastern countries, and so no national way of dressing. The traders who go into the interior to barter the fine furs from the Indians carry with them the ordinary articles of clothing manufactured in England or Canada, and these are taken by the Indians in exchange for their furs: hence the civilized appearance of our Indians.

An Indian in some parts will cut up a dirty white blanket that has been used as such for a year, and his wife will make it into a grotesque sort of coat, but this kind of garment is worn mostly by the Heathen, and to see a man going about wearing a blanket coat is a sure sign that he is either a Heathen or a lazy person, especially if so dressed on a Sunday.

## Our Missionary Students' Page.

### THE CENTRAL PUNJAB MISSION.

BY THE REV. R. BATEMAN.

(Continued from p. 122.)

#### II.

(iv.) Christian literature:—In this department our missionaries have from the beginning had a double advantage, first, that of the example set and the start given by the learned Ludhiana missionaries at their door; and secondly, stretched out to them across the sea, have ever come the helping hands of the British and Foreign Bible Society, the S.P.C.K., and the Religious Tract Society, with the result that such towns-men and villagers as have attended Mission or Government schools can now read in their own tongues the wonderful works of God. For they have the Bible and Christian literature in wholesome abundance within their reach. There is a circulation of monthly tracts in the vernacular of I am afraid to say how many thousands, and the great spread of education in the Province yearly increases the demand. There is a small army of colporteurs, and all Mission agents make it a part of their work to circulate the literature happily provided for them.

Results of missionary work must always be left to God. But that is no reason why they should not form part of our study. Let me say, then, that thirty-five years ago when I sat for the first time in the Mission church at Amritsar, I learnt something of the history of the few worshippers who embodied the personal results of missionary work up to that date. There was a grey-haired man in the reading desk, a Sikh brought to God by evangelistic effort; in the pulpit was a striking personality, a learned and eloquent man rescued from Islam to the Cross upon the fields of literature and controversy; just in front of me, and acting as sidesman, was a servant of the Sikh above referred to, who had been brought from Mohammed to Christ by the devout "conversation" of his master; alongside of me was a Hindu youth of eighteen, almost the firstfruits of the blessed crop of schoolboy-Christianity which has gladdened the heart and strengthened the hands of all missionaries in the Punjab; and stretching across the church from side to side (forming more numerically than all the rest of the congregation put together) were rows of children of all castes and no caste, once famine stricken and destitute, now cared for and taught the way of God in our orphanage. Thus in those days it was easily seen that already by diversities of operations that little flock had been gathered in; and thus to-day, by giving a little more attention to a far larger community, the same lesson will be learnt. And here I am mentally reviewing, for I cannot help it, that



other large army of Christ in connexion with the American Board and other Missions in the Central Punjab, who while they will not say "I am of Paul, or I am of Apollos," they will, in most cases, give straight testimony as to which branch of missionary effort, evangelistic, educational, or otherwise, had brought the Gospel to them.

To return to C.M.S. What I meant by a "larger community" is that a Central Punjab picture, thirty-five years old, showing two congregations and two native pastors ministering to 200 Christians, not a few of whom were Eurasians, must now be so enlarged as to show over fifty churches with over four thousand purely native worshippers, ministered to by nine ordained native pastors and by a body of catechists, many of whom, thanks to the Divinity School established in Lahore by Bishop French, are in many ways better equipped than their predecessors for the work they have to do.

There are many Christian rallying points, and occasions of Christian rallying, which I should like to describe as evidencing the results of Christian effort and the channels into which much missionary force is diverted. Such are boarding-schools exclusively for Native Christian children, containing over 250 children of Christian parentage at Amritsar, Batala, Narowal, and Clarkabad. Such also are Christian *melas* (fairs) at Christmas or Easter, missionary conferences, endless committee meetings, village-board meetings, Native Church councils, Founder's Day at the Baring High School, gatherings of students at St. John's College, Lahore, Y.M.C.A., cholera camps, plague fighting, and the like, all demanding time and all yielding results.

Clarkabad is a flourishing industrial settlement, mainly agricultural, originally established by the Rev. Robert Clark, and developed by Mr. Beutel, at a time when Christians were more entirely ostracized and therefore more helpless than they are now. Over a thousand Christians live there under a native pastor, who has two English ladies working in his parish. It is a model village with a beautiful church, which has been already twice enlarged itself, and has a chapel-of-ease.

The Jhang Bar, a tract recently changed from a desert into a garden by irrigation, is little known and is difficult to know about, except by going into such detail as is here inadmissible. Suffice it to say that among the immigrants from the congested districts now residing there, are to be found between two and three thousand Christians of the agricultural class, something like a quarter of the whole Christian community, whereas of the non-Christian labouring community not one per cent. has moved—a testimony in some cases to the energy and enterprise of the Christians, and in others to the confidence reposed in them by non-Christian employers of labour. In the Jhang Bar alone there is ample and urgent work for four European missionaries. There is only one (the Rev. T. Holden) there, and he is returning, for a time only, we hope, this winter. The Jhang Bar indeed is at once an evidence of work done, and an urgent call for further workers.

The student of Missions will find the following books very helpful in learning of the spread of Christianity in the Punjab:—(1) The Rev. R. Clark's *Punjab and Sindh Missions of C.M.S.*; (2) *The Life of Bishop French*; (3) *The C.M.S. Atlas*; (4) *Extracts from the Annual Letters of the Missionaries*.

But there is one thing that the pages of no book can disclose, no book, at least, to be opened before the Great Assize, and it is this—that supposing every trace of Christianity and of Christian effort were erased from the surface of the Punjab to-day, it would still be true that beneath the soil there lie hundreds of the faithful dead, awaiting the return of Him in Whom they lived and in some cases for Whom they died—a blessed result, surely, if this were all.

This thought carries one to the past as well as to the future, but in the present there is abundance of happy work to be done, concerning which, without venturing to contrast it with other fields that I have not seen, I may safely say that it is full of opportunities, encouragements, and dire necessities, appealing to all those who, like our readers, know and care so much about the "evangelization of the world in this generation" as to be determined to take part in it.



"When thou hast shut thy door, pray to thy Father."—St. Matt. vi. 6.

"The Powers of Light are fighting against the Powers of Darkness, and they will certainly prevail."—HESTER NEEDHAM, Sumatra.

**D**URING July and August Persia was continually remembered before God at the Thursday prayer-meeting in Salisbury Square. Our prayers redoubled in fervency as the news reached us on July 30th of the rising against the Babis, referred to in our Editorial Notes. The Rev. C. H. Stileman sent an earnest request early in July for prayer for an outpouring of the Spirit upon all Christians (European and American) in Persia—Armenians, Persians, Hebrews, and Parsis. He urged that we should ask God that religious liberty might be granted in Persia, and for the removal of the present restrictions to the entrance of the Scriptures into the country. Strengthening and reinforcement of the staff in Julfa, Ispahan, Kirman, and Shiraz were commended to us as subjects for prayer, and above all that a sense of sin might be created by the Spirit of God amongst the Mohammedans of Persia. The new Annual Report abounds in instances of answered prayer which should encourage the faith of the Lord's remembrancers. We trust that during this month the Committee Room will again fill each week for the quiet hour with God, so much valued by those who set it sacredly apart. A South India missionary recently remarked, when making a request for prayer, "People get so accustomed to being asked to pray for missionary work, that sometimes they seem to look upon the request as almost a matter of form. Did they once realize how we long for prayer and value it, they would surely give to God and us what cost them time and effort. We feel you have such a large share, by prayer, in the blessing."

## AT THE MERCY SEAT.

### Thanksgivings.

#### CYCLE DATE.

- Sept. 6th.—For the baptisms among the Pygmies (p. 134).  
 " 10th.—For the progress of the Gospel amongst the Bhils (pp. 141, 142).  
 " 12th.—For the adult baptisms at Poona (p. 134).  
 " 19th.—For the friendliness of the Mandarins at Kien-ning (pp. 130, 131).  
 " 23rd.—For the success of the Gospel amongst the Indians at Devon (pp. 137, 138).

### Intercessions.

- Sept. 7th.—For the various agencies in the Egypt Mission, and especially for the medical itinerations (pp. 132, 133).  
 " 7th.—For the missionaries and converts in Persia, that they may be kept in safety (p. 129).  
 " 10th.—For the Native Christians in Bilaria, that they may be strengthened in their faith (pp. 141, 142).  
 " 19th.—For the Mandarins of Kien-ning, that they may receive the Gospel (pp. 130, 131).

### PROMISE TO BE PLEADED.

"I have set before thee an open door, and no man can shut it."—Rev. iii. 8.

## Answers to Prayer.

[A missionary, retired after twenty-five years' work in the Tinnevely district, sends us the following touching story, which should strengthen the faith of God's children.—ED.]

**W**E were living in a place forty miles from the nearest doctor. There were no railroads. Our child was very ill with fever; it had been on him for several days. During Sunday night he was delirious. Early in the morning we met at his bedside. Should we send for the doctor? We determined that we would send a man to walk those forty miles and would pray for our boy's recovery. We prayed as parents only can pray when they fear that the life of their child is ebbing out. When we rose from our knees the child had fallen asleep. He slept for two hours, and when he awoke the fever had left him! When the doctor did come the child was well, though still weak. He said so sweetly when he saw the native doctor, "Jesus my doctor. He came quick."

The sequel of his short life may be just mentioned. He grew up, went to Cambridge, was ordained, worked in London for a few years, and died in a curacy near Cromer at the early age of twenty-seven. But his ministry was much blessed.

## Translators and Translations.

### III.—SINGHALESE AND THE SINGHALESE.

BY THE REV. J. IRELAND JONES.

**SINGHALESE**, the language of "the Lion Race," is, in its use, confined to the Island of Ceylon. It is the vernacular of about two and a half millions of its people. It is, so to speak, a solitary tongue, having no fellowship with its neighbours. Only a few hours from Ceylon lie the districts of South India, peopled by millions who speak Tamil, Telugu, Canarese, &c. With these, Singhalese does not acknowledge relationship. They are "Dravidian." It belongs to another and more aristocratic family. Its origin is "Aryan," and it is proud of the connexion.

How the Singhalese language came to Ceylon, and when, are matters not easy to decide. Competent scholars are of the opinion that it was the language which Wijayo, the great conqueror of the island, found here on his arrival, about the time of the prophet Daniel. Others, finding that the Veddahs, remnants of the aborigines, know but little of it, consider that it was the language which he and his followers brought with them when, from the district now known as Behar, they made their way to the island. However this may have been, the fact remains that Singhalese, as a language, bears greater affinity to those of North India than to those of the south, and is, in many ways, closely allied to Bengali and Hindi.

Its earlier form seems to have been soft and flowing. Under the name Elu it is still the language of poetry, and bears a high place in the estimation of the learned. But in time a sterner element was introduced. The rough, expressive Sanscrit was laid under contribution; and, as a result, many of the most useful and forceful Singhalese words are traceable to that fountain. Their introduction greatly enriched the language, and gave to it a power and fulness which the more simple Elu does not possess.

The study of Singhalese is thoroughly interesting for its own sake, and the philologist finds in it much to admire. The missionary as he seeks to acquire it, while not insensible to its merits as a language, finds his chief interest in the fact that it is to become to him the instrument of conveying Divine truth to a people ignorant of God.

The complete mastery of Singhalese is, however, a matter of no slight difficulty. The student finds that, while spoken of as *one* language, it, in use, virtually becomes *three*. Elu I have already mentioned; it has its own special characteristics, simple enough when understood, but by no means identical with ordinary Singhalese. Then the language of prose literature differs greatly from that in colloquial use. It is quite possible to be familiar with the latter, and able to join without difficulty in ordinary conversation, and yet to find, on attempting to read one of the "bana" or "doctrine" books, that it is written in practically an unknown tongue! In such books words which no one thinks of using in conversation meet the student on every side. Grammatical inflexions, entirely absent in common speech, push themselves in his way, and, while he finds sufficient to

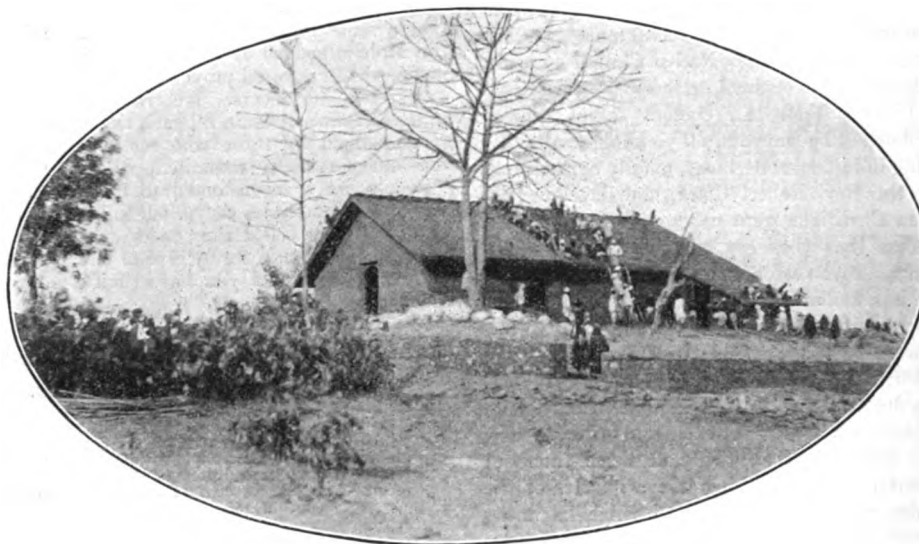
enable him to establish connexion with the colloquial with which he may be familiar, he also finds much which is entirely unintelligible.

The ordinarily spoken dialect itself presents difficulties neither few nor insignificant. The personal pronoun "thou," for instance, has, I have seen it stated, fourteen distinct forms. Of these eight are in everyday use. It is not only that the forms are so numerous; each one conveys its own shade of respect or otherwise. In this way the word "thou" in a sentence may mean, on the one hand, "you, most noble and honoured sir," or, on the other, "you, vile and degraded person"; while the other "thous" express all degrees of respect between the two. The use of the latter of these words among Natives is so resented that it has sometimes resulted in stabbing—it is a word which no European should venture to use.

The difficulty is increased by the fact that the same pronoun does not always apply to the same individual; the relative position of the speaker and of the person addressed has to be taken into consideration, and the pronoun used accordingly. The matter is generally settled by the pronoun being dropped altogether, and its noun substituted for it. Instead of inquiring, "What did you tell me to do, sir?" the question is turned into "What does the gentleman tell me to do?"

A peculiarity of Singhalese, and one which to a European at first presents difficulty, is that it possesses no relative pronoun. "The man who sinned," for instance, must be rendered "the sinned man." "The Saviour Who died for us" becomes "for us died Saviour."

Verbs have their difficulties also. They, like the pronouns, regard the rank of the persons whose actions they describe. This results in the use of completely different



WESTERN VIEW OF CHURCH AT LUSARIA.

words to represent the same act. An ordinary person "comes," that is expressed by *enawá*; a gentleman "comes," that is *yahapat-wenawá*; a priest "comes," and a third word is required, it is *wadinawá*—and so on.

But it must not be forgotten that Singhalese verbs have their excellences as well as their difficulties. By a very slight change in structure they may be made to express precise shades of meaning which in many languages would require the use of several words. The verb "to do" for instance, simply by a change in its form, expresses "to be done," "to cause to be done," "to do for oneself," "to do for another," &c., and the verbal noun, "the doing," plays a useful and important part.

But that which most forcibly strikes the student of Singhalese is the remarkable length of its words. To express "God" it uses six syllables—the word is rendered by *De-wi-yan-wa-han-sé*; "Saviour" needs ten syllables, its equivalent is *Ga-la-wum-ká-ra-yá-nan-wa-han-sé*; the word "Comforter" exceeds this by an additional syllable, its translation is *Sa-na-si-li-ká-ra-yá-nan-wa-han-sé*. It can be imagined how much this adds to the difficulty of acquiring a thorough knowledge of the language, and also how much it increases the length of Church services, as well as the size of the Bible and Prayer-book. A pocket edition of either would be well nigh impossible of production.

Difficulties, however, have not prevented the translation and extensive publication of Christian books. Four, if not five, separate

translations of the Bible are in existence. One of the earliest was translated, to his credit be it recorded, by a member of the Ceylon Civil Service, Mr. Tolfrey. Another, in wonderfully idiomatic Singhalese, was translated by Mr. Lambrick and Mr. Selkirk, two of the early C.M.S. missionaries. The Baptists have a version of their own, and the one now chiefly in use was mainly prepared by the Rev. Mr. Gogerly and other Wesleyan missionaries, under the auspices and with the help of the British and Foreign Bible Society.

A revision of the Scriptures, which amounts virtually to a new translation, has been in progress since 1885, and the Revision Committee are now engaged on St. Paul's Epistles. Its style (unfortunately, I consider) is highly grammatical. To this "high style" the learned among the Singhalese are closely wedded. It matters little, apparently, that it is above the comprehension of people in general; its rhythm, its sonorous words, its classical terms, are regarded as adding dignity to the subject, and are looked on as essential in rendering into the vernacular "the oracles of God."

The Prayer-book is published in two versions, one simple, the other more abstruse. Another version is in manuscript, and awaits publication.

The Annotated Bible of the Religious Tract Society has been utilized in the preparation of notes on the Gospels and Acts. A life of Christ, by one of the Wesleyan missionaries, has been published; and the Christian Literature Society is doing valuable work in the issue of books and tracts. The *Pilgrim's Progress*, well translated, is a favourite "classic," and has had a large circulation.

The spread of education, now liberally furthered by Government, is largely increasing the number of readers, and is emphasizing the need for further efforts in the direction of providing sound Christian literature for an intelligent and thoughtful people.



EAST END OF CHURCH IN PROCESS OF BUILDING, LUSARIA.

## A Prediction Verified.

BY MR. G. C. VYSE, *Biluria, Rajputana, India.*

A FEW years ago there stood on a little hill in the midst of the village of Lusaria a small hut, above which waved a white flag, denoting it to be the dwelling of some holy man. Here lived Surmal Dās (i.e., pure-hearted servant), the *guru*, or teacher, of the Bhils, who was looked up to by all the countryside as a being worthy of reverence, almost of worship. Before his death many of his disciples gathered round the old man and asked him, "Whom ought we to worship?—Rām, Krishna, &c.?" He answered, "No, after my death you will worship a God with a new name, which shall be told you from a book. This book shall be offered free, and my religion, Brahmanism, and other religions shall vanish, and this one new religion shall spread throughout the land. But alas! many of my followers will not accept this religion until it is too late. Then they shall seek to purchase it for money, but shall not be able. This place on which we are now sitting shall become a place of worship—God's ground." On being asked when this should take place he replied, "When a certain tank near by shall be repaired." This tank was repaired during the famine of 1902.

Several years have passed, during which famine and sickness have ravaged Bhil-land, cutting off one-third of the population, and reducing the survivors to poverty and destitution. But in the very midst of the darkness God has caused His light to arise, and sorrow and trouble have been His chosen messengers to bring these simple people to Himself. The teaching received during famine time fell on fruitful soil, and now in Lusaria there are 150 baptized Christians, where three years ago heathen darkness reigned in the hearts of the people. For some time past the little band of Christians has been holding services in the school-room, but the desire for a house especially dedicated to the worship of God has been steadily growing. In January a committee was formed of the leading Bhil Christians; it was agreed that the Christians themselves should build the church as far as possible without outside aid, and the site selected was the place of which it had been foretold by the old *guru* that it would become God's ground.

The work has gone steadily forward, men, women,



MISS BULL AND BHIL ORPHAN GIRLS, LUSARIA.



and children all doing their share in erecting the mud walls of the new church. About the middle of May the walls were completed. Then arose the difficulty of providing wood for the roof, which was solved by the Maharajah of Idar, who on being told of the need kindly consented to allow as much wood as was required to be taken from an old teak forest near by. The Christians had cheerfully and willingly given their time and labour, but to provide funds to buy wood would have been an impossibility to a community impoverished by famine. In this case the willing mind was accepted, and God Himself provided what was beyond the power of His people to give.

From the accompanying photographs friends at home will be able to gather some idea of the busy scenes which were enacted about the end of May. For some weeks the heavy clouds had been very threatening, and many dreaded that the rain would come before the church was roofed in, which would mean great damage to the walls. So the Christians roused themselves to a final effort. A general invitation was issued that on a certain day whoever would join in tiling the roof would receive food in return for labour. On the specified day the church building and compound were literally swarming with workers. The orphan children carried baskets of tiles on their heads, the carpenters were busily laying on the bamboos, and over the bamboo work many hands were swiftly handling up and placing the tiles. It would be difficult to give an idea of the happy spirit that prevailed as the people toiled all through the long hot day until darkness rendered further effort impossible.

We hope that the church will shortly be ready for worship, when we shall be able unitedly to offer our praise and thanksgiving to Him Who has enabled His people both to will and to do of His good pleasure.

### Candidates and Vacancies.

SINCE last month the Committee have accepted Miss E. Parker, who has been in training at the Willows, as a missionary; and have sanctioned the engagement in local connexion of Miss Perry Jackson, who has been in charge of the school work at Helouan, Cairo, recently taken over by C.M.S.

They have also recorded the acceptance by the Victoria Church Missionary Association of Miss Mabel M. Crossley. Miss Crossley was born in the Punjab and spent the early years of her life there. She is now returning to India, as the Committee have located her to the United Provinces.

The Church Missionary Associations in the Colonies may claim a special place in this column, as one of the most important branches of their work is the acceptance and training of candidates, who on acceptance become missionaries of the Parent Society. Our Committees in England engaged in this work have, we trust, a regular place in the prayers of those who read these notes. Will they remember at the same time the Committees doing the same work in Victoria, New South Wales, New Zealand, South Africa, West Indies, and especially at this time, Canada?

The constitution of the Canadian C.M.S. has lately been considerably altered, as readers of the *C.M. Intelligencer* will have seen last month. May we not pray that the special efforts being made in Canada to bring home to every member of Christ's Church his or her missionary responsibility may result in a larger number than ever before offering themselves for work beyond the limits of their own land?

The West Indian Association is sending another recruit to the work in West Africa. Mr. Philip T. Gordon has been trained at the Lady Mico College, and will, we hope, in October be sailing for the mission-field. He is the sixth from the West Indies to go to this Mission, and like those who have preceded him, he will probably spend some time at Fourah Bay College.

Several inquiries lately seem to show that there are many still among the readers of the *GLEANER* who are not acquainted with the work or even with the existence of the Home Preparation Union. Will those who know of it try to make it better known among those to whom it might be useful? The Secretaries of the Union are always glad of the opportunity to give particulars.

A. C. S.



AS may be expected, Gleaners are to the fore with suggestions as to how to meet the Special Appeal, and we hope to be the recipients and recorders of many more from month to month. The following reached us during July:—

M. G. L. wrote:—

"After seeing your Special Appeal I did want to help, but at first I could not see what I could do except pray; then it suddenly flashed on me that I might give a penny for every answered prayer in one week (I have very little money, and this made my difficulty). I told our Secretary, and to my great delight and surprise I had a letter from her in a few days saying she had been wondering what her answers had been worth to her financially, and added, 'There is 10s. you can have if you like.' I never dreamt God would make my (I think it was *His*) thought grow so, and I am so glad. I got twenty pennies as my own answers. Did not our faithful God give a large increase when He added 10s. to my twenty pence? I had been afraid my pennies would amount to next to nothing! I wondered whether you might like to suggest this plan to other Gleaners? Perhaps we have done very little 'gleaning' in the way of gathering our answers to prayer. I am not sending the money now because our Secretary thinks it would be best to put it under our parochial contributions; but I shall keep it quite separate from my missionary-box, because it is quite extra, and I hope I shall be able to give another 'week' before the year is out. I do not think it would hurt any Gleaner to try the plan just for one week, and it is so helpful to oneself."

Gleaner 36,037 wrote:—

"I have for some time now been putting on one side for missionary purposes a halfpenny a day, and it is wonderful how it mounts up. This extra money I devote to such things as C.M.S. Deficit, special needs of missionaries in the field who are personal friends, also for donations to the Mission to Lepers. There are probably many others who could easily do this, and we should not then need special appeals, as, being ready to respond (the emergency fund being at hand), the knowledge of the need would be all that was necessary to cause the supply. For instance, on reading in the *GLEANER*, the suggestion of Bishop Peel about the Gleaners sending the amount he mentions, I immediately decided to send £1 as my share of the deficiency, and this I hope to do very soon now. We put on one side money for temporal emergencies, why should we not so provide for the spiritual? God bless the work, and grant that 'those who profess and call themselves Christians' may rise to the occasion, and cause the work not to go back or stand still, but to press forward, till all shall have heard the Gospel tidings."

Another "Gleaner" wrote:—

"Doubtless many of your readers long to do more to help Foreign Missions, and perhaps some are wondering how much more they will be able to give this year when money is so much needed. May I make a suggestion? Could not many more of us sell some of our jewellery, books, furniture, knick-knacks, &c., and give proceeds to the C.M.S.?"

Bishop Peel's suggestion is also bearing fruit. A South-West London Vicar says, "We hope to respond to Bishop Peel's letter," and "Two Hampstead Gleaners are willing to give 10d. a month, and hope others will do likewise in answer to Bishop Peel's letter, in order to wipe out the present deficit within the next six months."

We are sorry that the Report of the Indian Branches does not come up to last year's, a total of 795 Gleaners being reported as against 901 last year. We can only suppose that this means the number of those who have renewed, for the Report states that seventy-five new members were enrolled during the year (as against "nearly 140" last year). The Branches are returned as twenty-one, four having dropped off the list, and only one new Branch, at Chunar, having been registered. But the Secretary again emphasizes the difficulties under which the Union exists in India, and writes cheerfully of the reality of the work done.

One paragraph of the Report must be quoted in full, as what is said in it applies as strongly to England as India. "Information has been received that there is being held by one of our largest Branches a meeting in which members are themselves to take part. This is a new and welcome departure, and if all Secretaries could persuade their members to follow the example, not only are an increased interest in the Union and better meetings sure to follow, but the claims of the 'regions beyond' will not be forgotten."

From the *New Era*, the official magazine of the Missionary Society of the Church of England in Canada, we glean an interesting account of a novel social G.U. gathering held last February in connexion with Trinity Church, Toronto. About seventy people were present, although it was a "wet, disagreeable night":—

"As the members arrived they were met by the committee in charge and given cards each with serial numbers from 1 to 64 marked Answers to Competition. Around the room at convenient distances from one another were hung large cards. The first contained photographs of C.M.S. missionaries, with the question above it, 'Who are these?' The second card had on it initial letters of various Missionary Societies with the question above, 'What do these stand for?' Another card had on it names of various tribes, such as Ainu, Tamils, &c., with the question above, 'Where do these live?' Then came a group of pictures of Natives of different heathen countries, and the question above, 'To what country or nation do these belong?' Each photograph, name, &c., had its own number, and after about an hour and a half had been spent in trying to fill in the correct answers on the cards, two short stories were told in which numbers were used instead of certain names. The correct names were then to be filled in by the members on their cards. The three who had the largest number of correct answers were presented with prizes. *Missionaries in the Witness Box* and *Persian Women* were the prizes provided. The whole competition was carried out with interest and animation, and the results speak well for the missionary knowledge of the members. A geography lesson followed the competition. Pins were distributed, each with a name of one of the Canadian C.M.S. missionaries attached. When the name of the missionary was called, the person having that name was to come forward and stick the pin into the place on the map which marks where that missionary is working. Many spoke of this gathering as one of the most interesting ever held in the history of the Branch, and we can heartily recommend the plan to those who desire to hold social gatherings which shall be profitable as well as interesting."

## Work amongst the Young.

### MISSIONARY GARDEN PARTIES FOR SCHOOLS.

ON Saturday, July 11th, a most successful missionary garden party for school boys was held at the Priory, Westbury-on-Trym, by the kind invitation of the Rev. and Mrs. G. F. Whidborne, when about 350 school boys attending private schools availed themselves of this hospitality. The first part of the afternoon was spent in wandering through the grounds and playing games, and after light refreshments every one gathered on the lawn to listen to a talk from the Rev. R. W. Ryde, Principal of Trinity College, Kandy, Ceylon.

On the following Saturday again a large party, this time of private school girls, was welcomed by our kind friends. Owing to the stormy weather only about 250 were able to be present instead of the 400 who were expected. Three simultaneous meetings were held indoors, Mrs. Knox, of China, being the chief speaker. Both these gatherings were most successful in every way. The difficult task of organizing them was ably undertaken by Mrs. Edwards. We should like to recommend all who have it in their power to adopt similar methods next year. The following seem to be the requirements for the success of such a gathering:—(1) Plenty of young people. (2) A garden and games. (3) A genial host and hostess. (4) A bright speaker. (5) A fine day if possible, but not essential! (6) An energetic and capable secretary (most important). The importance of interesting so many schools in the claims of Foreign Missions cannot be overestimated. They are the nurseries of the Church, and to them we look for future missionaries.

Several very successful *Sales of Work* have been held by members of Junior Associations and Sowers' Bands, and in each case the Forward Movement has been upheld. We should like to mention *Bentley*: Garden Sale (Miss Graham). Though only a small village a working party is held each week, with excellent results. *Crete Hall, Gravesend*: Garden Sale (Miss Thomas), which had a most successful bookstall, and a basket stall in charge of boys. Result, £7 10s. *Blackburn*: Junior Association (Miss E. Higham), which began by trying two years ago to raise £5 or £10, and resulted in obtaining in 1902, £30, and in 1903, £40. At *St. Albans* the Junior Association (Miss Legg) held an *Exhibition of Dolls*, for which prizes were given. They are sending 230 Dolls to India and China. F. B. H.



ON Aug. 12th the Committee took leave of Miss F. Nuttall, returning to the Palestine Mission; Miss G. M. Western, returning, and Miss P. Jackson, proceeding, to Egypt; the Rev. H. B. Liddell, Mr. and Mrs. E. J. Clifton, Dr. and Mrs. G. E. Dodson, Dr. Lucy S. Molony, and Miss A. M. Macklin, proceeding to Persia; and the Rev. and Mrs. E. Rhodes returning to the Punjab. The instructions were read by the Revs. F. Baylis and G. B. Durrant, and the missionaries having replied they were addressed and commended in prayer to God by Captain Cundy.

The Rev. Canon T. R. O'Meara, Hon. Secretary of the Canadian C.M.S., was present at the meeting of Committee on July 14th. Canon O'Meara gave an interesting account of the formation of the new Missionary Society of the Church of England in Canada, and of its organization and arrangements both as regards membership and funds.

The Rev. H. J. Gibbins, Senior Tutor of the Church Missionary College, has been appointed Principal of the Bishop's Hostel, Liverpool. He will be succeeded at the College by the Rev. F. S. Smith, and the Rev. H. R. Cavalier, M.A., joins the staff as Junior Tutor.

We regret to record the death of Mrs. Maria Sandberg, widow of the Rev. P. L. Sandberg, formerly of the United Provinces Mission, and an Honorary Member for life. Of late years Mrs. Sandberg had resided at Isleworth, and was a prominent worker in the cause there, being mainly responsible for a most successful annual Sale of Work.

The Rev. Dr. W. J. Richards, who for thirty-two years has laboured in the Travancore Mission, gave the address at the meeting of the London Lay Workers' Union on June 9th. The work in this Mission, though comparatively little known, is full of interest, and Dr. Richards's remarks were followed with pleasure and profit. The closing meeting for the session was held on July 13th, when members were afforded an opportunity of being accompanied by their lady friends. Dr. Emmeline Stuart, of Persia, gave an inspiring account of medical work in a Moslem country, and Mr. E. A. Rusher, recently returned from a visit to Spain and Morocco, told of what he had seen in those lands.

On August Bank Holiday at Monk Fryston Hall, near Milford, Yorks, there was held a decidedly unique and remarkable C.M.S. lawn-party and conference. The Rev. and Mrs. B. Hemsworth were the kind hosts, and three to four hundred workers and friends came together. At the afternoon gathering the Rev. W. M. C. Clarke presided, and addresses were given by the Rev. A. R. Blackett, of the Persia Mission, the Rev. C. T. Alexander, Vicar of Clifton, Yorks, and the Rev. P. B. de Lom. Mr. Clarke again presided over the informal conference, held after an interval during which tea was served, when the following subjects were freely discussed:—"The Importance of Missionary Scripture Instruction in Day and Sunday-schools"; "The Value of Missionary Unions and Bands in Parishes"; "The Need of Loyalty to existing C.M.S. Organizations and Efforts." The gathering dispersed at 7.45, with many unanimous and cordial expressions of gratitude to the host and hostess, and to the chairman, and it was felt by all that a time of real profit and enjoyment had been spent.

Sales of Work have been held as follows:—Beccles, July 8th, £75; Chapel-en-le-Frith, July 23rd; Chesham Gleaners' Union, £20; Crowborough; Great Baddow, July 8th; Lintford and Burnopfield, £35; Maresfield Sowers' Band, £10; Ross, Herefordshire, July 7th, £61; Tharston, July 29th, £23; &c., &c.

### THE AUTUMN FAREWELL MEETINGS.

THE arrangements for the C.M.S. Valedictory Meetings are as follows:—

**Wednesday, Oct. 7th, 1903.**—Public Meeting in Exeter Hall, Strand, at seven p.m., to take leave of missionaries proceeding to Palestine, Egypt, Turkish Arabia, India, and Mauritius.

**Thursday, Oct. 8th.**—Holy Communion Service at St. Bride's, Fleet Street, at eleven a.m., with address by the Rev. T. W. Drury, B.D., Principal of Ridley Hall, Cambridge.

Public Meeting in Exeter Hall, Strand, at seven p.m., to take leave of missionaries proceeding to Africa, Ceylon, China, and Japan.



"Jesus sat over against the Treasury."—St. Mark xii. 41.

**D**URING the past month a gift of £2,500 has been received, as well as two gifts of £1,000 each, one of £675, one of £300, one of £250, two of £200, one of £105, and four of £100. That of £675 is peculiarly interesting as it represents money not only for the support of missionaries, but also for the entire expense of one station and part expense of another.

The amount received towards the extinction of the Adverse Balance to the date of going to press was £2,191, of which at least £65 is the result of the suggestion of Bishop Peel to the Gleaners' Union members on p. 110 of the July GLEANER.

#### Offers and Suggestions.

"Onward" writes as follows:—"Last year I was induced by a similar offer to give three shares towards £100. With your permission, hoping others may come forward, I make the offer myself this year." "Onward" offers £10 if nine others will give the same; £20 if eighteen others give, or if twenty-seven offers of £10 be made, "Onward" will (D.V.) send £30 to the C.M.S. funds (towards making good the deficiency) if promised in September or October GLEANER. "Onward" hopes by this means £300 will be raised.

A friend writes with a memorial gift:—

"It has just struck me that if every one who loses a very dear relative or friend this year would send some contribution in memory of them, the deficit would soon be a thing of the past."

A very active C.M.S. supporter in South Africa writes:—

"There are 6,000 churches nominally supporting C.M.S., perhaps half that number actually doing so. If 1,000 of these would send thirty-five pounds each the deficit would be cleared off. We gave the collections of June 28th for this object; they amounted to £25, and this, supplemented by a few gifts, is now sent to you, £35 in all. As the deficit amounted to one-tenth of the income of the Society, there is still another way open to us, viz., to increase the annual contributions of each church by ten per cent. I have asked our donors and box-holders to endeavour to do this. Could not each church do the same? Of course I know and think much about the larger need, the awakening of the churches and the giving by the majority of Christians on a more adequate scale. May the Lord enable us to fulfil this ministry!"

A Gleaner at Ladysmith writes:—

"As a Gleaner I share something of the burden of this debt, and I do feel very strongly that we, that is all the C.M.S. Gleaners, should resolve that God's work should not be hindered by this deficit. I suppose that if every Gleaner either gave or collected a pound the Society would be unencumbered, and surely there would be very few who could not manage to do either one or the other."

The author of *Half Hours with Birds* has realized 10s. or 15s. for the Society by the sale of the book, and offers a dozen more copies for the Society's benefit, price 1s. each. To be had of Mr. C. Greaves, Clergy House, Barking, E.

#### Aid and Testimony.

A friend writing to one of the Association Secretaries says:—

"I have been a S.P.G. man in India and in England for more than fifty years, but I fully recognize and appreciate the splendid work of the C.M.S., and therefore have the pleasure to send you a small donation, not without an earnest prayer that the preaching of the only Name whereby we must be saved may grow in extent and earnestness through the instrumentality of the Society."

The following resolution has been received:—

"That this meeting of box-holders in the parish of Basildon feels deeply that the Lord has blessed the efforts of the C.M.S., and is graciously opening many doors of opportunity to proclaim the Gospel, and that in order to embrace this opportunity the Society needs more agents and more pecuniary support. This meeting therefore rejoices to think that the London Committee is so bravely endeavouring to bring about this end, and whilst unable to promise an increase of funds, will humbly endeavour to increase the number of box-holders."

An "Invalidated Teacher" writes:—

"For some time I have been saving up a sum of £300 to be divided among certain Christian or charitable institutions. The portion set apart for the C.M.S. is £75. Please find enclosed cheque, with the earnest prayer that the Giver of all may sanctify it."

#### Jottings from the Contribution List.

The girls of the Annie Walsh School, Sierra Leone, are again to the front by providing curios for a sale in England; several belated C.M.S. Birthday Gifts have come in, as well as personal Birthday Gifts, in response to a suggestion in the GLEANER; Memorial Gifts also have been sent. Other gifts are described as "Firstfruits from a Hive," "Office Tea Money," "Part of Dressmaker's Discount," "God's Tenth,"

"Tenpence a Month for Three Months," "From Reduced Income Tax," "The Unexpected Penny." Gifts have also been received from the staff and students of the Home and Colonial Training College, from a self-denial fund, from a birthday gift, and in consequence of a railway fare unexpectedly paid for the donor.

#### Acknowledgments.

The following anonymous contributions are thankfully acknowledged:—

Gleaner 26,968, 10s.; Sale of West African Curios provided by Girls of the Annie Walsh School, £1 10s.; F. S. 10s.; A Lancashire Witch, £1; E. A. O., £2; Gleaner Box Secretary, £1; J. G. T. H., 3s.; Birthday Present, £1; Gl. 60,547, 4s.; Anonymous, 2s. 6d.; Anonymous, 10s.; Liverpool Gleaner, £1; Christ Church, Burton-on-Trent, G.U., £15; Anonymous, 10s.; Anonymous, 5s.; A Mite for Love of the C.M.S., 5s.; H. E. M., thankoffering to God for many mercies, 10s.; Procrastination, birthday offering, 2s. 6d.; In Loving Memory, 5s.; Very old Subscriber and Gleaner, birthday thankoffering, 2s. 6d.; J. H. B., 10s.

Towards Adverse Balance.—W. B. D., £1; Three Gleaners who have a dear one in the mission-field, £2; C. L. C. 5s.; Gleaner, 5s.; Gleaner, 2s.; Gleaner, 10s.; H. M. D. and B. M. D., £1; Gleaner, 8s. 3d.; Gleaner, 8s. 3d.; Reader of the GLEANER, 10s.; Eldorado, 10s.; K. 5s.; Gl. 1,567, 18,076, and 38,926, 15s.; In Memoriam, B. L. J., 10s.; Ps. lvi. 3, Isa. xii. 2, Ps. lxi. 8, 10s.; Grateful, 10s.; Firstfruits from a Hive, £1 10s.; In Memoriam, £2 2s.; I. M. S., 10s.; Liskeard Gleaner, 2s. 6d.; Nell, 7s.; Missionary's Widow, £1; A Reader, 5s.; Gleaner, office tea money, 3s. 6d.; Part of Dressmaker's D. count, 8s.

#### "Own Missionaries."

May we remind those friends of the Society who are able and willing to undertake the support of "Own Missionaries" that there are still many missionaries (both old and new) available for support?

#### Postage Stamps.

Packets of good Foreign, Colonial, and rare English stamps are most acceptable, and should be sent to the Lay Secretary, C.M. House, Salisbury Square, E.C. Common English stamps are of no value. Packets from thirteen friends are gratefully acknowledged. Friends willing to purchase stamps should write to the Rev. A. W. Robinson, West Derby Vicarage, Liverpool.

## Publication Notes.

**T**HE Annual Report is now being distributed. Should any friends not have received the copy to which they are entitled by the end of September, will they kindly send a postcard to the Lay Secretary, unless they are accustomed to receive the Report from the Local Secretary, in which case it would be better to ask the Local Secretary first.

The Sheet Almanack for 1904 will be published, all being well, on Oct. 1st. Any friends who may be intending to localize the Almanack, or who may be thinking of doing so, will be able to obtain a specimen copy and full particulars on Sept. 22nd. The design is again quite new, and no efforts are being spared to increase the popularity of the Almanack.

The series of Extracts from the Annual Letters of Missionaries for 1902 has been added to, viz.:—

Part XI., South India (continued) with Travancore and Cochin; 48 pp. Price 3d., post free.

Part XII., South and West China; 48 pp. Price 3d., post free.

A new series of Hymn Sheets for meetings, taken entirely from the C.M. Hymn Book, has been prepared, and can now be obtained as follows:—Sheet K, containing twelve hymns, prefaced by the C.M.S. prayer in litany form. Price 1s. 6d. net per 100. Sheet L, containing seven hymns. Price 9d. net per 100. Sheet M, containing seven hymns. Price 9d. net per 100.

Sheet K is intended for popular use. The other two sheets are intended to meet the demand for particular hymns for special meetings. The old Sheets (A to H) will remain on sale until the present stock is exhausted, and will then be dropped. The sheet of hymns for young people will remain as at present. Specimens of the new sheets will be sent on receipt of a postcard.

A cheap issue in paper boards of two of the volumes of the Gleaner Pictorial Album has just been arranged, with a view to putting into circulation the surplus sheets which are at present lying unprofitably in the Society's warehouse. One of the volumes is on India, Ceylon, and Mauritius, and the other on China, Japan, New Zealand, and North-West Canada. The price is 1s. net each volume, or 1s. 4d., post free. The Pictorial Album was published some years ago, but the pictures are still very interesting. There are no spare sheets of the volume on Africa.

The Duff Missionary Lectures for 1902, by Dr. James Stewart, have just been published by Messrs Oliphant & Co., under the title of *Dawn in the Dark Continent*. Price 6s. net. The Publishing Department can supply the book for 6s. 6d., post free.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.



# CAMBRIDGE



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FOREIGN AGENCIES.—*Acra, Gold Coast:* J. F. Bruce. *Barbados:* H. J. Ince. *Bombay, Calcutta, and Lahore:* Cutler, Palmer, & Co. *Brisbane:* Webster & Co. *Colombo and Kandy:* Miller & Co. *Sierra Leone:* T. J. Sawyer. *Madras:* Spencer & Co. *Malta:* W. B. White. *Nassau-Bahamas:* Sands & Bros. *Rangoon:* Arthur Barnes. *Sydney, N.S.W.:* Turner & Co. *Yokohama, Japan:* J. W. Hall.

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YOUNG MEN (over 19 years old) and YOUNG WOMEN (from 25 to 30) to be trained in the Church Army Training Homes and Mission Vans, free of any charge whatever, as Evangelists, Mission Van Officers, Colporteurs, Mission Nurses, Rescue and Slum Workers, &c. Unlimited scope for spiritual work. Must be thoroughly in earnest. Salary guaranteed. Free board and lodging during the whole period of training. Write, in confidence—Men, to Capt. Davey, Headquarters, 130, Edgware Road; Women, to Miss Carlile, 61, Bryanston Street, London, W.

## ZENANA BIBLE & MEDICAL MISSION

Or Indian Female Normal School and Instruction Society.

In co-operation with the CHURCH MISSIONARY and other Protestant Missionary Societies in India. Established 1852.

OBJECT: To make known the Gospel of Christ to the Women of India.

An immediate Increase of £3,000 a year in the ordinary income is urgently needed to maintain the work.

New Stations have been occupied, and new Missionaries sent out, including Lady Doctors and Trained Nurses. The total number of our Workers in India is now 445.

Donations and Subscriptions may be sent to the Treasurers, the LORD KINNAIRD and Sir W. MUIR, K.C.S.I.; the Hon. Finance Secretary, A. H. HABERSHON, Esq., 2, Pall Mall East, S.W.; or direct to the Finance Secretary, Mr. J. C. ANDREWS, at the Society's Offices, 2, Adelphi Terrace, London, W.C.—General Secretary, Rev. A. R. CAVALIER.—Bankers, BARCLAY & Co., Ltd., 1, Pall Mall East, S.W.

## CHURCH PASTORAL AID SOCIETY.

Offices: Falcon Court, Fleet Street, London, E.C.

This Society makes 1,006 grants for Additional Clergy, Lay Agents, and Women Workers, in the largest and neediest parishes of England and Wales.

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## Church Missionary Gleaner

OCTOBER 1, 1903.

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## Editorial Notes.

A NEW session of C.M.S. work practically begins with this month, and the air is thick with projects for the winter campaign. Half the financial year has sped, and much remains to be done if reinforcement and extension are to be accomplished in the near future. Let us remind one another that a combined forward movement of the whole Society can only be brought about if *each* member, whether isolated and unknown, or influential and prominent, takes *one step in advance*. That step may mean for the individual "half as much again" or twice as much again, as God's leading shall determine. With some of us, perhaps, many steps must be traced before we are found in line with those who, like the Macedonian Church, "beyond their power are willing of themselves" to step forward yet again, making their present self-denying prayer and labour and offerings a starting-point and not a goal.

Our readers are already aware that, following up the Call which has gone out to the country, a special effort to reach by word of mouth the congregations supporting the Society will be made in the month of November. The Association Secretaries are making arrangements in their respective districts to reach every contributing parish, and the assistance of local clergy, reinforced by some helpers from headquarters, is being rendered. The paper of Suggestions, which our friends have received, will show how the occasion may be most profitably employed. If, in making arrangements, any parish should have been overlooked, either by Salisbury Square or the Association Secretary, we hope it will begin at once to carry out the suggestions in the way it thinks best without waiting for any official communication. *Prayer and Instruction* are the two things aimed at, that on the one hand the cause and claims of the mission-field and the special needs of the C.M.S. may be put before the Lord's people, and on the other hand that our requests may be made known unto God. If these two things are widely done, in a spirit of faith, good must inevitably follow. Copies of the "Call" and the paper of Suggestions will be supplied in any quantity, free, on application to Salisbury Square; other literature for free distribution at the November Special Meetings and Services can also be obtained.

Ear-gate is often reached through Eye-gate. "Hearken and behold," said our Divine Master. "Without a parable spake He not unto them." While in many parishes projects for reaching the uninterested this winter are being discussed, we take the opportunity of reminding our supporters of our Loan Department, the returns of which for the year 1902-03 are notable. Lantern slides, of which the Society now possesses more than four thousand descriptive of the work in all its mission-fields, have been sent out on loan 3,397 times. Diagrams have been requisitioned on 1,541 occasions, and maps have been used at 1,275 meetings. Curios and costumes have been lent 510 and 386 times respectively, while from the Loan Library no fewer than 1,966 books have been put into the hands of those anxious to prepare lectures and addresses. The value of the lantern is being universally acknowledged as not merely a popular educator.

Men of science in all its branches illustrate their most recondite researches by the aid of lime-light, and surely we do well to follow their example. We will only add that two new sets of slides, entitled "Past and Present in Uganda" and "Among the Eskimo," are now ready for use, and that a catalogue giving full particulars of the slides, &c., may be obtained gratis from the Superintendent of the Loan Department.

Shortly after the issue of this Magazine, the Autumn Farewell Meetings will be at hand. In another column will be found a list of missionaries who are about to sail, some returning to familiar fields, and others—would they were as numerous!—starting for the foreign shore for the first time. Although it may be anticipated that thousands will gather in Exeter Hall on the evenings of Oct. 7th and 8th, the larger number of sympathizers must be content to be present in spirit only, and from them we claim fervent remembrance of our outgoing brothers and sisters at the Throne of Grace during the intervening time. A very real farewell it is to many. Some are parting from those who are dearest; while all recruits are detaching themselves from some cherished work for God. The Church at home is poorer for their going, and yet at the same moment is richer, since the sending of each true-hearted messenger "far hence among the Gentiles" marks advance and growth. Whilst praying that the Farewell Meetings may be a source of inspiration and strength to our missionaries, let us not forget that in the crowded audiences there will be some to whom missionary work is almost unknown; some, who, if they then hear and yield to God's call, will be found members of a future outgoing band. May God's Spirit strive with and Christ's love constrain all such!

Five years ago the vast inland Chinese province of Hunan was closed to all foreigners and in an attitude of overt and aggressive hostility to the Christian religion. It was from Hunan that, in 1891, a stream of infamous placards and literature issued which inflamed the whole province and led to the riots and massacres that soon after occurred in the Yang-tse Valley. A marvellous change in the situation is apparent to-day. In a letter written early in July, Mr. Byrde tells of thirteen Missions now peacefully working in Hunan, having a force of rather more than fifty missionaries, thirty of whom had recently met for conference in Chang-sa, the capital of the province. Every Fu city (capital of a prefecture) in Hunan, with one exception, is actually, or will be this year, occupied by foreign workers. It will be lamentable indeed if, through lack of men and means, the opportunity of evangelizing the great areas surrounding these centres is lost.

The summer has brought trouble and anxiety to some of our Missions in North India. The accounts given in the daily papers of the Kashmir floods have doubtless been noticed by our readers. With thankfulness we learn that the missionaries and Christians have been preserved, but the damage done to Mission and other property has been very great, and scarcity, if not famine, is being acutely felt, owing to the destruction of the crops. Also throughout the country

between Baluchistan and Persia typhus and cholera have been raging. English and native doctors have fought bravely with both diseases in Government fever hospital and cholera camp. The Christian native doctor at Quetta, after heroically ministering both temporal and spiritual relief, has succumbed to the fever, and his loss is mourned by a band of inquirers whom he had gathered round him. Some touching instances of confession of faith in Christ and of subsequent baptisms of inquirers have cheered the hearts of the workers during a time of unprecedented strain.

The Ladies' Church Missionary Union for London and the neighbourhood has published its seventeenth report. The happy and useful aim of this organization is to strengthen the hands of Metropolitan women workers by banding them together with a threefold pledge, to *learn* about, to *pray* about, and to *work* for Missions. By its Reading Union Library interest has been aroused in some who previously knew very little of the work in heathen lands; a central gathering, held at the C.M. House every third Thursday in the month from October to June, at which addresses are given by leading missionaries on furlough, is largely attended, and local meetings for prayer and information are held by Honorary District Secretaries in twenty different centres. The C.M.S. work Depot at Bayswater is a conspicuous branch of the Union. During the past year, although £370 worth of work has been contributed, the demand has largely exceeded the supply. The Union fosters such healthy efforts among its members as the giving of missionary addresses to Gleaners' Union and Mothers' Meetings, Bible-classes, &c.; and during each session social evenings are held at the C.M. House for Sunday-school teachers, at which lantern or other addresses are given by missionaries or others. The individual call to the foreign field has been pressed home upon the members of the Ladies' Union with fruitful result. Thirty-three members are already at work abroad, two of whom have been adopted as L.U. Own Missionaries. The Union is sustaining a great loss in the enforced retirement of one of its Honorary Central Secretaries and Treasurer, Mrs. H. E. Fox. Her labour of love and prayerful influence will be remembered and felt for years to come. Mrs. J. W. Mills, the other Hon. Central Secretary, has been elected Treasurer, and we hope that the new year of the Union will begin with a large accession of active members to its ranks.

The Sheet Almanack for 1904 is on the eve of publication. May we bespeak for it a wider circulation than heretofore at home and abroad? It is specially adapted for localizing, a large and prominent space at localizers' disposal being reserved at the top of the sheet. Friends of the Society will render great service by recommending it to the parochial clergy. The sheet is printed in two colours, an artistic "marine" design enclosing eight pictures, representing devotees of four principal false religions, and four typical faces of men and women among whom the C.M.S. is labouring. The daily texts are grouped each month under some Scriptural title of the Holy Spirit, such as The Spirit of Adoption, The Spirit of Life, &c., and on Sundays and Holy Days, whenever possible, the verse has been selected either from one of the Lessons, or from the Epistle or the Gospel for the day. The central watchword (upon the pages of an open Bible—a reminder in the Bible Society's Centenary of our indebtedness to its labours) is "Behold I give unto you power . . . over all the power of the enemy," a message of cheer to workers for Christ at home and abroad, as well as to young converts or tried believers. In addition to the usual information, suggestions as to ways of helping the Society and outlines of its work, are delineated in tabular form.

## A Trip to Hunan.

BY THE REV. F. CHILD.

ABOUT one year and a half ago I left the shores of old England to join the Church Missionary Society's new Mission to South Hunan, up till quite recently a closed province, as far as missionary work was concerned.

I found the three missionaries already in the field, viz., the Rev. L. and Mrs. Byrde, and Mr. P. J. Laird, located in Kuei-lin, the capital of Kwang-Si, the province immediately to the south of Hunan, their object being to make this a base for the Mission and to work northwards into Hunan. At the beginning of December last year Mr. Laird left for Yuin-cheo-fu (the first large city over the Hunan border) "to spy out the land," and also to preach and sell books *en route*. He had a most interesting tour, and found people at the above-named city very eager to have a missionary to teach them, and so he returned very soon and definitely opened a station there. He had only been gone a fortnight when we at Kuei-lin thought it would be a help to our brother if I paid him a short visit.

I was accompanied by a Chinese Christian (the one baptized last summer), my own teacher and servant, and seven coolies to carry chair and luggage and books, such as Gospel tracts, &c. We left Kuei-lin on Wednesday, Feb. 4th, at noon.

For some distance our way lay through large tracts of fertile land, cultivated for rice-growing, but these were familiar to us, and so our eyes were "unto the hills" beyond. Around Kuei-lin we have a series of rough-looking limestone bluffs, but now in the distance we could discern a noble range of mountains, which on the third day of our journey culminated in snow-crowned giants, not easily forgotten. On the second day we tramped about eighty-five *li* (about twenty-eight English miles); most of this was done up and down mountain paths and over three or four small ranges of mountains. The paths were too atrocious for words, and long before night my feet were blistered.

In the course of our march we often passed large districts without any sign of a habitation, and in such places we found the rest-houses built by the wayside a real help. Here we were able to obtain a little vile tea, and a dirty kind of pancake that the Natives call a *ba-ba*, handed to me by one of the "great unwashed," whose clothes would do well for a beggars' outfitting establishment! Oh, the melancholy of a journey in China that at times will force itself upon one; the poor opium-cursed victims on every hand, the teeming populations of the towns and cities, all "sitting in a darkness akin to death itself," and then the people who live in the rest-houses and in the mud huts by the roadside, what a hideous existence is theirs, snatching eagerly for the beggarly pittance which they get from travellers and their little fields, and having no other interest in life, living like animals, degraded, forsaken, and truly "without hope." These things make the traveller's feet in China heavy and his shoulders bend beneath the load; but, thank God, the Christian missionary has a bright hope that straightens his back and raises his head to see a fair vision of the future, "the desert blossoming as the rose," and even "these (coming in crowds) from the land of Sinim."

On the fourth day of my journey we arrived at the first large city, a Fu city of Kwang-Si, called Tsuen-cheo. Its approach was striking and grand. Flanked on either side by a gigantic mountain, it seemed to nestle for shelter in the side of one of them, as if shrinking from the mighty torrent that flowed between it and the other mountain. This situation, as we approached the city along one of the high banks of the river, made a striking picture, and I found myself wondering if excursion trains would ever bring their crowds of eager sightseers to such spots as these in China! Before that comes, however, a complete metamorphosis must take place in the "Celestials'" character and view of things in general.

There was a long street outside the city wall, to be traversed before one could enter the city, and down this I limped, my feet by this time being in a very uncomfortable condition. I had scarcely entered this street when my presence became known, and in a minute or two the



street was lined with spectators, old, young, rich and poor, pushing and squeezing and scolding to get a good view of the "foreign devil." Many were not satisfied with one look at me; as soon as I had passed they would run on ahead and again take up their position to have another look. It was amusing to see elderly well-dressed men running ahead in this manner to get a view.

It seemed a tremendous distance to the inn where we were to take up our abode, but at last, to my great relief, we arrived there, and found shelter from the eager crowd, but not so easily as I thought, for they found me out, and thronged in; so at last I got up and asked them to "clear out" as politely as I could, and went to the front door and made a little speech, saying they would have the opportunity of seeing me, and that I was hungry and wanted to eat (this always appeals to the Chinese), and eventually they went away. Although we had quiet and shelter in this inn, our apartment was a wretched, filthy hole. Let me describe it. It was long and narrow, with great partitions between the boards, through which the cold air easily found its way, and it was dirty beyond description. When our meals were being cooked at the other end, and our eyes streamed with tears through contact with the stinging smoke, we told ourselves it ought not to be difficult to find a better habitation, but a worse one would not easily be met with. Yet in spite of all we spent on the whole a happy Sunday in that room.

We had not been settled long in the inn when a visitor was announced. He turned out to be a native Roman Catholic of seven years' standing, but, alas! woefully ignorant of the truths of the Gospel. He was a go-ahead, progressive man, very jovial and friendly. He said from what he had heard of the Protestant Church he would like to join us. As well as I was able to I told him the Truth as we preached it, and he was very interested. He also told me that there were several gentlemen in the city who desired to become Christians; and one, who was already a baptized Protestant, a rich man, said that if we would come and work there he would build a chapel for us. Although I suspected mixed motives in their desire to enter the Church,\* I felt that it was a unique opportunity for getting an entrance into the city, for it is often so difficult to rent a house of any kind on first appearance in a town, and here was a city of at least forty thousand people, practically uttering the Macedonian cry through this little group of influential men. Alas! there is no one to enter in. May God grant that when we are able to enter in, the door may not be shut!

On Saturday we had two nice little services in our room, a few people were able to get in, and sitting on our beds, with the Chinese squatting wherever they could find a seat, in a truly strange meeting-house, we told them the "Old, Old Story." At night my two Chinese helpers spoke splendidly. I was particularly pleased with my teacher, usually so reserved and quiet; he spoke with a warmth of feeling that was splendid, and being a degree man commanded a hearing. Our Roman Catholic visitor also spoke, sensibly and earnestly, but with little knowledge of the saving Truth. In the evening we had a meal at his house, and the crowds were so eager to see me that they seemed at one time likely to break in his shop front. May the Lord bless our visit to him! He has promised to send some one here to Kuei-lin to be taught, that he may in turn become their teacher.

On Monday night we reached a small town situated on a fine-looking river, almost on the borders of Hunan. Here we were surprised to see large soldiers' barracks, newly built, and full of well-trained troops from the north. They are posted there, we afterwards learned, to keep the Kwang-Si rebels from entering Hunan. We had not been long in the inn before three messengers came to salute me on behalf of the officials, and to say that a military escort of five men would accompany me to Yuin-cheo-fu. Most of these soldiers were Hunanese, and one soon sees the difference between them and other Chinese; they have a bolder and more open bearing, are very sociable, and seem much more what one expects soldiers to

be than the average "brave." The Hunanese are known far and wide for their enterprise and liking for travel, and may they not, in the great goodness of God, become the Baganda of China? Men who make good soldiers ought to make good evangelists—that is, as to courage and powers of endurance. At last we came in sight of Yuin-cheo-fu, our destination, and just as we were about to enter the city we met Mr. Laird and a Chinese gentleman (I had sent my boy to inform them we were coming), and after greetings had been exchanged they escorted us into the city.

On the Sunday the hall was opened for service, and what a motley crowd we had! the place was thronged. I read the service and Mr. Laird preached, and the people listened eagerly. In the evening our two native brethren, Mr. Laird, and I all said a few words, which were intently listened to. Our hearts yearned over that audience of heathen souls, and mine went out in sympathy with Mr. Laird, who would have the responsibility of carrying on the work here without a companion.

On the Saturday morning of my stay we had a rude reminder that we were "strangers in a strange land," for large posters were found posted up all over the city, laying the most horrible charges against us, including the old story of taking the children's eyes for medicine, &c., and calling on the people to rise and exterminate us, "the two foreign devils." It made our hearts sad to be thus misunderstood, and I thought at the time how deep must have been the agony caused by the rejection of our Lord by His own countrymen, how their cries of "Crucify Him" must have rent His heart. We thought it wise to go to the Yamen to inform the magistrates, which we did, and had a long and interesting talk with him. He was very good, and soon put out a proclamation very flattering to us, to inform the people of the true reason of our coming, &c. Although, when I left on Thursday morning, we both believed all danger was past, yet it made it harder to say good-bye. Remember our lonely brother up in Yuin-cheo.

## The Missionary's Message.

### "BRETHREN, PRAY FOR US!"

"When Moses held up his hand, Israel prevailed; and when he let down his hand, Amalek prevailed" (Exod. xvii. 11).

OH, dark is the land where the Evil One reigns,  
And strong is his citadel there!  
Oh, deep are his dungeons and heavy the chains  
That his long enthrall'd prisoners wear!  
What can brace up the arm and confirm the weak knee,  
The Strong One to meet and o'ercome,  
Like the message of cheer wafted over the sea:  
"There's somebody praying at home!"

There are times when the enemy seems to prevail,  
And faintness creeps over the heart,  
When courage and confidence quiver and quail  
At the glance of his fiery dart.  
There are times when, exhausted, we can but stand still,  
When the sword-arm hangs nerveless and numb,  
Ah, then to the soul comes a whisper so chill:  
"Are they weary of praying at home?"

Oh, brothers, ye toil in the twilight, perchance!  
Remember, we wrestle in night!  
Cry unto the Lord, would ye have us advance,  
And claim for us heavenly might.  
Then, back to the arm will its vigour be given,  
And lips, that in anguish were dumb,  
Shall shout, as the foe from his stronghold is driven:  
"Tis because they are praying at home!"

Then away to the mountain top! Lift up your hands!  
Let the strong breath of prayer never cease!  
Only thus, as ye follow our Captain's commands,  
His kingdom shall grow and increase.  
If ye, while we fight, "strive together by prayer,"  
The hour of vict'ry will come,  
When we in the vanguard our gladness will share  
With those who are praying at home.

L. F. P.

\* In a subsequent visit to this place, Mr. Byrde confirmed Mr. Child's surmises.—ED.



GROUP OUTSIDE CHURCH AT KIKOMA.



MISSION-HOUSE, KIKOMA.

## The Opening of Kikoma Church.

BY THE REV. F. ROWLING, of Singo, Mityama.

IN June last I paid a visit to one of the newest of the C.M.S. stations in Uganda, called Kikoma, about midway between Mengo and Toro, but about twenty miles off the road to the north.

The object of our visit was to be present at the opening of the new church, and to administer Communion to the teachers and other Christians there, who could only have this privilege about three times a year. (Happily this is now altered by the presence of the Rev. D. A. O'Connor.)

So after itinerating for a week in Singo on my way, I arrived at the mission-house on May 30th, and received a most warm welcome from Mr. Lewin, who had been working alone for over a year.

He was, of course, busily engaged getting the church as far finished as possible, to be ready for the opening service on Sunday, and succeeded most admirably in this.

It was a great treat to be under a roof once more, even after only nine days in a tent; but

I had not been well, and so doubly enjoyed the rest and coolness, always refreshing after travelling.

Next day we went down to inspect the church, and found that it was quite ready for use inside, only a little extra work outside being required to finish it. A large crowd can be seen sitting round it in the photograph, but it is small as compared with the crowd then present. On the side away from us there are neither windows nor door, owing to the wind almost constantly blowing across the station from Singo on the east and south-east, as Kikoma is considerably higher and more bracing. For this reason the thatch has to be tied on with reeds to prevent its being blown off, as you see very well in the picture of Mr. Lewin with a large class of readers outside the church, taken some time afterwards.

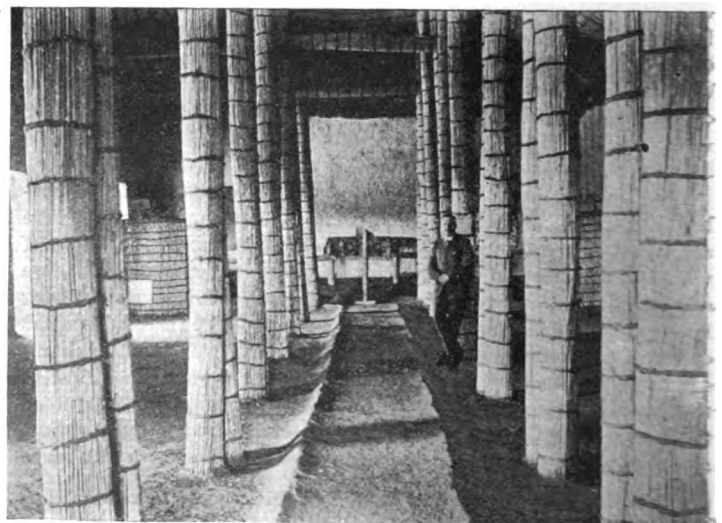
The church is built with mud walls (wattle and daub) and thatched roof, supported by double rows of palm poles, with clear aisle in the centre, and is larger than it appears in the photograph. As you see, there is no superfluous ornament, and no seats of any kind, as the people sit on the floor, some on mats or skins, and the chiefs and Europeans on stools or camp chairs.



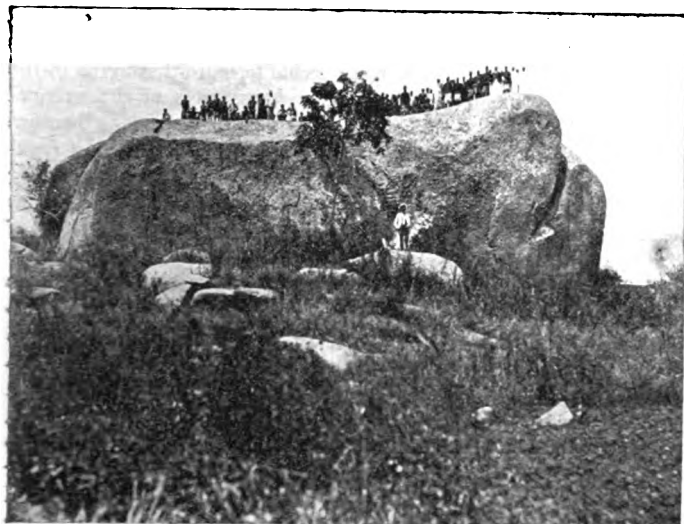
A PYGMY AND MISSION BOY, KIKOMA.



CHURCH AT KIKOMA: EXTERIOR.



CHURCH AT KIKOMA: INTERIOR.



THE ROCK, KIKOMA

On the Sunday the drums were early to work, and we went down about 8.30 a.m. to get all into order, and found crowds of people outside, while inside we could hardly make our way to the rails. The church was crammed, with many sitting and standing around in the verandahs, the count afterwards giving 1,100 people present. Of course, many of these were workmen who had been engaged on the building, but in any case it was a wonderful sight after only a full year's work to sit in such a fine church, built by the people (helped by Mr. Lewin), and find them ready to listen to our message.

They are mostly Banyoro. As the three provinces over which Mr. Lewin works have been absolutely under the rule of the French priests for years past (with not even a Government official there till last year) they are all Roman Catholics. Happily the new regulations enabled us to obtain sites for churches, with small plantations, in various places in these provinces, and Mr. Tegar diligently selected them the previous year.

A Mnyoro was appointed head-man of the "miles" (as they are called), a most able young man to all appearance, who had filled up all the plots with Banyoro, so that amongst these alone there is a large field for missionary work right away.

I was privileged to give the address after the service, followed by the Communion Service, at which some seventy were present. We were very pleased to have with us Mr. Eden, the officer in charge of the Government fort at Kakumiro, who came over specially for the church opening.

In the afternoon we had the baptism service, when we had the joy of admitting sixteen Banyoro into the Church, including the head-man above mentioned, now Daudi Baya, and also four Roman Catholics, who wished to enter our Church. The address was given afterwards by Mr. Lewin to a crowd inside and outside, almost as large as in the morning.

The language of the common people is rather different from Luganda, and they cannot understand any European on religious topics unless after a course of training by Baganda or other teachers. Even in matters of daily life it is rare to find a European understood at a first hearing, while in religious matters

it is practically impossible, as many of the terms used are quite unknown to them till taught their meaning by native teachers, and many others are used in quite a new spiritual sense. From this it is clear that without native teachers the work must be extremely slow, and that all the initial work of preparation can be done infinitely better by them, while the European missionary teaches and trains the teachers and supervises all the work.

On the Monday we went out to take a few photographs and to look round the Mission generally. One of the most remarkable features is the immense number of huge rocks all over that district, one sample of which is found just outside the mission-house, and shown here with the children around, a crowd of whom always accompanied us whenever we put our heads outside the fence, showing how well Mr. Lewin had won their friendship. The mule was also in evidence; a most beautiful animal it is, and a most valuable assistant, too, in the important work of itinerating over such a large district.

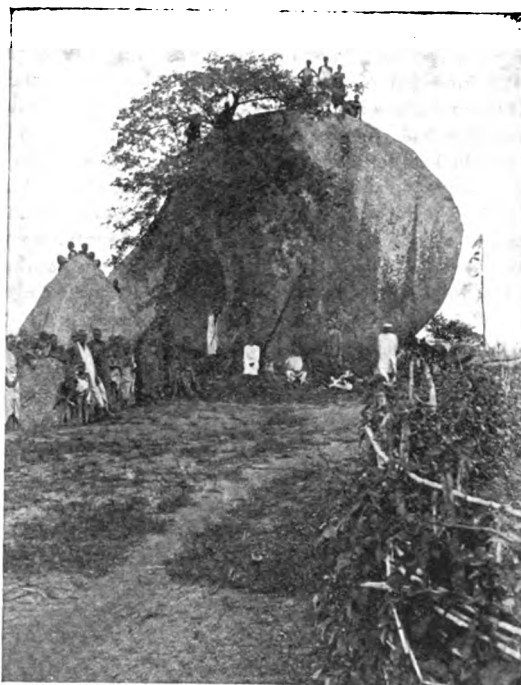
We next went to visit the huge rock "Kikoma," from which the station takes its name, and which, as you see from the crowd standing on the top, is as large as a fair-sized house, one solid block of stone. This was the "Lubale" (a great rock), the "Great Spirit" of the country, which, together with the large trees alongside, was held in superstitious reverence by the people.

Formerly there was another large tree as well, but this was cut down by the native deacon, the Rev. Mikaeli Bagenda, after the ground became Church property, lest the people should say we had stolen the "Spirit" for our own use (as they sometimes say of charms given up to their teachers). Naturally they expected that some serious harm would result to him for his audacity in cutting down the tree, and this again was an additional reason for doing so, to show that the Christians did not fear their "devils."

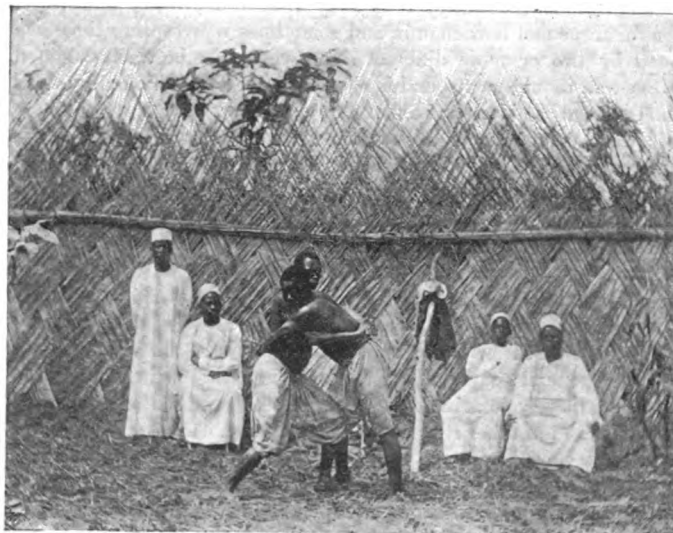
From this rock a magnificent view of the country around is to be had on a clear day, even reaching to Ruwenzori mountains.

The whole station is laid out very finely, with a broad road past the church, around it and on to the market half a mile away. From a distance this road looks like a white line on a tennis court.

On the Monday afternoon there was a great feast to all the workmen who had



ROCK OUTSIDE MISSION-HOUSE, KIKOMA.



WRESTLING, KIKOMA.



been building the church, together with all the teachers and residents on the Church property. Some 2,000 turned up at it, to tackle two bullocks, about six sheep and goats, and 200 bundles of cooked plantains and potatoes, with several gourds of *mubisi* (sweet banana juice). Unfortunately it turned out dull and slightly wet, so that photographs were impossible, but the most ample justice was done to the feast, nothing but bones and leaves being left!

After the feast the men dispersed to their homes, and the next day we resumed our itinerating tour, going on to Kijungute, north-west of Singo, carrying in our mind a most happy recollection of the opening of the Kikoma church, and the vigorous work being carried on there by all.

## Translators and Translations.

### IV.—TRANSLATIONAL WORK IN KASHMIR.

BY THE REV. J. HINTON KNOWLES, B.D.

IT is difficult to translate from one's own language into a foreign language, due regard being given to accuracy and idiom, however familiar that language may be. It is more difficult to translate from one foreign language into another foreign language. It is most difficult to translate from one foreign language—and that a dead language—into another foreign language, and that minus a dictionary, grammar, and any literature worthy of the name. This was the condition of affairs in Kashmir when the work of translating the Holy Scriptures into the vernacular was first seriously undertaken. Only the firm conviction that God had called us to the work, and that we had undertaken it in obedience to that call solely for the glory of God, and in the name of Jesus Christ, and in dependence upon the Holy Ghost, could have prompted us to it, and enabled us during its progress right on to the end.

Let me begin at the beginning. First we had to learn the words from the lips of the Natives, and note them down phonetically; then we collected most of the tales, proverbs, riddles, and songs of the country, in order to increase our vocabulary, arrange our grammar, and gain some knowledge of the phraseology and idiom; and, lastly, we had to settle what dialect should be followed of the many dialects spoken here and what character should be used. And all the time we were striving to improve our knowledge of the originals.

The matter of the dialect and character was soon settled. Everybody to whom we wrote and spoke felt as we did, that our standard must be the language of the educated men of the city of Srinagar, which is the capital of the country and the centre of life and education; and nearly everybody whom we consulted agreed with us, that although the Sharada method of writing Kashmiri possesses the merit of representing nearly all the vowel sounds in a systematic way, yet it is pedantic and clumsy and intelligible to the few only, while the Persian method, although it is very inaccurate, using one vowel sign for three and four sounds, and sometimes representing the same sound by two or more different signs, yet might be easily adapted to meet all requirements, and is the character with which all persons who can read at all are quite familiar.

It was a solemn and exciting time when we assembled our little representative native committee for the first time to begin the real work of translation. Nearly the whole of the first session was spent in trying to impress upon our Kashmiri friends the awful responsibility and importance of the work and in dictating to them the plan we were to follow. Amongst other things I remember we translated for their benefit some of the recommendations of the Committee of the British and Foreign Bible Society, whom we are proud to acknowledge as our best friends and advisers in all work of this kind.

Of the general course of our labours I need not write here. The reader will easily imagine that sometimes the translation proceeded smoothly, and at other times quite the contrary. Constantly we were baulked by the difficulty in the use of a word in the original, or by the obscure and enigmatical character of certain phrases, or by the lack of an equivalent word or expression in Kashmiri. We often

found that proposed equivalent expressions were so only in appearance, not in reality, or that only part of the idea was conveyed, or that the meaning was given in a much more feeble form, so that much of the power, the beauty, simplicity, or comprehensiveness of the original was lost. Again and again we had to rewrite a passage because on further consideration the translation was too literal or too paraphrastic. We had to remember that we were not simply attempting to give the general tenor of the Scriptures in a Kashmiri style, but as nearly as possible to give the thought and feelings and modes of expression of the sacred writers in the language of another people.

There were few interruptions to the work on account of illness of any of us; but towards the end of our task one of our native coadjutors left us, weary of the endless revision, as he said. Some of the books were gone through more than half a dozen times. He implored me, "Don't go through Leviticus again. What good can this constant reiteration of orders concerning the sacrifices, priests, and tabernacle do to any one, Christian or otherwise?" We tried to show him that all these subjects were necessary to the full and clear presentation of the plan of the ages, that the Tabernacle which God commanded the people of Israel to construct with such minuteness and all its religious services and ceremonies were shadows of good things to come; but all to no purpose. He left us. And just as the work was going to the press our Kashmiri poet died. Cholera was raging in the country and claimed him at a few hours' notice for one of its victims. I cannot help thinking that this dear fellow has been "translated" himself to the better country, for he oftentimes confessed to me his faith in Jesus Christ as the Lamb of God, which taketh away the sin of the world.

The whole work of translation occupied two or three hours of most days during twenty-two years. Not a very long time for the accomplishment of such a work, but quite long enough to provide plenty of scope for hindrances and difficulties other than those already referred to. For instance, one year a flood came and devastated a large portion of the valley. Our little bungalow stood the strain, but most of our goods and chattels were carried away or spoilt by the surging waters, and part of the precious translation. Another year sixty-two pages of the manuscript were accidentally burnt while we were out one morning engaged in the daily round and common task of our missionary duties. Somebody entered the study and, thinking that a little fresh air would improve matters, opened one of the windows, through which a gentle breeze stole and blew our papers about in all directions, some of them into the fire. It was a marvel that the whole place was not burnt down. These things hindered the work for quite a year. At last the manuscript was dispatched to the printers, and we held the post office receipt for the registered parcel. I cannot describe what a relief it was to get that parcel off. We thought that our labours and anxieties had come to an end, and we were looking forward to seeing the printed pages, when one day a telegram was received, worded thus: "Jeremiah smashed. Roof of printing-house falling in destroyed plates." On first reading I could not help laughing, though I wondered what had happened to poor Jeremiah's pate. But who was Jeremiah? We had a down-country Christian here who rejoiced in the name of Theophilus Nehemiah. He had recently left the Mission. I thought, perhaps, that he had been killed. But on further reflection and on closer examination of the telegram I saw that it had come from the manager of the Bible Society's depot in Lahore, and that it undoubtedly meant that the roof of the wretched printing shop down in Lahore had taken the opportunity of falling in on top of our translation of the Book of Jeremiah and smashing the plates on which it was being lithographed. At first I laughed, but afterwards I almost felt inclined to weep, for it meant that the whole of the Book of Jeremiah, consisting of fifty-two fairly long chapters, had to be almost retranslated and revised over and over again. No doubt there was a wise purpose in all this, but it was very trying nevertheless. However, the sight of the whole Bible in print was sufficient compensation, and it was a proud moment, I can assure the reader, when we called on His Highness the Maharnjah of

Kashmir, and presented to him, in the name of the British and Foreign Bible Society, a most gorgeously bound copy of the Word of the Lord printed in the language of the people of his country.

Since then the Kashmiri Scriptures have found their way into many a Kashmiri's hands. We sold out the Rev. T. R. Wade's translation of the four Gospels some time before the Old Testament appeared in print, and had to revise and reprint them, and the books are selling readily. I could tell many an interesting and encouraging story of the work of colportage here, but my pen has already run on too far. I must, however, send all readers of the *GLEANER* this special message: Brethren, pray for us that the Word of the Lord may have free course, run, and be glorified in Kashmir, even as it is with you in the Old Country. We are but a little Church here, scarcely a mere dot among the tens and hundreds of thousands of Hindus and Mohammedans in the country, and we are surrounded with difficulties. But our trust is in this Word of the Lord, the Word that cometh from His Spirit. 'Nothing else will avail.

**NOTE.**—The Kashmiri New Testament, translated by the Rev. T. R. Wade, appeared in 1883, and the Old Testament in 1898-99. The four Gospels were revised and reprinted in 1899. Besides these Mr. Wade brought out his translation of the Kashmiri Prayer-book in 1887. The Sermon on the Mount was printed in the Sharada character as well for the benefit of the Pundit class, and a few reading books have been prepared in Kashmiri to help the ladies in their zenana work.

## ◆◆◆

## The Study of the Bible.

BY THE REV. D. H. D. WILKINSON, M.A., *Secretary C.M.S.*  
(*Candidates Department*).

[This series is written with a view to help candidates-in-waiting and others in definite Bible study in preparation for work in the foreign field or at home.—Ed.]

### IV.—ELEMENTARY HISTORICAL STUDY.

**A** KNOWLEDGE of Bible history is essential for any one who seeks to understand the Bible. To know Bible history is not the same thing as to know a number of Bible stories. It is this, but it is more; for it is to know them in their setting and in their relation to each other and to other parts of the Bible. To look over the centuries and see in them all God "working His purposes out" in spite of all cross currents of human sin and waywardness, is to enlarge and deepen one's thoughts of God and to increase one's confidence in the Eternal.

How shall we study the Bible historically? Method must vary according to circumstances, including the would-be student's previous knowledge. Some, especially beginners, may find a handbook of Bible history very helpful. There are several to choose from. Perhaps among the best known are Maclear's Old and New Testament histories. But users of a handbook often need a caution, lest they should put it in the place of the Bible, and so use it wrongly. It is a mistake to try to get up Bible history from handbooks alone; to do so is to fail to know the Bible. It is a good plan to read carefully one portion (say a chapter) of the handbook in order to get a general idea of that period of the history with which it deals; then read with still greater care all the chapters in the Bible which deal with the same period, and compare the Bible and the handbook, checking the latter by the former, and making a special note of any details omitted in the handbook. When this has been done one may go on to the next chapter in the handbook and treat it in the same way. It will sometimes be well to vary the method by reading the Bible first, and the history book second; and sometimes also to make sure of a bird's-eye view of a considerable period by re-reading several chapters of the handbook.

A handbook, however, is not necessary nor always expedient, for historical Bible study. Taking nothing in our hand but our Bible, how shall we study it historically? In the first place it is well to get clear in one's mind the chief great periods into which the history may be divided. For to have a clear bird's-eye view of the whole is to have a

foundation on which one may build more detailed studies. Thus, for example, the beginner in the study of the Old Testament will do well to commence by seeing that the whole of the history may be divided into certain main divisions, such as the following:—(1) From the Creation to the Flood. (2) The patriarchal age. (3) The commencement of national history, i.e., from the death of Joseph to Joshua. (4) The time of the judges. (5) The undivided kingdom. (6) From the division of the kingdom on Solomon's death till the captivity. (7) From the captivity to Malachi. With these or some other equally clear divisions in his memory, let him form the habit of mentally placing every Old Testament incident, story, or person, of which he ever thinks or reads into the division, or sub-division, to which they severally belong, and he will thus begin to cultivate a historical knowledge.

Having divided the whole history into periods, the next thing will be to study those periods individually. Proceeding on the same principle, the student will do wisely to try to get a concise idea of each period. To do this he will read it through, not with a view to learning the detail in the first instance, but in order to see its more important features, for example, the chief persons or the most important incidents. In many cases this will lead to an easy sub-division of the period. Thus, for instance, the study of the patriarchal period becomes at once the study of certain lives. The 6th of the above-mentioned periods, on the other hand, may be divided into two at the fall of Samaria, when the northern kingdom ceased. Then these two sections may each be sub-divided in various ways, such as by the reigns of some of the more important kings (e.g., Jeroboam, Ahab, Jehu, Jeroboam the Second, in Israel), or the various revolutions and consequent changes of dynasty in Israel, or the various religious reformations which were carried out in Judah. These may be regarded as centres round which other periods or incidents may be grouped in their chronological order, and so one may pass from a general view to a more detailed study of individual periods.

It will be seen that this method of study involves the comparatively rapid reading (perhaps on several different occasions) of large portions of the Bible, possibly a whole book at a time, in order that one may get an idea of the relative positions or importance of different people and events. It will also sometimes involve the missing out of certain chapters, thus for example in the books of the Kings one may, in studying the history of Israel, leave out those chapters which refer to Judah alone (and *vice versa*), in order to obtain a clearer consecutive idea of the events in the one kingdom.

Having in this way obtained one's outline, the next point is to fill in detail by careful study. This will involve in many cases not only the careful re-reading and examination of the chapters already read, but also the collection of material from other than the historical books. Thus, for example, it is well to fit the prophets into the periods to which they belong, and to note any historical allusions in them (many of them tell us clearly when they lived and wrote), or to fit some of the Epistles into their place in the history recorded in the Acts of the Apostles. To fit an Epistle into its place in the history one must make a note of everything in it which refers to the external circumstances of the writer, or of those to whom he wrote; then, grouping them together, see the conclusion to which they lead. If the study of the main outline teaches lessons concerning God's government of the world, the study of detail is no less full of teaching. Thus, for example, is it a mere coincidence that Isaiah saw such a vision of God in His temple as wrung from him the cry, "Woe is me . . . I am a man of unclean lips" (cf. Lev. xiii. 45) in the year that King Uzziah died (Isa. vi. 1) of the leprosy with which he was punished for forcing his way into the Temple (2 Chron. xxvi. 16-21)? Is there no lesson to be learnt by comparing the circumstances in which St. Paul was when he wrote to the Philippians, with the joyful tone of the Epistle? Or by seeing the part which Jeremiah took in the politics of his day, and how he fought an uphill battle all his life, and "out of weakness" was "made strong"?

(To be continued.)



MOUNT TABOR.

the Saviour's feet. Shall she do less in these days, days in which God is teaching His Church, perhaps as never before, the duty and privilege of winning back *souls* redeemed by the Saviour? But *now* as *then* "the Holy Land cannot be won in any other way than that whereby Thou, O Lord Jesus Christ, and Thy holy Apostles won it by love and prayer and the shedding of tears and blood." May God teach

## "A Land the Lord thy God careth for."

BY MISS HELEN M. E. SCOTT, *Nazareth*.

THESE words were spoken by Moses, the servant of God, of the land which the children of Israel were to go over and possess. Since then it has been hallowed by the presence of the Son of God. There in that land of Palestine He "emptied Himself" and became the Babe at *Bethlehem*; there He "took upon Him the form of a servant and was made in the likeness of men," and lived a life of patient endurance and service at *Nazareth*. There He humbled Himself in the self-surrender of *Gethsemane*, and "became obedient unto death, even the death of the cross," in the self-sacrifice of *Calvary*. As now He looks down on that land, the scene of His earthly life and suffering, is He not yearning over its people with the same love as He did long ago when He wept over the city of Jerusalem? Is He not longing that His Church (each individual member of it) should enter into fellowship with Him in regard to this land and should give Him no rest till He make it "a praise in the earth"? Long ago the Church gave some of her noblest and truest sons to win back *sites* made holy by



GROUP OF SCHOOL GIRLS, NAZARETH.



THE VIRGIN'S WELL, NAZARETH.

us all this; those who work in, and those who pray for, Palestine.

Two of our pictures show us the little inland Sea of Galilee, by the shores of which the Master called the Apostles to follow Him and "become fishers of men," and through whom His whole Church received this call. More than anywhere else perhaps in the land the Galilean lake seems hallowed by the Master's presence. The first sight of the sea, as one comes from Nazareth, is very beautiful,



especially at sunset. From the top of the mountain over which we pass there we see it lie, with snowy Hermon in the distance, and the sun setting behind the western mountains touching everything with a lovely golden-red glow, just as it must have done long ago when the Master trod its shores "when the sun was set," and "they brought unto Him all that were diseased." At that time there must have been cities round the lake. Now the only town on the lake is Tiberias, a name, alas! only too familiar this last winter, for the hand of God was heavy on this city, and more than a thousand people were swept away by the terrible scourge of cholera. The population here is mostly Jewish. In the left foreground corner of the picture



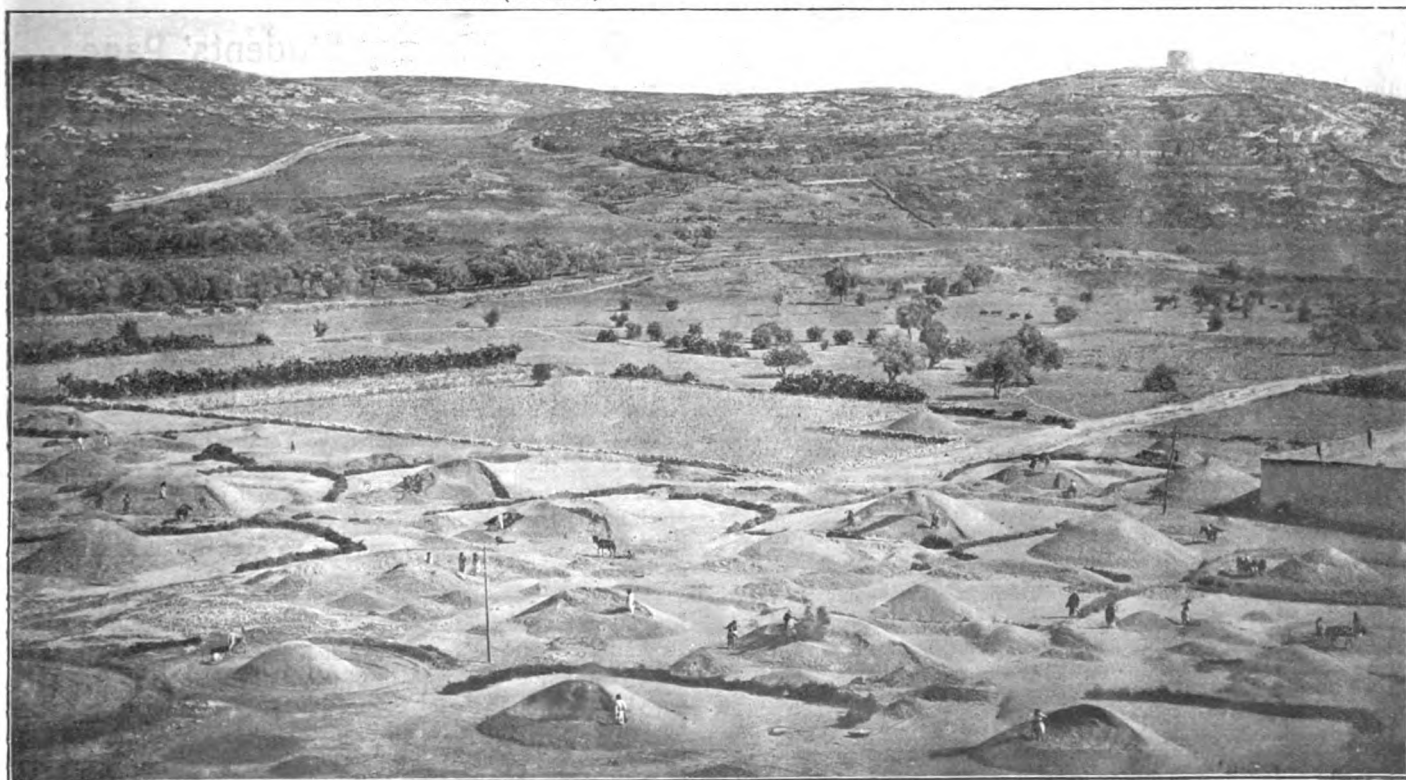
GENERAL VIEW OF TIBERIAS.



VIEW OF MAGDEL (MAGDALA).

we see part of the United Free Church of Scotland's Mission Hospital. There are also schools here connected with this Mission. The present city is not built on the site of the old one, which was nearer to the baths (the last building on the shore to the south of the city). Tiberias is much frequented by the Jews and Syrians on account of these baths, which are built over hot sulphur springs which run into the lake. On the mountain at the back of the city are ruins of Herod's palace.

To the north of Tiberias on the shore of the lake is the little village of Magdel, probably the village of Mary Magdalene, now nothing more than a collection of mud huts. The open space to the north is the Plain of



THRESHING-FLOOR AT NAZARETH.

Gennesaret. Leaving Tiberias for Nazareth, about half-way on the left is Mount Tabor, supposed by some to be the scene of the Transfiguration. This mountain stands out from the surrounding hills, and the view from the summit is grand. There is a Greek monastery on the top and some interesting ruins.

At the entrance to Nazareth from Tiberias is the Virgin's Fountain. Whether the tradition that the Virgin herself drew water from the spring be true or not, it is a very ancient spring and the only one in the city. In the winter there is plenty of water, and the women can go all day long to get it. At sunset the fountain is crowded with women. To the right of the spring is a pond filled with water from it, where the cattle drink. At the end of the summer the water flows very slowly and the women have to take their turns according to numbers given them by soldiers, who sit there to keep order. The women carry the jars full of water on their heads without touching them, as one of the women in the picture is doing.

At the other end of the city is one of its most interesting sights, the threshing-floor, with its golden grain lying in heaps (see picture on p. 153), which has been brought in from the Plain of Esdraelon and the country round. It is difficult to describe this typically Eastern scene. It is one of God's nature-pictures in this land of pictures and parables. Every spring is seen that wonderful miracle of new life! Life! life everywhere! where only a few weeks before was death; flowers and grass instead of burnt-up stubble. And why? Because the rain has come! Then later in the year this harvest picture, a reminder of what the Heavenly Reaper will do when He reaps the earth, and when He gathers unto Himself, from all lands, a glorious harvest of immortal souls. Also it is an inspiration to sow the seed of the Word of God in the souls of the people of this land because the God Who keepeth Covenant for ever hath said, "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Day by day this seed of the Living Word is sown in the hearts of the girls in the Nazareth Orphanage represented in a picture on p. 152. Here seventy girls are taught, in addition to the Word of God, things which in their future life will help them to wield an influence for good throughout this land.

Will all those who read this, and especially Gleaners whom God has called and chosen to be "His remembrancers," pray that the rain may fall on this and other Moslem lands—the rain of the Holy Ghost, so that in these lands now under the power of Islam, the Master "may see of the travail of His soul and be satisfied."



"When thou hast shut thy door, pray to thy Father."—St. Matt. vi. 6.

"Amidst all our work, time for communion with God needs to be kept carefully; all joy in work will soon die if not based on joy in God. It is only as we find Christ precious to ourselves we shall be much on fire to tell of His love and grace to others."—A MAURITIUS MISSIONARY.

AGAIN and again throughout the Annual Letters for 1902 (which we hope our readers will secure and peruse) is echoed the cry for more prayer from the Church at home on behalf of the Church abroad. Here and there a sense of the deep need of a revival is pressing upon the souls of our missionaries. To quote only one or two "calls." Both the European and native labourers at Bollobhpur voice the same petition. "The spiritual deadness of the Christians generally is a cause of much anxiety and a call to earnest prayer. The need for the Holy Spirit's outpouring is intense. Until He descends in mighty power all our Church organization will be fruitless." At Bannu there is "an awful sense of death to all true religious feeling pervading the people who have heard the Gospel." In the

Mengnanapuram Circle, South India, so deeply has the need of revival been felt that in July, 1902, the Christian women of the villages met together daily at about eight different centres to pray for the awakening of India. At a Tamil Conference, conducted not long since by Indian Christians, a number of persons agreed to spend an hour each day in prayer for such a revival, arranging so that no hour of the day should be left without its "remembrancer" for Tinnevely. The Indian archdeacon over the Mavelikara Pastorate expresses his "increasing sense" of the need of an outpouring of the Holy Spirit. "The greatest need of the Buganda Church is an outpouring of the Holy Spirit to convict of sin;" such is the conviction of a worker in the province of Budu. The most heartbreaking of sorrows which our missionaries encounter is the failure of those who did run well, the falling into sin of trusted workers. The knowledge that needs like these are placed definitely before God at our Thursday afternoon prayer-meetings in Salisbury Square brings untold balm and strength to many a tried heart.

### AT THE MERCY SEAT.

#### Thanksgivings.

##### CYCLE DATE.

- Oct. 1st.—For the goodly band of missionaries who are shortly leaving for the foreign field (pp. 145, 158, 159).  
 " 6th.—For open doors in Central Africa (p. 156).  
 " 6th.—For vigorous work at Kikoma, in Uganda (pp. 148–150).  
 " 7th.—That the seed of the Word is daily being sown in Palestine (pp. 152–154).  
 " 11th.—For the translation of the Bible in Kashmiri (pp. 150, 151).  
 " 20th.—For the firm stand of the first Christian martyr among Bi-hop Cassel's converts (pp. 156, 157).

#### Intercessions.

- Oct. 1st.—That the special needs of the Society may be put impressively, and in the power of the Spirit, before the Lord's people (p. 145).  
 " 4th.—That Christian converts in the Yoruba country may become true witnesses and workers for Christ (pp. 154, 155).  
 " 7th.—That the farewell meetings may be a source of inspiration and strength to our missionaries (pp. 145, 158, 159).  
 " 7th.—That the Holy Spirit may water the seed sown in Palestine and other Moslem lands (pp. 152–154).  
 " 18th.—That men and means may be forthcoming to take advantage of present opportunities in Hunan (pp. 145, 146, 147).  
 " 29th.—For a large increase in the ranks of missionary-box holders (p. 157).

#### PROMISE TO BE PLEADED.

"Whatsoever ye shall ask the Father in My Name, He will give it you." St. John xvi. 23.

## Our Missionary Students' Page.

### THE YORUBA MISSION.

BY THE REV. TOM HARDING, Ibadan.

THE Yoruba country contains a "guessed" population of 3,000,000. The people are chiefly agriculturists, though a good many are traders, and they are, on the whole, industrious. Their religion is chiefly Pagan, though Mohammedanism is spreading and is thought to number about one-tenth of the people among its worshippers. A large number of the Mohammedans, however, are not true followers of the prophet. They drink spirits and sell them, they are, like the Pagans, polygamists, not placing any limit to the number of their wives, and they are very ignorant, just learning a few sentences from the Koran which they "cry" as prayers. Of course some are better taught and are more upright in their lives.

The proverb says, "The idols of the Yorubas number 401," which means to say they are many, and include the spirits of the departed, trees, rivers, reptiles, beasts of the forest, and, chief of all, the devil. Much money is spent, much time is wasted, and a good deal of drinking goes on during the yearly religious festivals, as well as at funerals and marriages.

The C.M.S. commenced work in the country at Badagry in 1845, and from there the work extended to Abeokuta the following year. In 1852 Missions were begun at Lagos and Ibadan, and in 1876 at Ondo, our fourth centre. Badagry is still worked by the Society, though its school is under the Lagos School Board. The congregation there number 150, with a catechist in charge. At Lagos the work has become, to a large extent, self-supporting, and consequently is very little under the control of the Parent Committee, though just now it is very

much upset by division, need of funds, and, what is more important, the need of native pastors.

The C.M.S. work at Lagos consists in providing services in English at Christ Church, where Archdeacon Hamlyn is pastor; in being responsible for the Girls' Seminary, with its seventy-five inmates, superintended by Miss Ballson and Miss Boyton, with their four native assistants—a school which affects the work of the whole country, since it supplies wives for most of our schoolmasters and catechists, and in managing the Grammar school with its native headmaster, six native teachers, and 130 to 150 boys, who are expected to be the future clerks and merchants of the country. The Grammar school is entirely self-supporting and the Seminary largely so. At Lagos there is a bookshop which provides all kinds of stationery and school materials, as well as Yoruba literature and English books. The "turnover" there is about £2,000 a year. Leckie and Aiyesan, two out-stations under C.M.S., are at present without agents.

The Training Institution, which used to be at Lagos, was moved to Oyo in 1896. The Rev. and Mrs. F. M. Jones are in charge of it. It has sent out some fifteen workers, and has a good number now in training. The training of native workers is one of the most important branches of missionary work and should claim a first place in the prayers of Christians.

In 1884 the late Rev. J. B. Wood initiated the native pastorate system at Abeokuta, and the whole of the work was taken over by the pastorate council at once, with a grant-in-aid of £400 a year, to decrease by £20 a year. The income, however, has grown faster than the rate of decrease, and the council has not only invested money since 1884, but last year commenced with a working balance in hand of over £700. The Church there is also entirely responsible for the support of the schools. The Native Government vote a yearly grant of about £150 for the schools, which have over a thousand children. The work immediately under the control of the Society is carried on by Mr. and Mrs. Fry and Mrs. Wood. There is a dispensary attended by about 130 patients three times a week, and a Sunday morning class of about fifty. Many happy conversions have resulted from this work. Mr. Fry also visits the leper camp, where there are seventeen lepers, twelve of whom were baptized last year. The European missionaries also do a good deal of visiting and open-air work in connexion with the Native Church. We also have a bookshop at Abeokuta.

The Ibadan district was for many years shut up owing to tribal wars, but the work grew slowly, and since the opening, in 1892, of the roads by the British Government it has made more rapid progress. The stations in the town have doubled and so has the number of Christians. Two of the stations, Kudeti and Malende, are under the pastorate council and are supported by it, so that the Rev. Daniel Olubi has lived to see his spiritual children support him. The schools are under the council, to whom the C.M.S. makes a decreasing grant-in-aid. The time of the European lady workers at Kudeti is fully occupied, like that of the ladies at Oyo, with mothers' meetings, Sowers' Bands, compound visiting, and learning of the language. Miss Palmer, at Oyo, also has a dispensary with a good attendance, and good evangelistic work is being done there. We have two stations at Oyo, one at Isehin, and one at Ogbomosho. At Oshogbo there is a class of evangelists in training, and a very promising work is going on among the people of the town, about thirty of whom have been baptized, while there are several inquirers.

Ondo is the centre of our fourth district, which includes Ilesha, which is much larger than Ondo, Ife-Modakeke, where a very promising work has sprung up during the last six years, Ijero, Ado, Ise, with Emme and Akure. Throughout the Ikiti country small congregations are springing up in the different towns and villages. The slave-raiding of the Ibadans, such a curse in days gone by, is to some extent being turned into a blessing. Many of the people caught and sold then became Christians during their captivity, and have now returned to their homes and become Christ's witnesses, and are being used thus to spread the kingdom of Jesus. Ondo expects soon to form a native pastorate.

In addition to the above a good deal of missionary work is being carried on under the control of a Missions committee connected with each district. Lagos is working among the Jebu tribe, where a really remarkable work is going on under three native clergymen and about twenty other workers. The Society has just lent the services of two European missionaries to assist in the work there. Within the last twelve years there have been over 2,000 baptisms, there are about 5,000 inquirers' names on the roll, and many more have learnt to read. The Abeokuta Church has twelve stations with paid workers, Ibadan two, Ilesha one, and Ondo two, and all of these are supported from the voluntary missionary offerings of the Native Christians of the different districts, except Ondo and Lagos, which are assisted from English funds administered by Bishops Phillips and Oluwale. The C.M.S. also gives a decreasing grant-in-aid to the Lagos Church for the Jebu Mission.

The above is a very brief and imperfect outline of what is being done to establish and extend the kingdom of Christ in the Yoruba country. It would almost seem as if the country were well stocked with workers. But when we realize that the centres of work are two, three, and even four days apart from each other, and think of the thousands of farms and villages, and some large towns as well, still untouched, and also that, comparing the number of professing Christians with Mohammedans and Heathen, they do not work out to the proportion of one in a hundred, we begin to understand how vast the work is which remains to be done. We ask all who may read this to pray that every Christian may become a true witness and worker for Christ in the power of the Holy Ghost.



#### WEST AFRICA: THE YORUBA COUNTRY.

**Three Striking Incidents.**—In some first impressions of the work in the Jebu country the Rev. J. S. Owen gives an account of three striking incidents. The first was a confirmation in a large church at Ijasi, in Jebu Ode district, when over 600 candidates were confirmed. They seemed to fill up almost all the seating accommodation in the church. A great crowd filled up the remaining space, and stood around the windows. The singing of the hymns, Mr. Owen says, "might be compared in volume, if not in quality, to that in the Albert Hall at the Centenary Meeting." The second incident was the Communion Service for those who had been confirmed. After the ordinary worshippers had left the church at Jebu Ode, on Palm Sunday, there remained 700 who wished to communicate. As, to a great number, it was the first time of communicating, the African pastor explained the service to them as it proceeded, trying to help them to enter into the true spirit of the service. The third incident was a service of Holy Baptism, at Esure, a village about two hours from Jebu Ode. It was held in a church which the Christians of the district had built, and which is a central place of worship for a number of villages. Mr. Owen writes:—

"The building was full of people when I entered—the men sitting on benches on the right, the women on the left, and the children sitting on the ground at the front. The adult candidates were nearly all men, and numbered thirty-nine. There were about fifty children to be baptized also.

"I wished that some of our friends in England could have been with us, and shared in the encouragement which such a scene afforded: the men nicely dressed in white robes worked with native embroidery; the women and girls with white cloths or head-kerchiefs, or both; the coming forward one by one to be baptized; the signing with the sign of the cross, in token that hereafter they would not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; the Heathen standing round the open windows, looking at what was being done, and listening to the words,—all this was a great encouragement, and a sight to make one's heart glad."



## UGANDA.

**Open Doors in Central Africa.**—"Within a few years," Dr. A. R. Cook says, "if God continues to prosper this Mission as He has done, agents from Uganda will have spread down the Nile and be knocking hard for admission into the Soudan, with their wonderful message of redeeming love." In June, Bishop Tucker and Dr. and Mrs. A. R. Cook left Mengo for an itineration in Kavirondo, and were much struck with the open doors on every hand. Early in July, Dr. Cook was in Kavirondo, and he wrote from Mount Elgon on the 5th:—

"Two days ago we were standing in one of the picturesque gorges of Mount Elgon, and the midday silence, broken only by the twittering of the birds and the melodious thunder of the cataracts as they hurled themselves down the precipitous rocks on the mountain side, gave us leisure to pause and take in the object-lesson written large on every hand. Village after village of the Wa-Kavirondo studded the plain, all open to the preacher of the glad tidings. Last Sunday we saw the little church at Masaba, the most eastern outpost of the Uganda Mission, filled by nearly a hundred naked, savage, and almost bestial Wa-Kavirondo; but already we could trace the beginnings of that wonderful transformation by which the Spirit of God changes the savage into the son of God, and the brutish into the lowly learner at the feet of Christ. Mr. Crabtree has completed most important translation work, and the people have in their own hands portions of the Word of God and of the Prayer-book and a hymn-book printed at the Mission station. To what extent this work among the Wa-Kavirondo (who alone number a million, as the Government official at Kisumu assured me) will grow depends, humanly speaking, on the supply of men."

**The Baganda Clergy.**—Bishop Tucker held an ordination in the cathedral at Mengo on Trinity Sunday. There was a large attendance, and the Ordination Service was preceded by the ordinary Morning Prayer. The whole service lasted nearly three hours. Three Europeans and two Africans were presented for priests' orders, and five Africans for deacons' orders. Archdeacon Walker, who has had the training of the deacons in his ordination class, preached the sermon. There are now thirty-two African clergymen in the Church in Uganda, eighteen of whom are in priests' orders. The prayers of our readers are asked in behalf of this large band of clergy, that they may be faithful pastors and evangelists wherever they go.

## INDIA: PUNJAB.

**Training Kashmiri Boys.**—A feature of the work in the Srinagar

High School, Kashmir, is the development of the physical as well as the mental capacities of the boys. The Kashmiris are a characterless people, and one of the many ways in which the Principal, the Rev. C. E. Tyndale-Biscoe, is trying to form the characters of his pupils is by swimming contests. On June 13th forty of the boys started for a swim over a four-mile course to an island in the lake and back again. Over thirty of the boys actually reached the island (two miles), but only five attempted the return swim, and of these only two finally accomplished the four miles. Every precaution was taken to prevent accidents, one hundred of the boys (with masters) being engaged in patrolling the course in ten large boats. Mr. Tyndale-Biscoe holds that it is of the first importance after giving Bible-lessons to show the boys how to put the teaching into practice, and the boys are encouraged to make use of their boats in taking out the halt, the maimed, and the blind for fresh air on river and lake. With their money they support in a common-sense way those in distress.

## MID CHINA.

**A Promising School.**—On Whit Sunday, Mr. Li, the Chinese Classical Master and one of the scholars in the West Lake School, Hang-chow, were baptized. Both hold Chinese Literary degrees. Mr. Li was formerly a Mohammedan. Another scholar was baptized recently at Shanghai. The school was commenced by Mr. T. Gaunt

in March, 1902. During last year the number of boys varied from thirteen to twenty-seven. Referring to the baptisms Mr. Gaunt wrote on July 7th:—"I trust this is an indication that God will graciously work through the school to the salvation of many of China's boys and young men."

## JAPAN.

**Steadfast Faith.**—On Whit Sunday the Rev. A. B. Hutchinson, of Fukuoka, in the diocese of Kiu-shiu, admitted a young widowed lady as a catechumen, of whom he writes:—

"She has been a believer for eight or nine years. Why not baptized? First, her husband, a man of good position and education, and acquainted with the main truths of Christianity, absolutely refused to let her be baptized, to the great grief of his own aged mother, a most earnest believer. Then about five years ago he died suddenly, and the widow refused to worship his spirit and to perform other heathen rites. Her friends said, 'Of course you had better join the Christians,' and it was her purpose to do so. Then the legal guardian of the family intervened, and threatened to withdraw all help from them, so that the children would be beggars as well as deprived of education. The mother's heart was sorely torn, and she decided to be a Christian privately, without attending service or receiving baptism. . . . The guardian, once wealthy, worldly, and godless, has met with heavy losses, and now by God's grace, and in merciful response to the aged mother's prayers, faith has been restored to her daughter-in-law, and the great step of publicly renouncing idolatry and professing belief in God has been taken. I never heard the responses more clearly and firmly given on such an occasion. May we have the joy ere long of baptizing not only the widow, but the children also."

**An Earnest Soldier.**—At Piratori, in Hokkaido, the missionaries have lately met with much encouragement. Of some recent converts Miss E. M. Bryant writes:—

"There are very few Japanese families living in Piratori, and those few have for the most part only lately come. Among those who came last year was a young schoolmaster, who had learned English and read the Japanese Bible with Miss Tapson in Hakodate some five or six years ago. From that time until he came to Piratori I do not think he was under direct Christian influence. But here his loneliness threw him much into the companionship of Mr. Yamada, our catechist. He grew more and more earnest, became a regular attendant at the prayer-meetings and church services, and it was not very long before we knew that he wished for baptism. He

at once began to bring his friend, the village policeman, to Christ, and they were both baptized on the same day. He is now serving his three years as a soldier, and is in barracks; but great as his difficulties there must be, we do believe he will be kept faithful. His friend is still here, very bright and earnest, and giving a helping hand whenever he can in church, Sunday-school, or Y.M.C.A."

## Old Chieh: a Martyr for Christ.

BY THE RIGHT REV. BISHOP CASSELS, Pao-ning.

OLD Chieh was one of ten whom I baptized at a time of special joy, for the work had just then begun to bud and burst out as it had not before, and we sang then as the birds do at the beginning of spring, rejoicing that the deadness of winter is passing away. And more than this, the first church built in this diocese for the worship of God had only the day before been opened for service, and these were the first to be baptized in it.

That church then seemed to us so spacious that we hardly dreamed of the time when a larger one would be required. But it is now utterly overcrowded and insufficient for the congregation. The walls of the two vestries have been knocked through to make a little more room, and last Sunday (e.g.) a score of people were sitting



OLD CHIEH.

on seats outside the church door listening attentively, as Mr. Knipe, of Chong-pa, preached to them from the words "All we like sheep have gone astray."

I am very anxious to erect a new and more commodious edifice, and one worthy of being the central church of the diocese. "A diocese without its central church," says one of my native friends, "is like a country covered with rivers which vanish into the sand, never meeting at the sea." The subject of ways and means is now occupying attention; the matter is being brought before the Church members of the diocese, and £50 have already reached me from home.

But to return to the baptisms on that Christmas Day. They were also remarkable for the age of the candidates. One dear old man was seventy-eight, two others were over sixty, and of the rest only one was under fifty.

The old man Chieh was from the first a diligent worker for the Lord, and several of his fellow-villagers were brought in through his efforts; later on he was glad to find definite work as a Bible-seller. I saw him last in the summer of 1900, just at the time of the terrible anxieties of that year, and when we were ordered to leave for the coast. He had paid a short visit to his home, and, though warned of the danger, was determined to start out again book-selling. We were standing talking together when he suddenly fell on his knees and began to pour forth a prayer to be made faithful in his work. He escaped the dangers of that period, and the Boxer outbreak of last summer in this Province found him still at his work. He faced a district infested with the Boxers, was seized and led before the leader. The old man was offered his life if he would promise not to preach in that Name or to sell Christian books again. But he refused. They then killed him, and it is said, cut him to pieces. Old Chieh was the first martyr from among my converts, and I picture him falling on his knees and commending himself to his Lord as they hacked him down.

## More Notable Boxes.

SINCE the portraits of two unique collecting boxes were inserted in the March number of the GLEANER, we have received the following interesting letters from C.M.S. box-holders.

### 1. Once a Cigar-Box.

I am afraid my humble little missionary-box can boast neither an interesting history nor a grand total of contents like the one described in the March GLEANER. I made it between six and seven years ago out of an old cigar-box, and ornamented the front and sides with fretwork, and lined the inside with red silk. Probably the authorities at Salisbury Square would consider it a very unorthodox little box, for instead of the regulation label and secret door it is fastened by a tiny padlock. Its size is not large, being 5 inches long and 3½ inches high.

At first stray pennies found their way in, then proceeds of orders for needlework and fretwork, £3 being the gains of the first year. Soon some one suggested, "Why not try a C.M.S. basket on a small scale, by way of helping the box?" The idea was acted upon; a young lady made the basket, and two or three of us worked. This raised the total to £8 15s. 6d. the second year.

Since then the increase has been steady, although the sum raised has never been a very large one, compared with the gains of C.M.S. baskets in larger parishes. Last year (1902) the box's total was over £16; and we hope this year it will be more. Since it came into existence it has had the



ONCE A CIGAR-BOX.

honour of gaining £81 7s. 6d. for the C.M.S.

Our little box is looked upon quite as a member of the family. It "breaks fasts" in the dining-room every Sunday morning, and when its owners leave home it accompanies them. On box-opening day it is a familiar object on the table—a small brown form surrounded by regulation C.M.S. boxes resplendent with varnish. We hope its life will be a long and useful one.

E. C.

### 2. An Open-Air Box.

In the March GLEANER you mentioned that you would be glad to hear of any missionary-box with a history, &c. Probably you are aware of the following circumstances, but in case you are not, I think it may prove of interest.

During the summers of 1901 and 1902 I was spending my holidays in the Isle of Wight, and in taking a walk for a mile or so on the cliff path to the west of Ventnor, to regain the road, one has to pass through a farmyard. It gave me great pleasure each year to notice a C.M.S. box fastened to the gate, which one has to open to pass through, silently appealing for the contributions of the tourists who pass that way.

I was very pleased to contribute to it each time.

### 3. An Almshouse Missionary-Box.

One of the boxes held in our neighbourhood is in the almshouses at O., and the old lady who takes it is crippled and only able to get about with the help of a stick. I don't think she can go out. She said, "I wondered how I could get help for the missionary work, and you know, Miss, I have an oven and my neighbours have not, so they bring their things in to me sometimes to be baked and ask if they may bring them; I say 'yes, but I don't know so much about their taking them away again!'" Then I charge them a penny and put it in my missionary-box."

OCTOBER is a box-opening month, and we trust that a large accession to the ranks of box-holders will be made in every parish. In this connexion we would again call our readers' attention to the new C.M.S. Eastern Water Jar collecting box. It is made of tin, coloured in terra cotta, and modelled after an Oriental design. A band round the top of the jar is inscribed with the Woman of Samaria's petition, "Give me this water that I thirst not." In order that they may not supersede the ordinary boxes, and also to cover the cost of producing them, a charge of sixpence per jar is made. We hope these quaint "boxes" may gain an entrance where others may have failed, and that many of them will soon have interesting histories attached to them.



NEW C.M.S. EASTERN JAR MISSIONARY-BOX.

## SUGGESTION CORNER.

### "From Lightning."

ALL members of the Church of England are bidden to pray that the "good Lord" may "deliver" them "from lightning." In the Litany it is classed with such evils as tempest, plague, pestilence, famine, battle, murder, sudden death. But as far as the writer of this short paragraph can gather from personal inquiry it would appear that lightning is generally regarded as the least of them all to be feared! Yet the compilers placed it *first* in the petition. They evidently realized the danger, and frequent fatality, of its results. We ourselves are made aware of these facts almost every time that a storm occurs. We also know that much damage is frequently done. In any case the shock must always create a serious strain upon a nervous system. May it not therefore be suggested that those who have passed unhurt through the thunderstorms of the past season should place a thankoffering in the missionary-box; and that a *double* gift should be offered by those who have been "delivered" not only "from lightning," but also from the fear of it? J. A. P.



AT the date of writing we have received but few replies to the Committee's circular to the Branch Secretaries as to the Society's "Call." We know, of course, that the holiday season must have prevented much being done, but we trust that all Secretaries are planning during the winter to unite their Branches in prayer and effort as suggested by the Committee.

In the line of effort we have received the following suggestion:—

"Perhaps there are many Gleaners living in the country who read in the July GLEANER of Bishop Peel's suggestion as to how the C.M.S. might be relieved of its enormous deficit if each Gleaner gave tenpence per month until the end of the year. Some earning no money or having a very small allowance possibly do not see their way to this. Could not country Gleaners who are so situated give up a few of their spare hours to picking blackberries (which promise to be so plentiful this year) and making them into jam, giving the profit to the Society? Three years ago I had the privilege of so working for the cause, and the profits, after deducting the cost of sugar, amounted to 18s. Before making the jam get orders from your friends to buy a few pounds (my friends provided me with the jars) at sixpence per pound. Fruit being so scarce, I hear on all sides blackberry jam will be much in demand this year."

We present this month a Draft Programme of the Anniversary arrangements of the Union:—

#### Monday, Nov. 2nd.

*Afternoon.* Conference of Secretaries.  
*Evening.* Conference of Secretaries resumed.

#### Tuesday, Nov. 3rd.

*Morning.* Communion Service and Sermon at St. Bride's.  
*Afternoon.* Meeting at Exeter (Lower Hall). Lady speakers.  
*Evening.* Anniversary Meeting at Exeter Hall.

Secretaries, who will duly receive an individual invitation, will kindly note that their Conferences are planned for the afternoon and evening this year. This is in consequence of the fact that All Saints' Day this year falls on a Sunday, and the Anniversary commences upon the Monday; it was thought to be desirable not to begin proceedings till the afternoon, so that country Secretaries might have the morning in which to travel to town. We trust one result will be that many London Secretaries who are engaged during the day will be able to attend the evening Conference.

Among friends who have promised to take part in the Anniversary are Bishop Oluwole, of Western Equatorial Africa; the Rev. L. H. Gwynne, of Khartoum; Sir Lewis T. Dibdin, the Dean of Arches; Archdeacon Latham, of Wexford; the Rev. H. L. de Candole, Cambridge; the Rev. D. J. Stather Hunt, Tunbridge Wells; Mr. Eugene Stock; and the Misses Irene H. Barnes and S. M. Etches.

#### New Local Branches of the Gleaners' Union.

Buntingford: *Secs.* Miss E. Woods, The Court, Buntingford; Miss P. E. W. Bryan, Market Hill, Buntingford.  
Hampton: *Sec.* Rev. J. Wheeler, Hampton Rectory, Wimborne.  
Malton: *Sec.* Miss R. M. Hill, Broughton Rise, Malton, Yorks.  
Manchester, Old Trafford, St. Bride's: *Sec.* Rev. C. H. Druitt, St. Bride's Rectory, Old Trafford, Manchester.

## Work amongst the Young.

### Junior Associations.

THE great feature of C.M.S. work this autumn is to be the FORWARD MOVEMENT. The keynote of this is *Half as many again*. It is earnestly hoped that this will be applied to the work among the young in the Junior Associations.

We want half as many more members.

We want half as much more work from existing members.

We want half as many more Junior Associations both in town and country.

Every member of a Junior Association undertakes to give or collect at least  $\frac{1}{4}$ d. a week, or 1d. a month, either through the Sunday-school box, a private box, or in any way most convenient. This is the *only* condition.

Each Junior Association should have a Secretary whose name and address is registered at Headquarters. There should be at least one week-day meeting a year, and all the members should be encouraged (1) to *acquire* missionary information; (2) to *transmit* the same to others; (3) to *ask* God's blessing regularly upon the work of Foreign Missions.

Separate Junior Associations can be and have been formed in many places (a) for upper-class children; (b) for Sunday-schools. All communications about Junior Associations should be addressed to the Rev. F. B. Hadow, in charge of Work amongst the Young, C.M. House, Salisbury Square, London, E.C. We shall be glad to hear of new Associations being formed and of old ones being revived.

### The Sowers' Band.

*Half as many again Sowers* forms part of the appeal put forth by the C.M.S. in connexion with the "Forward Movement."

The Sowers' Band, we would remind our readers, is for children what the Gleaners' Union is for grown-up people. Its members seek to "sow the seed of God's Word throughout the world" in five different ways, which may be briefly summarized thus: *reading, telling, giving, working, praying*. Regular meetings are held either monthly, fortnightly, or in some cases weekly.

We have now 588 Branches in different parts of the world, but are very desirous of increasing their number—not only because of the money they raise (though this is a considerable addition to the yearly income of the C.M.S.), but chiefly because we realize the importance of early enlisting the sympathies of the children in the missionary cause. Why should not they be privileged to share in this great Forward Movement?

But a Sowers' Band implies a Secretary! Might not this be a labour of love for some of our readers who have a certain amount of leisure time, and a desire to spend it in definite work for God? Full information and hints as to methods of work will be gladly supplied to any one desiring to start a Branch by Miss E. Whately (Hon. Central Sec. Sowers' Band), C.M. House, Salisbury Square, E.C.

## The Autumn Valedictory Meetings.

A PUBLIC farewell to missionaries will be held at Exeter Hall on Wednesday and Thursday, Oct. 7th and 8th, at seven p.m. At the meeting on Wednesday Sir John H. Kennaway will preside, and the Rev. E. Grose Hodge, M.A., Rector of Holy Trinity, St. Marylebone, will address the missionaries proceeding to Egypt, Palestine, Turkish Arabia, India, and Mauritius. On Thursday Col. Robert Williams, M.P., will take the chair, and the Rev. E. N. Sharpe, M.A., Vicar of Emmanuel Church, West Hampstead, will address the missionaries proceeding to Africa, Ceylon, China, and Japan. A limited number of seats, reserved and numbered, tickets 1s. each, Body of Hall and Platform tickets free, can be obtained on application to the Lay Secretary, C.M. House, Salisbury Square, E.C. Holy Communion will be administered at St. Bride's Church, Fleet Street, on Thursday, Oct. 8th, at eleven a.m., to the outgoing missionaries and friends. Address by the Rev. T. W. Drury, B.D., Principal of Ridley Hall, Cambridge.

### List of Missionaries to be taken leave of.

Those marked thus (\*) are going out for the first time.

THIS LIST IS LIABLE TO ALTERATION.

- |   |  |
|---|--|
| <b>Sierra Leone.</b><br>*Mr. J. W. Spreckley.   | <b>Egypt.</b><br>Rev. and Mrs. R. MacInnes.<br>Rev. L. H. Gwynne.<br>Dr. and Mrs. F. J. Harpur.<br>Miss M. Cay.<br>Miss H. Adeney.<br>Miss L. E. D. Braine-Hartnell.<br>*The Lady Hilda Clements.<br>*Miss A. E. Rowan.  |
| <b>Yoruba.</b><br>Ven. Archd. N. T. Hamlyn.   | <b>Palestine.</b><br>Rev. and Mrs. C. A. Manley.<br>Dr. and Mrs. G. R. M. Wright.<br>Dr. and Mrs. A. H. Griffith.<br>Miss E. C. Wardlaw-Ramsay.<br>Miss M. A. Wardlaw-Ramsay.<br>Miss E. G. Reeve.<br>Miss K. Patten.<br>Miss F. E. Neale.<br>Miss H. M. E. Scott. |
| <b>Niger.</b><br>Rev. and Mrs. H. Proctor.<br>Rev. J. D. Aitken.<br>Rev. G. P. Bargery.<br>*Rev. F. H. Lacy.<br>*Rev. W. P. Low.    | <b>Turkish Arabia.</b><br>Miss E. G. Butlin.<br>*Rev. E. E. Lavy.  |
| <b>East Africa.</b><br>*Miss B. Dixon (Victoria Association).<br>*Miss M. R. MacDougall.  | <b>Bengal.</b><br>Rev. Canon and Mrs. F. T. Cole.<br>Rev. and Mrs. W. V. R. Kamcké.<br>Mrs. H. J. Jackson.<br>Mrs. L. K. Morton.<br>*Mr. R. H. Cooper.<br>*Mr. W. J. Tillott.  |
| <b>Usagara.</b><br>Rev. and Mrs. D. J. Rees.<br>Miss E. R. Spriggs.<br>*Miss B. V. Attlee.<br>*Miss M. Fendt.<br>*Miss E. Forsythe. | <b>Uganda.</b><br>Mr. K. E. Borup.<br>*Rev. J. E. M. Hannington.<br>*Mr. H. Mathers.<br>*Miss A. A. Jacob.<br>*Miss L. O. Walton.  |



**United Provinces.**

Rev. and Mrs. J. J. Johnson.  
 Rev. and Mrs. E. P. Herbert.  
 Rev. and Mrs. C. G. Mylea.  
 Mr. E. Walker.  
 Miss G. L. West.  
 Miss A. F. Wright.  
 Miss E. M. F. Major.  
 Miss S. Bland.  
 Miss M. Cadman-Jones.  
 \*Mr. J. Fleming.  
 \*Mr. W. H. Gray.  
 \*Miss M. S. Lawson.  
 \*Miss S. Willis.  
 \*Miss M. M. Thomas (*fiancée* to  
 Rev. W. Hodgkinson).

**Punjab.**

Rev. and Mrs. W. F. Cobb.  
 \*Rev. W. P. Hare.  
 \*Rev. and Mrs. R. H. A. Haslam  
 (Canadian C.M.S.).  
 \*Mr. S. Gillespie.  
 \*Dr. Muriel C. Scott.  
 \*Miss V. Dewey.

**Western India.**

\*Rev. C. W. Wootton.  
 \*Rev. W. Wyatt.

**South India.**

Rev. and Mrs. A. H. Lash.  
 Mr. E. Keyworth.  
 \*Rev. and Mrs. N. C. Miller.

**Travancore.**

Rev. and Mrs. F. Bower.  
 Rev. Dr. and Mrs. W. J. Richards.  
 Rev. J. J. B. Palmer.  
 Rev. and Mrs. F. N. Askwith.

**Mauritius.**

Ven. Archdeacon H. D. Buswell.

The following missionaries have left for their stations since June 1st,  
 or will leave before Oct. 7th:—

**Sierra Leone.**

Rev. W. H. Hewitt.  
 Mr. J. Denton.  
 Mr. H. Bowers.  
 Miss C. H. Pidley.  
 \*Miss B. Wade.

**Yoruba.**

Mrs. H. Tugwell.  
 \*Miss C. L. Ranklor.

**Niger.**

Rev. T. J. Dennis.  
 Rev. G. T. Basden.  
 \*Miss E. M. Robinson.

**East Africa.**

Rev. J. E. Hamshere.  
 Mr. and Mrs. J. A. Wray.  
 Mr. A. W. McGregor.  
 Miss E. C. Wilde.

**Uganda.**

Rev. and \*Mrs. J. B. Purvis.  
 Mr. and \*Mrs. C. W. Hattersley.

**Egypt.**

Miss G. M. Western.  
 Miss P. Jackson.  
 \*Miss M. W. Welch.

**Ceylon.**

Miss H. P. Phillips.  
 Miss A. L. Earp.  
 \*Miss A. T. Board.

**South China.**

Mr. and Mrs. W. E. Hipwell.  
 \*Rev. P. Jenkins.  
 \*Mr. J. Parker.  
 \*Miss W. M. Carden.  
 \*Miss E. S. Houlder.

**Fuh-Kien.**

Rev. and Mrs. L. Lloyd.  
 Miss E. E. Massey.  
 \*Rev. J. J. Butler.  
 \*Rev. H. B. Ridler.  
 \*Miss A. M. Heard.

**Mid China.**

Miss E. Onyon.  
 Miss E. Green.  
 Miss M. E. Turnbull.  
 Miss H. Wood.  
 \*Rev. W. Robbins.  
 \*Mr. H. Wooldridge.  
 \*Miss M. E. Gillard.  
 \*Miss E. Parker.

**West China.**

\*Mr. W. Munn.  
 \*Mr. E. R. Williams.  
 \*Miss A. Wied.

**Japan.**

Rev. and Mrs. W. R. Gray.  
 Miss E. Ritson.  
 Miss A. P. Carr.  
 Miss B. Nottidge.  
 \*Miss O. M. Crawford.  
 \*Miss E. M. Walter.  
 \*Miss L. Boddington (*fiancée* to  
 Rev. G. W. Rawlings).

**Palestine.**

Miss F. Nuttall.  
 Miss G. F. Tindall.

**Persia.**

Dr. Emmeline M. Stuart.  
 Miss G. E. Stuart.  
 \*Rev. H. B. Liddell.  
 \*Dr. and Mrs. G. E. Dodson.  
 \*Mr. and Mrs. E. J. Clifton.  
 \*Dr. Lucy S. Molony.  
 \*Miss A. M. Macklin.

**United Provinces.**

Rev. and Mrs. J. N. Carpenter.  
 Rev. H. B. Durrant.  
 Miss E. A. Luce.  
 Miss M. S. Landon.

**Punjab.**

Rev. and Mrs. E. Rhodes.

**Western India.**

Rev. T. Davis.

**N.-W. Canada.**

Rev. J. Hines.  
 Rev. E. J. Peck.

on holiday in the neighbourhood, had the pleasure of addressing the Sunday-school children and several adults on a Sunday afternoon at Spilsby, and spoke at a large drawing-room meeting at The Hall, East Keal, at the invitation of Mrs. Soulbey. Mr. Caesar also went to Leake, and gave an address to the members of the Gleaners' Union who had been invited to the vicarage to tea to meet him.

Sales of Work have been held as follows:—Adstock, Aug. 5th; Cromer, Ladies' Union Working Party, Aug. 20th, £188; Dingestow, Aug. 13th, £20; Hackford, Aug. 6th; Heanton Punchardon, Aug. 18th, £35; Holcombe, Sept. 2nd; Margate, Holy Trinity, Aug. 3rd; St. Stephen's-by-Saltash, Sept. 2nd; Saxmundham, Sept. 3rd, £20; The "Shade," Sharnford (half proceeds, viz., £15 to C.M.S.); Southsea, St. Simon's Junior Association, £23; Stockton, Parish Church and St. Paul's, Sept. 1st; Stroud, Stratford Abbey College, July 15th and 16th; Welton, Aug. 12th, £45; Whitby, Aug. 5th, &c.

**THE BRISTOL CHURCH CONGRESS.**

During the forthcoming Church Congress in Bristol, the Bristol and Clifton Branch of the C.M.S. Clergy Union has arranged for a Missionary Breakfast, to be held in the large Victoria Room, Clifton, on Wednesday, Oct. 14th, at 8.45 a.m. It is hoped that all C.M.S. friends who purpose attending the Congress will make a point of being present. Tickets (1s. 6d. each) can be obtained of the Rev. A. Graftey Smith, 24, Downfield Road, Clifton, or at the C.M. House, 33, Park Street, Bristol.

**Publication Notes.**

**THE Sheet Almanack for 1904** is now ready. (See "Editorial Notes.") Price 1d. (1½d., post free). Twelve copies for 1s., post free, or 6s. per hundred, plus carriage. Details of the arrangements for localizing the Almanack on application.

Letters from Bishop Ridley of Caledonia have always been eagerly read, and a promise was made long ago that some of them should be published in book form. This has now been done under the title of **Snapshots from the North Pacific**, edited by Miss Alice J. Janvrin. A photograph of the Bishop appears as a frontispiece, and the book is well illustrated throughout. Crown 8vo, 200 pp., cloth boards, 1s. 6d. net (1s. 9d., post free).

Another book will be ready early in October, entitled **Strange Faces from Many Places**, by Edith M. E. Baring-Gould. This is intended for quite young children, being a new Missionary Alphabet Book. It is quite distinct from the previous "Missionary Alphabet." Crown quarto, 36 pp., in coloured cloth cover, price 9d., post free.

Another new book for children, by Archdeacon Moule, is in the press; particulars will be announced in our next issue.

The series of Extracts from the **Annual Letters of Missionaries for 1902** has been continued as follows:—

Part XIII., N.-W. Canada, 48 pp., price 3d., post free.

Part XIV., China:—The Fuh-Kien Mission, 56 pp., 3d., post free.

The **C.M. Pocket Book** (with Diary) for 1904 will be ready early in October, and the Pocket Kalendar also. It is hoped that the earlier issue will secure a larger circulation of these useful books. Prices:—Pocket Book, roan, 1s. 4d., post free; Kalendar, 3d. (4d., post free).

**NEW "FORWARD" MOVEMENT LITERATURE.**

**Letter to Honorary District Secretaries and other Friends of the Society**, signed by the President, Sir John Kennaway, and the Hon. Sec., Preb. H. E. Fox, stating the four "immediate measures" being taken by the Society to promote a forward movement, and the steps which have led up to their adoption. To this letter is appended a **prayer** for use at this crisis, which may be also had in separate form.

**A Call for 500 more Missionaries; £400,000 a year now; £500,000 a year in five years.** A four-page leaflet in plain type on tinted paper (B. 1), and in coloured ink on thicker paper (B. 2). This "Call" is suitable for placing in Churches and distributing at Meetings, and can be supplied freely. It emphasizes the watchword, "Half as many again," and is indispensable as a "tool" for workers.

**Christus Mundi Salvator.** This is an eight-page booklet in red and black (8 ins. by 2½ ins.), which is an attempt to demonstrate the position, work, and needs of the Society in a popular manner, under the heading "C.M.S. Arithmetic." It is specially adapted for use in introducing the Society to strangers, and to those ignorant of the magnitude of its responsibilities, and for giving to communicants.

**Suggestions.** This leaflet contains five practical suggestions for the observance of the November movement, and is specially suitable for placing in the hands of the Clergy, Churchwardens, Sidesmen, and leading laity of a congregation.

**O.O.M. Leaflet.** An appeal for the extension of "Our Own Missionary" scheme. A leaflet for pews and for general distribution.

**Paper of Questions.** For distribution at the close of services and meetings, with spaces for answers and signature.



**THE** third Annual Summer Meeting of the Barnstaple Archdeaconry Association took the form of a garden party, which was held on Wednesday, Aug. 19th, in the grounds of Wembworthy Rectory, by the kind invitation of the Rev. and Mrs. J. D. W. Worden. The gathering was a very representative one, friends having come from over thirty different towns and villages in North Devon. The Bishop of Exeter, Dr. Robertson, presided. In the course of his address he adverted to the financial needs of the Society, and suggested that the forty counties of England should each contribute an additional £1,000 a year to the resources of the Society, and so provide the sum of £40,000 required to meet the demands now being made upon it. Further addresses were given by the Revs. L. Lloyd, J. W. Hall (Association Secretary), and Prebendary Dimond-Churchward.

The summer vacation will have provided our friends with many opportunities for extending interest in the missionary cause in the different resorts to which their pursuit of rest and relaxation may have taken them. We hear that by the kind arrangement of the Rev. D. Carey, Rector of Teynton, Mr. C. E. Caesar, who was



"Jesus sat over against the Treasury."—St. Mark xii. 41.

#### Home Helpers and the Adverse Balance.

**D**URING the past month some of the Missions have again been conspicuous in their efforts to help the Society in its financial difficulties. The following extract from a letter from the Secretary of a C.M.S. Mission will be read with interest. "I have great pleasure in sending you a draft for £54 8s. 7d. towards paying off the C.M.S. Adverse Balance. This has been raised by means of a voluntary income tax, paid by members of this Mission. With only one exception all have joined in the scheme gladly. One lady missionary who is honorary, and therefore had no C.M.S. income to tax, expressed her wish to give about the same amount as that given by the other ladies. One, in reply to my letter suggesting a tax, writes:—'I hope a substantial sum will be raised by means of this little effort. What is better than an army of home helpers—C.M.S. helped by its children from all parts of the globe!'"

Another missionary writes:—"The big deficit is disappointing, though probably better for the Church than a balance. I enclose a cheque (£20) from my wife and myself, and trust it will be only one of a shower. I was most thankful to see that there was no hint at the May Meetings of a reversal of the policy God has so greatly honoured in the past."

The editor of the *Record* has received a five-pound note for the Society from a C.M.S. missionary together with a letter in which he says:—"Gifts from missionaries in the field are not so frequent as some would expect. It is not that they are not given; they are given, but on the spot in answer to undeniable claims. I know now of a missionary of our Society who is trying to live on one-third of his pay, that he may be able to keep up work and develop more, without drawing on the funds of the Society. In my experience, among the most generous supporters of work are missionaries themselves. Please let the people at home know we believe in the work and have faith in the Master."

A Yoruba missionary at home writes:—"I sold my bicycle on Saturday. It has been quite a white elephant to me, for I seldom have opportunity of riding. I got £5 10s. for it. The £5 I am sending to you for the deficit, and the ten shillings I am keeping to buy materials for scroll text painting, the proceeds of which I have always given to C.M.S."

#### Towards the £100,000.

A military officer in South Africa writes:—"I beg to enclose a cheque for £5 towards the extra expenses the Society is prepared to encounter. Your Committee are splendid fellows, and ought to be generals, as they decided, trusting in God, to advance and not to retreat before a difficult situation."

The Secretary of a Gleaners' Union in India has received the following note from an ex-engineer in that country:—"Of course the work must go forward. I send you ten shillings now, and will, if spared, send you ten shillings every month till December."

#### Answered Prayer.

N. M. D. says:—"Please find P.O. for 5s., that being my subscription as a Gleaner towards the deficit. The ability to send it is a distinct answer to prayer. One-tenth of my income was already given to God, and my circumstances were such that it did not seem right at present for me to give more, but I longed, and had been asking to be shown how I might be enabled to do so. The answer came in an unexpected increase of salary, and the one-tenth of that increase for the quarter was just 5s., the amount asked for from every Gleaner. It is sent with thankfulness and joy."

A very old friend writes:—"I thankfully send you another cheque (£50) for deficiency fund. I asked God for help two days ago, and here it comes from a most unexpected quarter. To Him be praise and thanks."

A Gleaner writing to the Treasurer of a C.M. Association says:—"I enclose 2s. 6d. towards C.M.S. deficit. This was given to me some years ago by a dear one who has passed away, and I have never felt I could spend it, but I have been asking the Lord to show me what I could do for His cause. He has asked me for this, and I cannot withhold it from Him, Who with Jesus freely gives me all things."

#### Bishop Peel's and other Suggestions.

We are thankful that Bishop Peel's letter in the July GLEANER is being so widely responded to by Gleaners: the sum we are able to trace to it already is over £190. One sending £100 from Calcutta trusts that fellow-members all over the world will come forward.

London: Printed by JAS. TRUSCOTT & SON, LTD., Suffolk Lane, E.C.

Another writes:—"I have much pleasure in sending 5s., and as the number of Gleaners has decreased, I double it, and double it again, taking into consideration that many of my fellow-Gleaners are not in a position to give the extra 5s., much less 10s. I also include 10s. for my wife, who is a Gleaner."

Gleaner 116,994 suggests as follows:—"If, out of gratitude for having the privilege of helping in the grand work that the Master left to His servants to do, each Gleaner gave a farthing, or a halfpenny, or penny, or more for every day, or week, or month, or year he or she has been a member of the Gleaners' Union a goodly sum could be collected."

Referring to the offer of "Onwards" in the September GLEANER, the time allowed for meeting that offer has been extended to the date of going to press with the November number. Friends willing to take part in the scheme should therefore communicate with the Lay Secretary, C.M. House, not later than Oct. 10th.

#### Jottings from the Contribution List.

Many small gifts have come to hand of peculiar interest, as shown below:—

In memory of dear Edith; a double subscription; found while on a summer's holiday; a present passed on to C.M.S.; proceeds of type-writing; work for support of a native agent; thankofferings for great mercies during a holiday, for many mercies during the past year, for seventy-one birthdays, for answered prayer, and for a summer's holiday; returned income tax; from five Gleaners of the British Columbia Mission; contents of Bishop Gobat School, Jerusalem, missionary-box; penny of income tax refunded; offertories of Girgaum Church, Bombay; in loving memory of a dear mother gone Home; part of railway journey expenses unexpectedly paid; restitution money from one who had long ago broken open a C.M.S. box and taken contents; an Association contribution, "half as much again" compared with the last half-year; £79 18s. from the Khalsa Prayer Union for work among the Sikhs of the Punjab; profit of sale of photographs; received for gathering raspberries; self-denial gifts from elderly woman supporting herself with difficulty; credit at bank lost sight of; and part of debt not required to pay.

#### Acknowledgments.

N.B.—Want of space prevents the acknowledgment in the GLEANER of any but strictly anonymous contributions. Will known friends who have requested acknowledgments therefore kindly pardon the omission of their gifts from the list?

The following anonymous contributions are thankfully acknowledged:—

Devoniensis, £3 2s. 6d.; A. A., £2 10s.; Anonymous, for Cumberland Sound, 10s.; A. P., thankoffering, 3s.; A. A. P., 12s. 6d.; Gleaner's Mite, 10s.; Anonymous, for Cairo School, 2s. 6d.; Misspah, Paris, 10s.; Gleaner, sale of toy donkeys, 8s.; Anonymous, 10s.; C. C. G., \$10; R., 10s.; Gleaner, birthday gift, £1; R. R., £1; J. W., 5s.; J. M. N., £2 2s.; Lydia, 7s. 6d.; G. F. G., 5s.; Friend, for Nazareth School building, 5s.; Anonymous, 10s.; One in Yorkshire, 2s. 6d.; Anonymous, 3d.; Factory Girl, at Clerkenwell, 2s. 6d.; Chrysanthemum, 8s.; O. C. G., 10s.; An Unworthy Gleaner, 10s. 6d.; Gleaner, £1; E. B., for Uganda, 3s.; M., 8s.; G. E. C. O., 5s.; Friend, 3s.; L. L., £1.

Towards Adverse Balance.—Young Man, 5s.; L. E. F., 5s.; A. B. M., 5s.; Gleaner, 5s.; Gleaner, 10s.; Gleaner, 2s.; E. J. C., 10s.; Gleaner, £1 3s.; Friend, 10s.; Thankoffering, from E. S., 5s.; Southampton, 10s.; N. M. D., 5s.; Gleaner's Birthday Offering, 8s. 3d.; E. C. W., 2s. 6d.; Anonymous, 10s.; Gleaner, 5s.; G. F. G., 5s.; Two Gleaners and a Friend, 15s.; Not a Gleaner, 5s.; True Friend, part of railway journey unexpectedly paid, 4s.; Gleaner, 5s.; B. F., £1 1s.; Friend, thankoffering, £1; Gleaner, £1; J. J. B., 2s. 6d.; Highgate Gleaner, 10s.; Friend, 5s.; Gleaner, 8s. 3d.; M., 5s.; Thankoffering for a Summer Holiday, £1; Nenagh Gleaner, 5s.; Gleaner's Memorial Birthday Gift, £1; C. B. C., 5s.

#### Articles for Sale.

Amongst others, the following are for sale at the C.M. House, Salisbury Square. The Lay Secretary will gladly afford all information on application:—

Lady's diamond ring, £12 or offer; digitarium, 5s.; bicycle saddle, 16s. 6d.; embroidered table centre and six dessert d'oyles, £1 10s.; Mounted horns from India for ornamenting halls or rooms, from 15s. to £1 10s. each pair. Embroideries, books (*India and its Native Princes*, illustrated, 7s. 6d.); curios from Ceylon, British Columbia, &c., lace, water-colour drawings, the latter from 5s. each. Sacred Song, "The Coming Glory," 1s. 6d. each. Nocturne for pianoforte, 1s. 6d. each. Autographs; silver mufflers, 10s. each; silver pencil-case, &c., &c.

Miss A. Lyon, Ardshiel, Littledown Road, Bournemouth, has bulbs for sale for the Society's benefit. Please apply direct to her.

#### Foreign Postage Stamps.

Good stamps, both foreign and Colonial, are much needed and will be gratefully accepted. They should be addressed to the Lay Secretary, C.M. House. Common English ones are of no value. All communications respecting the purchase of stamps should be addressed to the Rev. A. W. Robinson, St. James' Vicarage, West Derby, Liverpool.

Packets from twenty-one friends are gratefully acknowledged.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.

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Chesham Bois, Bucks. Mrs. Roworth, The Rectory. In October.  
Berwick, Shrewsbury. Miss Thiselton, The Vicarage. Oct. 21st.  
Isleworth, Middlesex. The late Mrs. Sandberg's Sale will be held as usual at Northtrepps, Spring Grove. Oct. 22nd.  
Southport, Lancs. Rev. Grantley C. Martin, St. Andrew's. Oct. 30th and 31st.  
Slough, Bucks. Miss E. R. Major, Prestbury Lodge. In November.  
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The

## Church Missionary Gleaner

NOVEMBER 2, 1903.

## Editorial Notes.



**A** GAIN we commend the Forward Movement and bespeak the prayerful and diligent co-operation of our friends. The special voluntary deputations, to whom we made grateful reference last month, will visit some two hundred towns, and we are encouraged by evidences that reach our Home Department to hope that a widespread response is going to be made to the Committee's appeal. It ought to be possible in every parish supporting the Society to carry out at least *one* of the many suggestions under the watchword, "Half as Many Again." At present it is chiefly the already interested and "keen" parishes that are determining to move forward. But our earnest and prayerful attempt should be to arouse the interest of the larger circle of well *wishers* but not well *doers*—those who have not yet realized the Lord's claim upon themselves and their substance.

Meanwhile the Committee are not hesitating to act on the policy they have avowed, and are once more sending forth in faith the autumn reinforcements. The total number who are sailing or have sailed since June 1st is 182, of whom seventy-one are going out for the first time, as against fifty-six last year. This increase in the number of recruits would be cheering did we not know that in 1901 we sent out eighty-eight. Of the 111 returning to the field, thirty-six are clergy, four are doctors (one a lady), nine are laymen, twenty-seven are wives and thirty-five are unmarried ladies. Of the seventy-one new names, *fourteen* are clergy, four of whom are graduates of Cambridge, one of Oxford and one of Toronto, while eight have passed through Islington College; *four* are doctors, of whom two are ladies (one a graduate of Durham); *thirteen* are laymen, two of whom are business men, the remainder having taken the Islington College course; *nine* are wives, one of whom is a fully-qualified doctor of Toronto University—not included in those already mentioned; *two* are *fiancées* and there are *twenty-nine* other ladies.

For the support, in whole or in part, of thirty out of the seventy-one recruits special promises have been made. Five of them are sent out by the Colonial Associations, and fourteen have been appropriated as "Own Missionaries" by home parishes and friends. But it may well be asked, Why should only fourteen be linked to the special prayers and interest of some one or more in the homeland? Why should not a Christian medical man depute one who is going abroad to be his substitute in answering some at least of those "accident bells reverberating round the world"? Why should not every "C.M.S." congregation place among the list of clergy on its staff the name of one new missionary upon the C.M.S. roll? If only it were fully realized that thus an immense financial burden would be lifted from the over-taxed General Fund, we believe that no outgoing worker would sorrowfully remain unclaimed.

We venture to suggest to the friends who will take a leading part as speakers in our Forward Movement that the appropriation of missionaries, as we have just indicated, by individuals, by families, and by congregations, might well be urged in connexion with the effort for extension which begins this month, we are thankful to know, in many towns

and parishes. In making this suggestion, however, we are anxious to emphasize again the fact that the Committee's aspiration soars far higher than the permanent raising of the standard of giving. What they long to see most of all is a rising tide of spiritual life and a quickened flow of loyal love to Christ among all who profess and call themselves Christians. If ours is to be a forward movement there must first be an upward and a Godward movement. Then first things will be put first, and the Great Command will be heard in accents as clear as those of our Divine Lord upon Olivet. The November meetings should according to the Committee's "Call" be preparatory to the Day of Intercession on Nov. 29th, and the special hope entertained is that the inner circle of C.M.S. workers will daily give themselves to prayer for an outpouring of the Holy Spirit on their fellow-believers and fellow-worshippers who are not interested in Foreign Missions. It is His office to "take of the things of Christ and reveal them" to souls. The spread of His Gospel among the millions for whom He died is surely one of the things of Christ nearest to His heart. None but the Spirit can reveal the mind of Christ and constrain obedience born of love.

Again the Prize-giving at the C.M. Children's Home at Limsfield has proved one of the happiest of annual C.M.S. functions. It may seem superfluous to readers of the GLEANER to explain the object of this institution; but it has come to our knowledge that some of our friends are hazy on this point. The object, briefly stated, is to provide a *home* where the missionaries of our Society may leave their own children under loving care and spiritual influence, combined with a thorough education. The main buildings receive 115 "senior" and "junior" boys and girls, while a separate Nursery House is provided for thirty to forty little ones between four and eight years of age. Visitors to Limsfield on Prize Day can testify to the radiant health and happiness which reigns under Mr. Thornhill's fatherly Directorship. His report is one which will be read with thankfulness. Entire immunity from serious illness during the past year has been coupled with real scholastic success. Of forty-four candidates, all but one passed the Oxford Local Examination; class honours have been won, and among the "distinguished" juniors one (a girl) has been bracketted first in Religious Knowledge out of very nearly 6,000 candidates. Sir Douglas Fox, who distributed the prizes, impressed upon the children that their parents are pioneers of the Church of Christ; that they ought to be proud of them and seek to tread in their footsteps. Two points which the Oxford Local Examiner has emphasized bring credit to the C.M.C.H. staff generally. They are (1) the happy family life in the Home, and (2) the general level attainment in the school, showing that the rank and file are specially cared for and are not neglected for the sake of more brilliant pupils.

The Day of Intercession will be observed in the C.M. House, Salisbury Square, on Monday, Nov. 30th, by a Special Prayer-Meeting from three to five p.m., presided over by the Rev. Prebendary Fox, and addressed by the Rev. J. A. Lightfoot, Mr. G. A. King, and Miss C. J. Lambert.

Bishop Ridley, writing from Hotel Vancouver, Vancouver, British Columbia, on Sept. 28th, tells us that he had then just completed a month's tour in the most northern part of his diocese, and had been much gratified by what he had seen. He was awaiting a steamer to convey him to Metlakahla and neighbourhood, and was hoping to return to Vancouver at the end of October, and to sail for his Australasian tour on Nov. 15th. His purpose, if God will, is to visit some of the Society's Japan and China Missions, and to start from Hong Kong for Sydney, which he hopes to reach about the middle of March, thence he will proceed to New Zealand. He says, "I even contemplate a visit to Peshawar and other places in India, but it all depends on what God makes possible. I ask your prayers."

## The Farewell Meetings.

IT is with hearts full of thanksgiving to the Lord of the Harvest Field that we here chronicle in brief the proceedings of the two days, Wednesday, Oct. 7th, and Thursday, Oct. 8th, when as a Society we bade farewell in God's Name to a large band of labourers whom, we believe, He Himself has "thrust forth."

### In the Committee Room.

The General Instructions were read to the outgoing missionaries in the Committee Room; the whole band, divided into three groups, was "interviewed" at successive adjourned meetings of Committee on the Farewell days. The topic dealt with this year was supremely important and suggestive, a reminder of how much guidance and encouragement the individual worker may derive from the close relationship of Father, Son, and Holy Ghost to his or her missionary work. A vivid realization of God as the Father of mankind will enable the missionary "to be generous like his Father, to love the man he is tempted to regard as an enemy, and to pray for the persecutor—not merely the Mussulman opponent, or the Boxer in China, but it may even be the fellow-missionary who tries his patience." The Fatherhood of God was set forth by Christ in His Sermon on the Mount as the cure for anxiety or unbelief. "Your Heavenly Father knoweth what things ye have need of before ye ask Him. You are in peril on the sea: He knows. You are prostrate with fever: He knows. You are troubled about sick parents, or sick children at home: He knows. You are weary with hope deferred, in the case of those who seemed promising inquirers: He knows. And because your Father knows, 'be not anxious,' but let the peace of God rule in your heart."

The outgoing missionary was further exhorted to a contemplation of the Divine Son in reference to his future work. It is not so much Christianity as *Christ* that he tries to proclaim. He is not to be a mere expounder of a new system, but he has to proclaim and affirm a fact—not only an historical fact, but a present experience. Jesus Christ as a personal Saviour, King, and Pattern is to be the subject of his testimony and the secret of his own spiritual life and work.

Moreover, the Presence and Power of the Holy Ghost were dwelt upon as indispensable to the outgoing worker. He is the Administrator of Christ's Mission in the world—One Who prepares men to receive Him, Who directs everything that concerns His gradual yet triumphal progress, from Whom the individual missionary must seek to be filled—"full of the Holy Ghost,"—and over and above that, "filled" in some special sense in special emergencies—times of sudden testing, of momentous decision, and of conspicuous victory. In passing, the Mission secretary and Mission accountant were reminded that they needed this "supreme qualification" equally with their brethren engaged in direct spiritual work, and that for them the Spirit's guidance, inspiration, and power are essential.

The replies of the missionary brethren were varied and interesting. Grey-haired veterans spoke with touching thankfulness and joy of being permitted the privilege of returning to well-loved fields of

labour; while the recruits cast themselves on the prayer and sympathy of the Committee with the trustfulness of loyal and grateful sons. At each session a short devotional address was delivered by the Revs. A. F. Thornhill\*, G. A. Sowter, and A. E. Barnes-Lawrence respectively.

### In Exeter Hall.

On both evenings Exeter Hall was filled with an enthusiastic yet quiet and reverent throng. The presence of a large number of men was a conspicuous feature, and one which was evidently noted by the speakers. Never have the "farewells" of outgoing missionaries contained more incisive appeals. Together they formed one continuous plea for surrender to God and consideration of His claims upon self and substance for the foreign field. There was no striving after eloquence or "points," but an overwhelming desire that God's voice and God's call should be heard and responded to.

On Wednesday evening the missionaries, grouped upon the platform under the familiar cards denoting their destinations, were bound for Egypt, Palestine, Turkish Arabia, India, and Mauritius.

Sir John Kennaway took the chair at seven o'clock, supported by home clergy and the C.M.S. clerical and lay staff.

After the opening hymn, the Rev. D. H. D. Wilkinson read a selection of verses from Phil. i. and the Rev. G. B. Durrant offered prayer. The Chairman in an appropriate speech touched on several important topics. The going forth of a band of missionaries not only brought blessing to the countries to which they were sent, but produced a quickening influence on the Church at home. Turning with thankfulness—"not with self-satisfaction, as is sometimes laid to our charge, but with shame that we have done so little"—to the fact that God has blessed and increased the work of the Society, Sir John reminded his hearers that unless an adequate response be forthcoming to the call circulating through the country, such a meeting as this might be impossible another year. It was time to be up and doing. There were signs of the King's near approach, among which Sir John mentioned the discipline sent to our land in the late war, and now in the long, protracted and disappointing harvest, and outside our own country the spectacle of great empires being rent asunder by dissension and discontent. At the moment a great ideal of empire-building was enthraling the imagination of the world. But to us was committed the building up of that greater empire—the empire of our Lord and Saviour Jesus Christ. This indeed was worthy of our best efforts and sacrifices.

The Hon. Secretary then read the roll-call of a portion of the autumn reinforcements, and as each missionary rose for a moment, he or she was cordially greeted by the audience, some names eliciting continued applause. The analysis of the missionary force will be found in the Editorial Notes. Of the 182 names, forty-five had already left for their stations. Outbursts of applause which greeted some of the announcements were checked by Mr. Fox with the exclamation, "Hush! those numbers ought to be doubled! No cause for congratulation."

Then followed brief "messages" from representatives of the outgoing band.

The Rev. A. H. Lash, representing India, and who has laboured for thirty-eight years in the foreign field, was the first to speak. He addressed himself chiefly to his fellow-missionaries, and his keynote was, *Live in the sun*. "I believe," said he, "that missionary work is the most difficult work in the whole world, and it is only by living in the sunshine of God that we can gain strength for it." He exhorted his fellow-workers to realize for their comfort and support the *sovereignty* of God.

The Rev. Ll. H. Gwynne, returning to Khartoum, made a glowing appeal for sympathy, support, and prayer on behalf of the Sudan. If ever one country had received another from God to keep and rule, Great Britain had received that great land from Him in a very special

\* See November C.M. *Intelligencer* for full report of this address and of the meetings.



manner. Half Moslem and half Pagan, it is waiting for the Gospel, and in a marked manner is anxious for it.

Dr. A. H. Griffith, formerly of the Persia Mission, now proceeding to Palestine, and representing Medical Missions, pointed out the disparity between the few who were going with the many who were bidding them farewell, and asked, "Why could not the numbers be reversed—two thousand going and two hundred to see them off!" The commission had been the same ever since it was given on Olivet, "Go ye." He pleaded for a new conception of the word missionary; not a label attaching to the few who go forth, but belonging to "every loving disciple of Christ." If this were realized, there would be no deficiency of men or money.

A pleasing innovation in the usual proceedings of the C.M.S. farewell took place when a lady missionary was introduced as a speaker. Miss Bland, of Agra, who worked in India for more than twenty-five years under the Society for Female Education in the East, and who received that evening her first dismissal as a C.M.S. missionary, spoke as a representative of Missions to India's women. She pleaded for more sympathy and more workers on behalf of the child-widows of India, where in one province, Bengal, there are 500 widows under one year old, and 6,844 below five years of age.

After the singing of a hymn came three short messages from recruits.

The Rev. N. C. Miller, proceeding to South India and representing the Younger Clergy, disclaimed the idea that he was going to the mission-field in response to any special call. He went in answer to the claim binding on every Christian. "I knew that unless God had revoked His call in my particular case and had given me special reason to stay in the homeland I was bound to go."

The Rev. R. H. A. Haslam, of the Canadian C.M.S., proceeding to Amritsar together with his wife, a fully qualified lady doctor (daughter of Mr. Hoyles, of Toronto), spoke of the "truly imperialistic" spirit which animated the members of the great British Empire and should doubly inspire those who are subjects of Christ; and he asked his hearers, "Are you dominated by the one purpose of bringing the world into subjection to Him? If so, why are not your young men volunteering for the Holy War!"

The Rev. W. P. Hares, representing Islington College, who is an "O.O.M." of the City of London Warehousemen and Drapers' Missionary Association, made a fervent appeal to the young men of the audience. "Are you quite sure you're right in settling down quietly at home while the world waits to be evangelized? As you take your stand beneath the Cross of Christ, do you think you've reached the limit of your self-sacrifice?"

The meeting was brought to a close by a helpful devotional address by the Rev. E. Grose Hodge, Rector of Holy Trinity, St. Marylebone.

On Thursday, Oct. 8th, farewell was taken of the missionaries proceeding to Africa, Ceylon, China, and Japan.

Colonel Robert Williams presided. He referred to the "pause" in the increase of funds, all the more lamentable because God's voice never called louder, and God's hand had never pointed out larger openings than at the present time. In sending out these brethren and sisters he reminded his audience that they were pledging themselves to answer further calls in the future, for the work must expand. Those at home must see to it that funds are correspondingly elastic.

After introducing the missionaries, Mr. Fox asked that the audience should rise and fervently repeat the Scriptural benediction, "The Lord be with you," and that the outgoing missionaries should respond, "And with thy spirit." This was done with solemn emphasis, and then on behalf of the West Africa missionaries the Rev. H. Proctor, returning to the Niger, and representing West Africa, addressed the meeting. In a few well-chosen words he traced his first missionary impetus to the reading of *Do Not Say*, and urged his hearers to procure, study, and pray over the revised edition of that booklet. He begged for their prayers and their sympathy—not their pity—"we missionaries do not require pity, we pity you

who have to stay at home." During the eleven years he had spent in the field he had never regretted going, but he *had* regretted not going eleven years before. A missionary's life was an intensely happy life.

The Rev. D. J. Rees, returning to Usagara, and representing East Africa, left with us the question asked of Moses, "What is that in thine hand?" and his answer, "A rod." That commonplace stick had in it possibilities undreamt of by its owner. So in the weakest child of God there lie undreamt-of possibilities which will be developed if only the life and will are wholly surrendered to God. Possibilities of praying, of influencing others, of giving, beyond our imagination, are only waiting to be called forth by fuller consecration to the Master.

The Rev. W. R. Gray, returning to Japan, reminded us that our greatest hindrances were *ourselves*, and that we ought to be willing, if need be, to be counted fools for Christ's sake. Japan, with its forty-nine millions of souls, was a country where there was plenty of room for every kind of Christian worker.

Miss M. E. Turnbull, returning to Mid China, in her plea on behalf of the village women, referred to our Lord's parable of the Good Samaritan and naïvely pointed out that the Good Samaritan was not slack to depute some one to carry on his kindly offices, as a substitute for personal service, and that he provided against deficits, saying, "Whatsoever thou spendest more, when I come again I will repay thee."

In introducing the next three missionaries who were going out for the first time, the Chairman said, "I cannot call upon the first name—that of the son of the beloved Bishop Hannington—without emotion which I know all in this hall will feel."

The Rev. J. E. M. Hannington, of Pembroke and Ridley, late Curate of Jesmond, and now proceeding to Uganda (probably to Busoga, where his father was killed), as representing the Younger Clergy, pleaded earnestly for prayer on behalf of all the recruits. "We should not have the courage to go forth if we did not know you would be praying for us." He urged that if every communicant would only pray *definitely* and *daily* for foreign missionary work, "It could not but happen that men and means would be forthcoming."

The Rev. J. J. Butler, representing Islington College, going out to Fuh-Kien, made a few pointed remarks, and was followed by Mr. J. Parker, representing the short-course men of the same College, bound for South China. He reminded the meeting that Ireland has been giving many of her sons to the foreign field, and left as a motto for home workers the three words, "Do it heartily," from Col. iii. 33.

The Rev. E. N. Sharpe, Vicar of Emmanuel Church, West Hampstead, then delivered a very impressive valedictory address.

And so another great Farewell was over. With a sense that God's Spirit had been striving afresh with many a listener, we rose from the solemn hush of united prayer and benediction, to separate in presence—not in heart—from those we had commended to the grace of God. May they be but an advance guard of an army that shall respond to their ringing call, "Come over and help us!"

#### In St. Bride's Church.

The Holy Communion for the outgoing missionaries and their friends was administered to upwards of 400 on Thursday morning, Oct. 8th. The Rev. Preb. H. E. Fox officiated, assisted by the Revs. T. W. Drury, B. Baring-Gould, F. Baylis, G. B. Durrant, J. S. Flynn, G. Furness Smith, and D. H. D. Wilkinson. A most helpful address by the Rev. T. W. Drury, Principal of Ridley Hall, Cambridge, was based on 1 Cor. x. 17, "We, being many, are one bread, one body," in which he dwelt upon the "*mystical* body of Christ," of which the Bread of Holy Communion is an emblem. The Bread which when broken reminds us of the crucified Redeemer is in its *wholeness* an emblem of His unbroken Church. "Let this thought," said the preacher, "follow you to your distant homes and nerve you for your arduous toil—'One bread, one body': you are not alone. Hand in hand we stand together in His presence to-day, and hand in hand we still shall stand when severed by wide tracts of sea and land, for we shall still partake of the one Bread. One body are we." I. H. B.

## Calcutta Inside and Out.

BY THE REV. I. W. CHARLTON, of *Kapasdungai*.



(1) AN OLD MAN SPINNING.

THE picture on the opposite page can hardly be said to give a very distinct idea of what a Calcutta street is like, for besides the coolie with his basket on his head plying for hire there is nothing particularly striking about it. But in reality there is a great deal interesting and strange to the new-comer in Calcutta thoroughfares. The cows and goats are strolling along the footpath tame and undisturbed, one too sacred to be interfered with, the

other too insignificant to be noticed; a man is bathing under the public tap as if it were his own private apartment; another is squatting on the edge of the kerbstone brushing his teeth with a stick. At another place the whole pavement is monopolized by a horse being groomed, as if its owner had paid rent for the pavement as well as for his own house. And, if it is summer time, the trees which line the street on both sides are crowded with luxuriant red blossoms, the effect of which against the blue sky is quite dazzling to the eyes.

In the trees innumerable jackdaws—useful and necessary scavengers—are chattering and cawing all day long; and above them, constantly circling in the air, are almost as many huge kites, uttering a melancholy squeal as they scan the streets for refuse, and now and then swooping down to carry off some piece of filthiness. Under the trees in the shade are to be seen here and there all manner of beggars, often shouting as if the amount of alms obtainable depended, as perhaps it does, upon the peculiarity and intensity of the noise they make.

The odour of a Calcutta street is also somewhat unique and hard to define—a kind of half nasty, half nice, but on the whole a sickly sort of smell—probably caused by tobacco, sweetmeat shops, and incense combined.

It is in a street like this, called Amherst Street, that Trinity Church stands. On one side of it is a Christian "compound" containing some 200 people, and on the other side another "compound" enclosing the C.M.S. High School for Christian boys and three missionary bungalows, representing at present educational, pastoral, and evangelistic missionary work. A good congregation, including, like all English congregations, both "good" and "bad" members, worships regularly in Trinity Church. Pray for them.

College Square (see picture) is really a large pond, surrounded by a well-kept path, bordered by grass and shrubs, and enclosed by an iron paling. This is a favourite and valu-



(2) NATIVE HOUSES, BENGAL.

able breathing-place, especially resorted to by students. A hymn or a few words of Scripture soon attract a crowd, who will generally listen attentively to addresses in English and Bengali, although, in days gone by, my fellow-workers and I have more than once been hooted and hustled out of the square by an unruly mob. It is a favourite hunting-ground of evangelistic missionaries. Pray for them too.

Photographs Nos. 3 and 6 are "out" of Calcutta, not quite beyond lamp posts, and other signs of civilization, but what may be called suburban. A dusty road running through picturesque villages and beautiful jungle, past old temples and weed-covered ponds. Where does it lead? To a little Christian village of about twenty-five houses, something like those in picture No. 2, with about 100 or 150 Bengali Christians. The village is called Thakurpookur, or Idol-pond. It is about eight miles from Calcutta, and round about it are several very small Christian hamlets.

What shall I say about "Idol-pond"? I must write about the picture (No. 3), and I must tell the unvarnished truth. It will sadden, but it will surely stir to prayer. As far as man can judge there are hardly any truly converted souls in these little villages of which Idol-pond is the centre. The inhabitants are depressed and sad, because very poor; they are poor because they are nearly always more or less sick, and they are sick because of the extremely malarial character of the immediate surroundings. Saddest of all, these Christians do not seem to derive any comfort from their religion. They need your prayers.

Look once more at No. 6—a missionary, a lamp-post, and a temple—the message of the Gospel, the light of civilization, and in spite of both, Heathenism so foul that no words could describe what some of these temples contain. What does



(3) SHRINE AND TANK, NEAR CALCUTTA.

it suggest? The battle is not yet won, victory is not yet gained.

And yet three or four miles north of that spot is Calcutta, with its 20,000 Indian and European Christians, its churches and grand cathedral and its Christian schools and colleges; and three or four miles south is that little cluster of Christian villages of many years' standing; whilst in the midst of heathenism remains unmoved and unconcerned. The worst of it is, it goes on being unconcerned and undisturbed year after year, and the Christian Church goes on year after year failing to seriously affect it for good in any way. Why is this? In answering, let us thank God for what life there

is in the Christian Church—and there is some, especially in Calcutta; but in the main, we must confess for ourselves the lack of spiritual gifts—the need of more consecration—of love and of the Holy Ghost; and for the Christian Church the need of revival and more real conversions.

Now here is a real call to prayer—earnest and definite. "Can these bones live?" "All things are possible with God." "Wherefore should the Heathen say, Where is now their God?"

Pray therefore for blessing on the missionaries, then for the Mission agents, and through them for the Christian Church and thus for the Heathen.

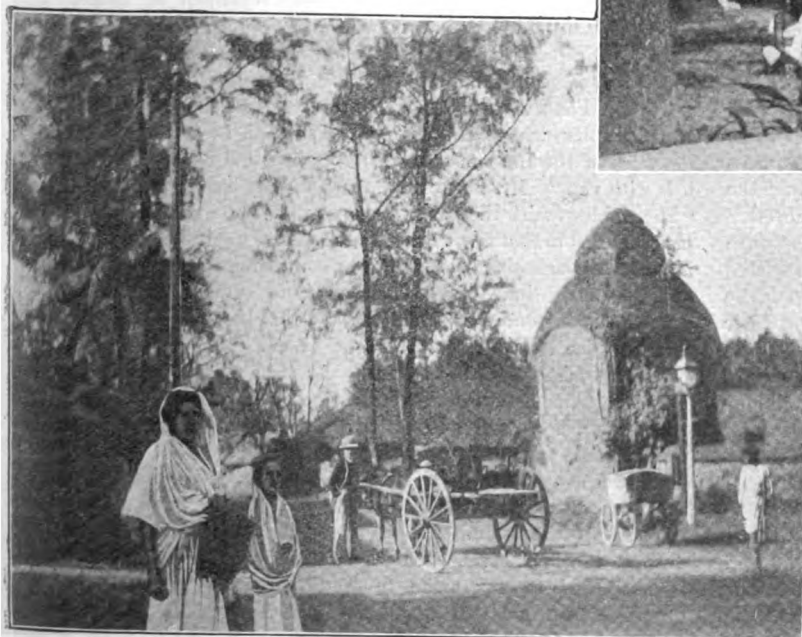
ACCORDING to the last census, the population of Calcutta and its suburbs is over 1,000,000. Of these 350,000 speak Hindi, and there are fifty-eight other languages spoken in Calcutta.



(4) A STREET IN CALCUTTA.



(5) COLLEGE SQUARE, CALCUTTA.



(6) ROADSIDE SCENE AND TEMPLE, NEAR CALCUTTA.

## Translators and Translations.

### V.—THE IBO DIALECT ON THE RIVER NIGER.

BY THE REV. T. J. DENNIS.

NOTWITHSTANDING the fact that the Church Missionary Society has had African agents working on the Niger since 1857, and European agents for at least a third of that period, comparatively little has yet been accomplished in the way of translation. The complete New Testament exists, as far as I know, in only one of the many languages spoken, viz., in the *Ibo*, in the *Onitsha* dialect of it. Several New Testament books have been printed in the *Bonny* dialect

of *Ibo* and in the *Hausa* language. A start has also been made with the Gospels in *Nupe* and *Ijo*, the former of which is one of the languages of the *Lokoja* district, while the latter is the language of *Brass* and the surrounding *Delta*. Of the Old Testament nothing whatever is yet in print except the *Psalms* and *Genesis* in the *Onitsha Ibo*, and perhaps some isolated texts. Besides these portions of Holy Scripture the only other translations are parts of the *Prayer-book* in all of the above-mentioned languages (except *Hausa*), a good number of hymns, and various small reading-books, catechisms, &c.

What is the cause of this unsatisfactory state of affairs? I am not qualified to speak of the earlier days of the Mission, but I can affirm that during recent years the climate, and that alone, is answerable. Premature



deaths and enforced retirements through ill-health have kept the Mission in a chronically undermanned state. Consequently young missionaries have almost invariably found themselves, from the moment of their arrival in the Mission, so overburdened with cares and responsibilities unexpectedly thrust upon them that they could not give their chief attention to the systematic study of the language in which they were hoping to work. Really the wonder is not that so little, but that so much has been done.

The Hausa-speaking people have a literature of their own in Arabic characters, but in all the other barbarous languages of the Niger which have been reduced to writing by the missionaries, English consonants and vowels are used, although the alphabet has been modified in several respects.

The one Niger language of which I know anything is *Ibo*, as it is spoken in the neighbourhood of Onitsha. The following is a translation into that language of St. John iii. 16:—

"Makana ka Cuku si fu ka enuwana n'anya, ka Oji wenye so ofu Okpala-Ya Omutalu, ka onye obuna nke kwelu na Ya ghalu ina n'iyi, kama ya ka onwe ndu ebe-ebe.

One of the first Sierra Leone missionaries, who followed Bishop Crowther to the Niger more than forty years ago, translated into Ibo some portions of the New Testament, which were printed by the British and Foreign Bible Society. This translation proved unsatisfactory, and twenty-five years later Archdeacon H. Johnson, assisted by a Native of the country, commenced a new translation of the Gospels. His work was continued and completed by Archdeacon H. H. Dobinson, to whose endeavours are due most of the Scriptures now in existence in the Ibo language. All who have taken any part in Ibo translation have been greatly helped by intelligent native assistants, without whom, it is scarcely too much to say, the work could never have been successfully performed.

The very limited vocabulary, and the number of words differing widely in meaning, but with little or no difference in form and sound, necessitate the utmost care to avoid inaccuracies and ambiguities in translating. The pronouns have no gender, and, with the exception of the third person singular, no case. Further, the personal and possessive pronouns are identical in form. Prepositions are few in number, the little word "na" commonly doing duty for "in," "from" and "to," as well as representing the conjunction "and." The passive voice is either entirely wanting, or else is so similar to the third person plural of the active voice that it is indistinguishable from it. Many names of common objects cannot be translated because they are utterly unknown to the people; such words have to be either transliterated or explained. These are a few of the difficulties to be surmounted by the translator. Just where he needs to be most careful is where he meets with the greatest difficulty. For instance, in St. John iii. 16 quoted above the word "loved" is translated by a word meaning literally "saw in the eye." The infinitive, "to see in the eye," is used for the noun "love." This seems unsatisfactory, but the alternative was a phrase meaning literally "the things (of the world) were sweet to." The word for "believeth" used in the same verse means also "agreeth," and the words "onye obuna nke kwelu na Ya" might therefore quite correctly be translated "whosoever agreeth with Him." The best translation that could be found for the verbs "to hope," "to trust," "to expect," and their cognate nouns and adjectives were three words which are used interchangeably by the Natives, and appear to convey to their minds almost the same meaning. The words eventually, after much discussion, decided upon for "spirit" and "holy" seemed objectionable on account of their common use in connexion with heathen superstition and customs, but they were the only words in the language available.

To show how careful translators need to be, I may mention that it was only recently ascertained by diligent investigation that the verb and noun which had long been used both in speaking and writing for "to save" and "salvation" were absolutely meaningless to the Heathen. Another unfortunate word which, from its constant use,

has crept into the translations is the word "uka." It appears to have three distinct meanings: (1) an informal meeting for conversational purposes; (2) a dispute or argument; (3) backbiting. In the early days of the Mission the meetings of the Christians were called "uka" by the Heathen, and the Christians gradually came to adopt the same term. Now "uka" is invariably used by the Christians and all the Heathen acquainted with their phraseology to express (1) the weekly class meetings of catechumens, confirmation candidates, and communicants; (2) Divine service; (3) Sunday. A week of seven days is called "izu uka" to distinguish it from the native "izu" of four days. The Christians are called "ndi uka," and are therefore in constant danger of being misjudged by heathen strangers acquainted with only the original meanings of the word. Although the word "uka" is now being expunged from Ibo translations, it is doubtful whether it will ever cease to be used by the Natives.

The work of translation, though of the highest importance and bringing to the translator the blessing inseparable from a close and reverential study of the Word of God, is yet tedious to an active missionary eager to use up the numerous opportunities presented to him for preaching the Gospel to the Heathen around. Perhaps the translator even more than the rest of his fellow-missionaries needs to be reminded of the exhortation with its accompanying promise: "Let us not be weary in well-doing: for in due season we shall reap if we faint not."



"When thou hast shut thy door, pray to thy Father."—St. Matt. vi. 6.

"All God's promises are Yes in Christ."—H. E. F.

THE Thursday Prayer-Meeting on Sept. 17th was a specially interesting occasion, the large Committee Room being packed with friends who had come to bid God-speed to a little party of missionaries on the eve of their departure. (See *Editorial Notes*.) Mr. Fox, who presided, called upon the missionaries to give parting messages from God's Word to those who remained at home. Dr. G. E. Dodson added a few remarks when quoting St. Luke xi. 13, pleading for prayer that the Holy Spirit might descend upon and abide with each outgoing worker. Dr. Emmeline Stuart in responding to Mr. Fox's invitation, asked us to write "Persia" in the margin of our Bibles against the passage 2 Thess. iii. 1: "Pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." Mr. Fox's valedictory address based upon Rev. iii. 14, "These things saith the Amen," was eminently suggestive and helpful. He reminded us that every time the Lord Jesus used the word "Amen" it is at the beginning of a sentence containing an important truth; and that every time in the Bible that word comes from human lips, it occurs at the end of a sentence; and that between the Divine and human voice lies Christ. He is the Amen. "For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us" (2 Cor. i. 20, R.V.). The Gospel is a great affirmation; the Gospel is a great "yes." A man cannot preach it with power unless the Gospel has laid hold of him as a great yes. The declaration gives us the inspiration and the limit of all prayer. Has any one of us any glimmering of the vastness of the promises that are made to us? God knows the desires of our hearts, even when there are no words. "But it is not hard to say amen to God's promises if we cannot say anything else, and that is all God needs from us. Amen, Lord, amen, amen."

## AT THE MERCY SEAT.

## Thanksgivings.

## CYCLE DATE.

- Nov. 1st.—For the autumn reinforcements (pp. 61—63).  
 " 6th.—For the baptism of a principal chief in Busoga, and that the people are so ready to receive the Word (pp. 168—170).  
 " 9th.—For the Christian Church in Calcutta (pp. 164, 165).  
 " 11th.—For the influence of Medical Missions (p. 170).

## Intercessions.

- Nov. 1st.—For the missionaries now on their way to their respective stations (pp. 61—63).  
 That workers for Missions throughout the country may strive together to stir up all Christians to realize their duty and privilege with regard to missionary work (p. 161).  
 " 4th.—For Hausaland and the missionaries there (p. 170).  
 " 7th.—For the Persia Mission (pp. 172—174).  
 " 9th.—For a blessing on the missionaries and Indian agents in Calcutta and neighbourhood (pp. 164, 165).  
 " 26th.—That many more of the new missionaries may be appropriated as "Own Missionaries" (p. 161).

## PROMISE TO BE PLEADED.

"Whatsoever ye shall ask in My Name, that will I do."—St. John xiv. 13.

## The Study of the Bible.

BY THE REV. D. H. D. WILKINSON, M.A., *Secretary C.M.S.*  
*(Candidates Department).*

[This series is written with a view to help candidates-in-waiting and others for definite Bible study in preparation for work in the foreign field or at home.—*Ed.*]

## V.—THE STUDY OF SCRIPTURE BIOGRAPHY.

THE study of Bible history, which we considered last month, leads naturally to the study of biography, for history is the aggregate sum and result of many individual lives. The study of a life recorded in the Bible is not only helpful for the lessons which that life may teach, but it also assists us to realize that the Bible is an essentially human (as well as Divine) book, dealing with human affairs and touching the lives of people as natural and human as ourselves.

Many valuable biographies of Bible characters have been published, and may often be helpfully used in the same way as history hand-books. But there is gain in the long run in doing one's own Bible-searching rather than in reading up the results of other people's study. How, then, shall we study the life of some Bible character with nothing but our Bibles and note-books to help us?

To have a clear aim will usually guide us to a right method. The aim should be twofold, viz., (1) to ascertain the outward course of the events which go to make up the life story, and (2) to understand, so far as one may, the thoughts, motives, and character of the man whose life we study. As regards the first of these, it will not do to be satisfied with obtaining a bare record of facts; we must try to see how the influence of outward events affected the man, and how he, in turn, influenced others. Thus the two aspects of our aim will often inter-lace, although for the sake of clearness we may think of them separately.

In such study the first point will naturally be to collect material; in other words to find and make a note of what to read. This will often include reference to other than historical books. For example, to study the life of David and omit the sidelight thrown on him by some of the Psalms would be to lose much.

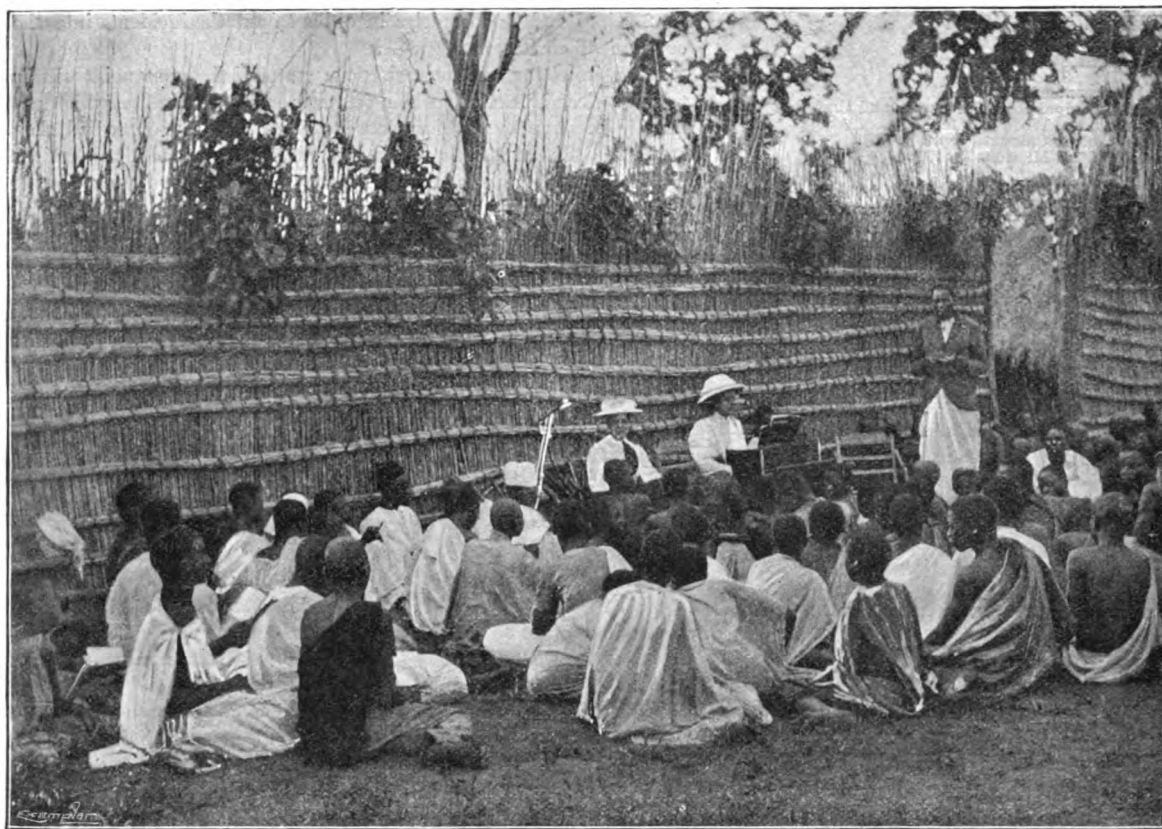
In collecting material it may be a help, when there is much to be read, to sort it roughly into the two above-mentioned divisions. Thus, for example, while we should refer to the Acts of the Apostles for most of our information concerning St. Paul's outer life, we can find in some of his Epistles (e.g. Galatians, 1 Thessalonians, 2 Timothy, and others) references to incidents by which the story of the Acts can be supplemented. These should be made a note of, but may be kept distinct from many other references to himself in his Epistles by which he lets us see something of his inner life. Having collected material, the next point will be to try so far as possible to arrange it in chronological order. This may often involve a good deal of careful comparing of different parts of Scripture. Thus, for example, the book of Jeremiah tells us of many incidents in the life of the prophet, but it is necessary to compare it with the history contained

in 2 Kings and 2 Chronicles in order to put the incidents into the order in which they happened.

After collecting and arranging our material the next point will be to get a clear idea of the whole outward course of the life, which can usually be done by noticing first its chief turning-points and then its detail. St. Paul's life, for example, might be divided into sections by his conversion, his missionary journeys, and his two imprisonments at Rome; and then all the various incidents of his life can be grouped round these, either as forming a part of one or other of them, or as filling in the gaps between them.

To study thus the outward features of a life is a preparation for the still more important study of the inner life and character. As regards this it will be well as far as possible to avoid generalities. Do not be content with proving that a man was "good" or "wicked" or "holy," for men of very different characteristics and temperaments might be described by such words, but study the details of character. Remember also that most characters are mixtures, and often very inconsistent mixtures, of good and bad points, and Bible characters are no exception. Take for example Ahab. See the summary of his character in 1 Kings xxi. 25. What could be worse? Yet the twenty-ninth verse of the same chapter speaks of his humbling himself before the Lord. He acted as a spoilt child in 1 Kings xxi. 4, but as a plucky soldier, who would not leave his chariot although wounded, in 1 Kings xxii. 35; and as no faithless weakling in the incident recorded in 1 Kings xx. 9—21. It requires, therefore, the careful and unbiased weighing of incidents and words, and the painstaking attempt to put ourselves into the position of those whose lives we would study, if we are to really learn the lessons of their inner life, their character, and their influence.

In illustration of how such study may be done, we may take a part of David's life and character. Space forbids more than a small portion. In spite of his being a "man after God's own heart," he fell grievously as recorded in 2 Sam. xi., and sought to cover his sin by cunning and by murder. The fall was not quickly repented of, for Nathan's visit to David and the death of his child cannot have taken place much less than a year later than when he began to fall. After reading the account of his earnest repentance in 2 Sam. xii., we come to an incident (verses 26—31) which shocks us by its apparent savage ferocity and cruelty. Is this wholesale slaughter and torture the action of a man who is deeply penitent for murder and adultery? Surely not. Referring back to xi. 1, we see that Joab was besieging Rabbah at the time when David fell and nearly carried it by assault (verse 23) when Uriah was killed; the sacred writer is not, however, giving an account of Joab but of David, and so leaves Joab and his doings out until he has finished the story of David's fall and restoration. Then in xii. 26 he reverts to Joab, and tells us of his success, and of how David joined him there for a time and slaughtered his foes with cruelty before returning to Jerusalem. This incident then appears to have taken place between David's fall and his repentance. What a side light it throws on him! When he is refusing to listen to the voice of conscience, and hardening his heart against God, he gives full vent to the cruel impulses of his nature, which the public opinion of his time did not condemn; but when he repents (see the title of Ps. li.) he prays to be delivered from blood-guiltiness and longs to see sinners converted to God (see Ps. li. 13, 14). And was conscience asleep during those black, dark months, and was he fairly happy in his sin? Ps. xxxii. gives the answer if (as seems probable) it refers to this time. Verses 1 and 2 speak of the joy of forgiveness, but verses 3 and 4 tell of his misery, while he "kept silence" from confession until (verse 5) he "acknowledged" his sin and received God's gracious pardon. His action with regard to Rabbah was the action of a man who was fighting against the accusing voice of conscience and was thoroughly miserable, and who sought relief in violent action. We cannot trace the story further, but if we could do so we should not find that 2 Sam. xvi. 5—14 was the only incident in which David showed a more chastened and gentle spirit after his repentance than he did previously.



OPEN-AIR PREACHING, IGANGA.

## Young Oboja's Baptism.

BY THE REV. S. R. SKEENS, of *Busoga*.

**A** GAIN, by the goodness of God, have we been privileged to baptize another young chief of importance in Busoga. This time it was Oboja, of Iganga. The other young chief was Josiya Nadioppe, who was baptized just about two years ago.\* Oboja took the names of Gideon Joji (Gideon George).

Oboja has been mentioned several times in C.M.S. Publications. (See Annual Report, 1899-1900, pp. 136, 137.) He is the son of Miro. There is a record in the Katikiro's book, *Bakabaka be Buganda*, describing how the Baganda by treachery killed Walusansa, Miro's father, and made him drink his father's blood. During Miro's lifetime he was known as "the man who drank blood."

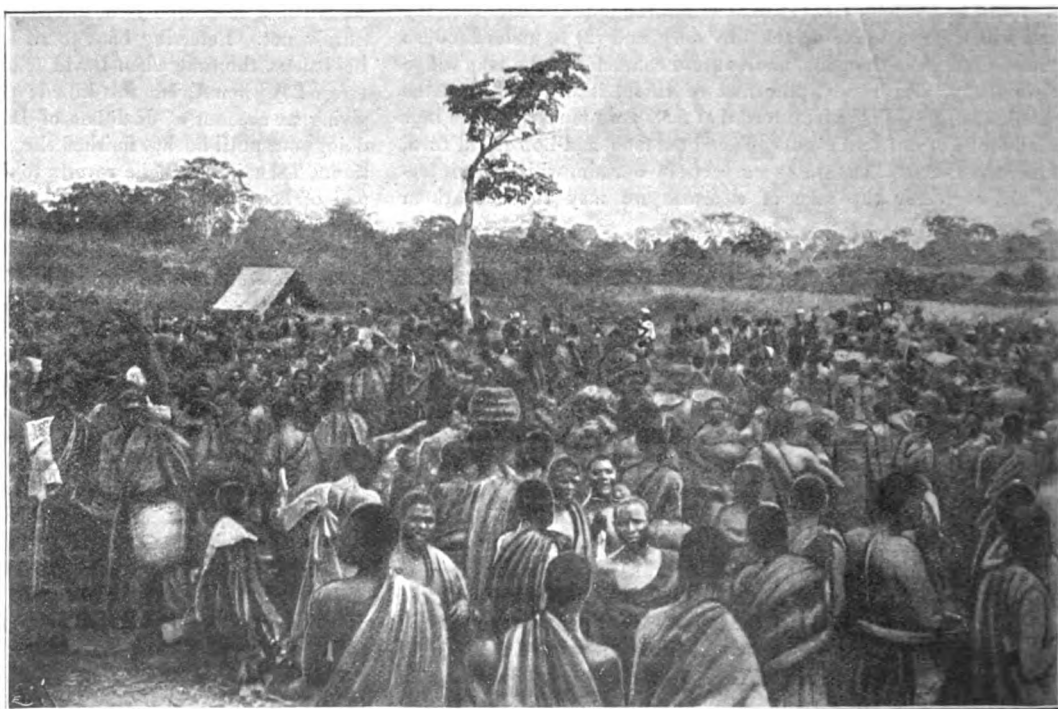
When Miro died, Oboja, then only about six years of age, was chosen to be chief in his place, and since then, four years ago, he has been taught regularly. He has developed into a sturdy little fellow, full of life and fun, probably the swiftest runner of any boy of

his age in his country.

The farsighted policy already recorded arranged by Messrs. Wilson and Weatherhead with the chiefs, of having the boy-chief surrounded by a body-guard of Christian lads, has borne abundant fruit; in preserving him from many temptations and culminating in his baptism. The very lads themselves who were chosen have come forward splendidly to the work of God; some have gone forth as teachers to other parts of Busoga, some are now being trained as such, and every week witness boldly for Christ in the great market held near. The whole village has been a

bright light for God shining in the centre of this dark land.

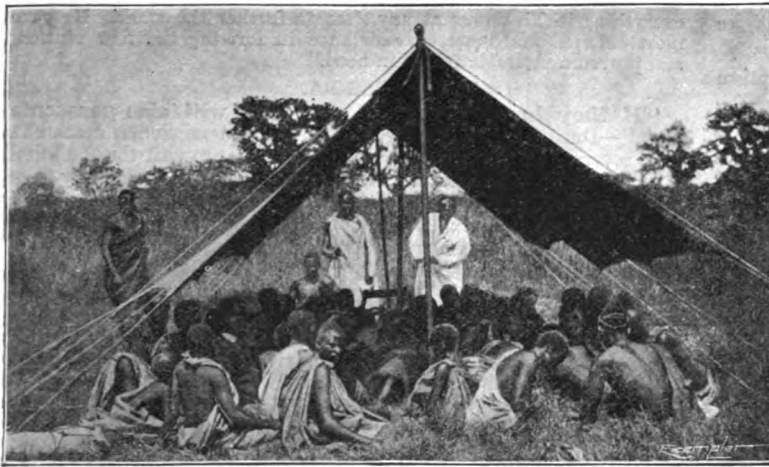
The boys of the village determined to make Oboja's baptism a red-letter day, and the result of his examination was awaited with great expectation. He is only a little lad of nine or ten years of age, and the first time he had not passed, but, nothing daunted, he persevered, and when it was known two months afterwards that



A CROWD OF BASOGA IN THE OPEN MARKET.

\* See GLEANER, July, 1901.





NATIVE EVANGELISTS PREACHING, IGANGA.

this time he had been successful their delight knew no bounds. Musa Kaduyu, who before has been mentioned in connexion with Oboja (see *The Round World*, August, 1901) as his teacher—a Musoga, and a clever, steadfast Christian lad, whose life is a real power amongst his people—seems to have been the leading spirit amongst them.

They at once set to work to let all the younger chiefs of Oboja—a few Christian, but most of them Heathen—know of the day of the baptism, and *babaka* (messengers) were sent in all directions to tell them. They even sent for Kasubi, who was at Jinja, twenty-five miles away. Kasubi is the old heathen chief who has always resisted our work. None of his women are allowed to read, and in the old days one sober. It was, then, a great triumph when Kasubi said he would come and see Oboja baptized. He is reported to have said previously, "When he is going to be baptized, I'll hide him away."

Sunday came, so did Kasubi, and so did the Basoga, and we had said but only half believingly, "God is able to fill our church if it is His will. He is able to do exceeding abundantly above all that we ask or think." The church *was* filled! It was packed from end to end, the people thronged round the verandahs, they filled the vestry and the passages, and crowded round the reading-desk and the pulpit, and even within the Communion-rails. The women in scores were outside the doors trying to get a peep into the church and see the baptisms; for besides Oboja thirteen other Basoga men and women were baptized at the same time.

The best order was kept, though the majority of those present were Heathen. There was a murmur of expectation and curiosity as the Basoga women saw some of their sisters baptized, but it was easily suppressed. We had a collection after-

wards of thankofferings for the baptism of the chief, and the money was to go towards the debt of the Buganda church, which first brought the Gospel to Busoga. This realized Rs. 9, or 12s.

In the afternoon we had over 210 in church, and sixty-five of these stayed for Communion. Thus ended the services of one of the happiest days we have had in Busoga—over 1,280 people were counted, the largest congregation I have known here. The event has immensely encouraged us and our Christians, and increased our faith. It has shown us that the Basoga are more than ever ready to hear the Word of God.

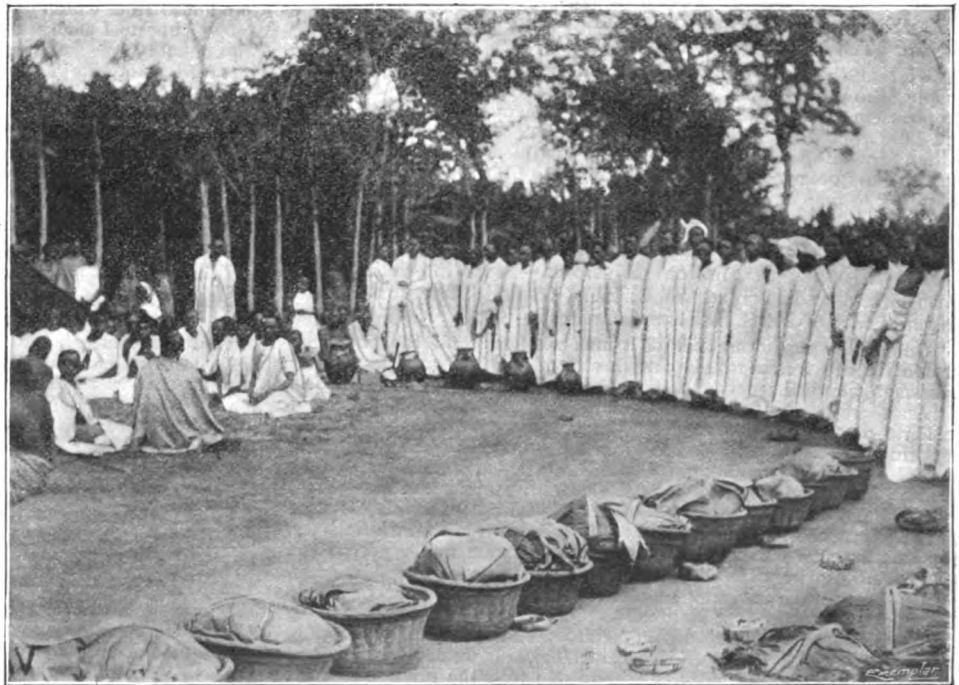
The next day there was a grand feast to celebrate the chief's baptism. Three bullocks were killed, and over 3,000 people came. The front of the village had been well cleared and swept. Banana plantains had been cut down and placed a few feet apart to form a large square. In this enclosure a tent was erected, strewn with nice clean grass, and furnished with a table and chairs for Oboja,

his chiefs, and the Europeans. Here we sat while the multitudes were first seated and fed.

We had noticed while the feast was being prepared a row of lads lined up like soldiers and dressed in long spotless white garments. They were there ostensibly as the body-guard of the chief, but I believe it was another instance of Musa's "Anglo-Uganda wisdom," which was evidenced throughout the arrangements of the day, a surprise which he had reserved for the last. We had just finished when the whole row formed up very quietly before the tent, so quietly indeed that we did not see them, and then, "caps and head-dresses off"—"get ready"—Musa a little to the side, waving his hands, and leading the "hips" (they sounded more like "heeps") "hip, hip, hurrah!" Three jolly cheers which would have done credit to boys at home,



THE YOUNG CHIEF OBOJA AND HIS BODY-GUARD.



NATIVE FEAST, IGANGA.

and which we Europeans could not help returning as well as we were able!

We feel sure that these two great days celebrating the baptism of Oboja have given a great impetus to the work of spreading the Gospel here. Let me give one little incident to prove this. There is a big chief about two days' journey away from us, whose country we have never been able to enter. Our native deacon, the Rev. Yosua Kiwavu, has tried twice to get a teacher there, and he had only just come back from the second attempt, apparently unsuccessful. This chief, on the day of Oboja's baptism, happened to be passing by on his way to Jinja. He saw the crowds with Kasubi and other chiefs coming from church and asked what it meant, where they had come from, &c. In the evening we happened to be taking a walk to the very village where he was sleeping for the night. Probably he had been impressed by seeing so many people coming from church in the morning, for this time he willingly consented when asked to accept a teacher in his country, and there and then gave us a garden for his support. The teacher has been sent, and we trust it may be the beginning of a great work in the future in that part of Busoga.



#### WESTERN EQUATORIAL AFRICA.

**Self-support.**—The anniversary of the Abeokuta Pastorate Association was held in September. The annual meeting took place in the Ake Memorial Church, the only building in Abeokuta which could accommodate the audience. The meeting lasted five hours, the majority of the people staying throughout. The report presented showed that in connexion with the Association 500 people were baptized during the year. One farm village, seven years ago wholly heathen, is now practically Christian, four houses only remaining heathen. The subscriptions of the people amounted to £750; while £45 was raised for the British and Foreign Bible Society.

#### HAUSALAND.

At the close of last year Dr. A. E. Druit joined Dr. Miller at Gierku. The former wrote on June 30th:—

"Of late there have been more patients, chiefly of the Fulani people, who wander from place to place with their cattle. All these people seem to know of us through one patient (a Fulah) whom we had here for nearly two months. After successfully undergoing a rather serious operation he went away, very pleased with himself and us. But his great satisfaction (as also that of his fellows) was in the fact that he 'got away' from the white's men's premises *alive*, after having been in contact with them so long!"

#### EASTERN EQUATORIAL AFRICA.

**The Influence of Medical Missions.**—Some interesting cases have been treated lately at the Mzizima Hospital, Frere Town. Mrs. Edwards, wife of Dr. C. S. Edwards, writes:—

"One of the cases was that of a man who came all the way from Arabia for eye treatment, having heard of my husband from other tribesmen who had received help at Mzizima while living in Mombasa.

"Another, an Indian mullah, hearing of Dr. Edwards from old patients of ours at Malindi, came down the coast recently to see if anything could be done for his disease. He was a most intelligent man of a nice disposition, and not only readily attended our Sunday services, but asked expressly for daily teaching. We had some most interesting conversations with him, and he told us of information he had received about Christianity at Malindi from a man whose little boy had listened at the open-air Mission service and reported the 'beautiful religion' at home.

"One more incident may be of interest, as showing, so to speak, the reflex influence of the Medical Mission. A new station was being started in Duruma country by Mr. Griffiths, of the Methodist Mission, when a pleasant friendly Native came forward, welcomed him, and offered his help in the work required. He told the missionary that he had formerly lived for months at Mzizima and had received healing and become a Christian, and that he felt so grateful that he would do

everything in his power at any time to further the work. He gave most efficient and material assistance in forming the new station, and proved a veritable friend in need."

#### PERSIA.

**"If they have persecuted Me, they will also persecute you."**—During the past few years the medical missionaries at Julfa have several times responded to urgent requests to visit the Bakhtiari Khans, or chiefs, living in the hill country several days' journey from Julfa, and in June Dr. D. W. Carr was preparing to pay them another visit. Although nominally Mohammedans, they appear to have no religion, for there is no mullah or preacher among them. One of these people has been in the hospital for an operation, and of him Dr. Carr wrote on June 8th:—

"I was talking with a Bakhtiari man named Shid-Mohammed (i.e., the Lion of Mohammed). He is a big strong man who came in for an operation, and is now almost ready to go out. He says he is a Christian and absolutely accepts Christ, and he certainly seems to be in earnest. He spoke of the difficulty of confessing Christ here, on account of persecution. I turned to St. John xv. and showed him how Christ had said that His followers *would* be persecuted by the world because they were not of the world. He seemed much struck by the fact that Christ had said this must always be so. He needs our prayers that he may be enabled to come right out."

#### INDIA: THE PUNJAB.

**A New Medical Mission.**—In February last Dr. A. Jukes commenced medical work at Kōtgur, a town on the River Sutlej, about twenty-five miles north-west of Simla. This Medical Mission has already been useful to the people during a visitation of the cholera. "At first," Dr. Jukes writes, "the people scattered in panic to the woods, leaving the sick and dying untended and the dead unburied. Presently confidence was restored and the disease checked, and before long plentiful falls of rain seem to have cleansed the hillsides from germs both at Kōtgur and Simla, so that the disease has now disappeared." In the first three months Dr. Jukes had 847 patients, representing 159 villages. He has been able to arrange for the accommodation of a few in-patients, and has successfully performed some rather serious operations.

#### CHINA: FUH-KIEN.

**A Christian Example.**—An account of an itinerating trip on the "T. C. D.," the Mission-boat of the Dublin University Mission, off Sua-siek early this year, written by Miss E. M. K. Thomas, has just come into our hands. At a place called "Ancestors' House" she came across an old Fuh-ning school-girl, who had had a trying experience. Miss Thomas says:—

"The 'T. C. D.' spread her white wings and flew straight before the wind across the bay to 'Ancestors' House,' and there we went ashore to a house from which one or two men had gone to church at Eng-a a few times. I had scarcely got through the inevitable tea when who should force her way in but an old Fuh-ning school-girl. She was wild with delight at seeing us. There were a great many women crowding round, and we taught them until it was time for them to go and cook their suppers. When they were all gone this poor girl poured forth such a long pent-up tale of woe. Years ago some of her relatives had become Christians (they lived in Fuh-ning) and had sent her to school, but others who had the disposing of her when she became of age were Heathen, and they betrothed her to a heathen man, and that a very wicked one. All her pleadings were in vain, but they appeased her a little by saying that 'Ancestors' House' was not far from Eng-a, where she might go to church. This was only deceiving her; it is several miles to Eng-a by land. 'If,' she said so pitifully, 'there had been any one Christian here, it would not have been so bad, but they won't even hear anything about God.' It was difficult to comfort her; the Bible-woman didn't attempt it. We went afterwards to her home and saw her husband; such an awful-looking man as to make one shiver. He stood near while we drank tea, looking as if he would like to eat us. I spoke to the catechist about it afterwards, and he said, 'All the same, he is a good deal better now than he was when they married. She has done a great deal down here by her patience and good example; the Heathen know all about it.' We cheered her up as best we could."

**What the Gospel has done in Fuh-chow.**—In the following extract from her Journal, Miss M. I. Bennett shows how the Chinese Christians in Fuh-chow spent Easter Monday:—

"It has been a custom for the last few years to have special praise services on Easter Monday, when all (or as many as can) of the Christians belonging to the three societies working in this city join together and sing special music, which they practise for some time beforehand, and have special addresses. This gathering is usually held in the large American church on the island, as it is the largest building in Fuh-chow and holds over 2,000 people. One cannot help

thinking, as one looks at that huge building towering above the others on the bank of the River Min, what great faith he must have had who planned it. Three large characters over the big entrance show that its name means, 'The Heavenly Peace Church' ('Sieng Ang Dong'). How I wished that those at home who do not believe in 'Missions to the Heathen' could have taken a peep into that church on Easter Monday, and have seen a little of what the Gospel has done in this great heathen city within the last half-century! I say 'a little,' for it was not practicable for all the Christians in the city and surrounding villages to come together. It was a most inspiring sight to see such a gathering of those who have so recently been brought 'out of darkness into light.'

#### CHINA: SI-CHUAN.

**Eager Crowds.**—Of the prospects in the newly-opened station in Teh-yang city, Mr. W. Hope Gill wrote in June:—

"I have never had such regular crowds at my daily afternoon preachings; they wait outside our gateway like people at home at a theatre! Pray that many may yet be saved, turning to God in true repentance, for they are warned faithfully to flee from the wrath to come. . . . Numbers of women come in daily too, which is very encouraging. My preaching-room is right on the main street, on the great north road from Chentu (Si-Chuan capital) to Peking."

#### JAPAN.

**The Osaka Exhibition.**—Archdeacon and Mrs. A. E. Moule have been spending a summer vacation in Japan. In the course of a very interesting letter the Archdeacon thus refers to the results of the united effort of the Protestant missionary societies working in Osaka to reach the people from all parts of the empire who were visiting the great exhibition:—

"I daresay the following statistics about the Osaka Exhibition just over are not new to you, but I add them as given to me by some who were there. Four million people visited it, and 500,000 of these heard the Gospel in the preaching-hall just opposite, where for six months, from eight a.m. to ten p.m. every day, fifteen-minute addresses were given to ever-shifting crowds, and the hall was always full. Two thousand left their names and addresses, and are desirous (professedly) of more instruction, and they are being followed up."

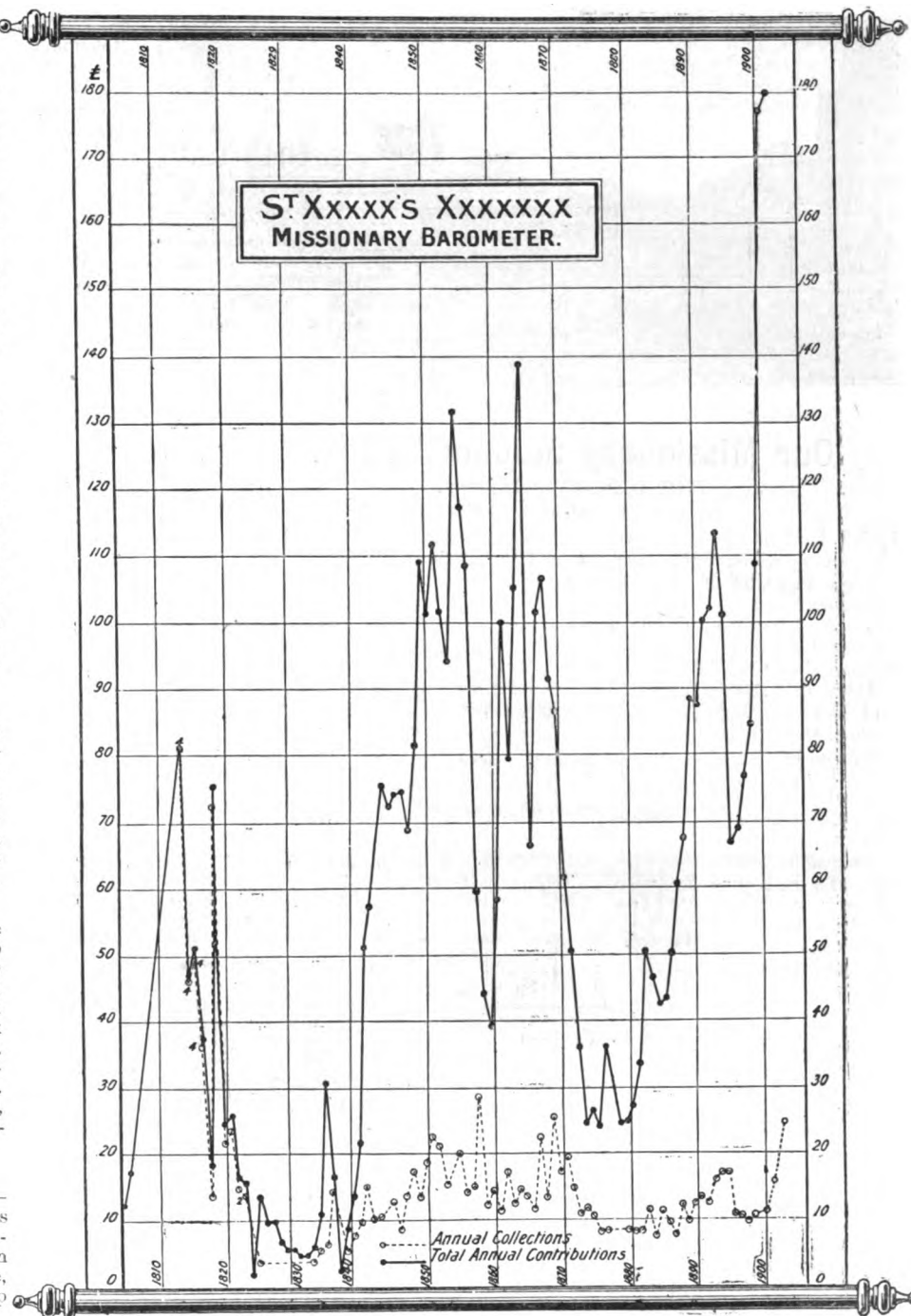
#### Postage to Inland China stations.

The Rev. H. S. Phillips, of Kien-ning, writes to us:—"Letters for any inland place in Fuh-Kien (any place outside Fuh-chow with an I.P.O.) should be stamped 2½d. per half-ounce, as our letters when stamped with 1d. stamp are taxed double postage."

## A Missionary Barometer.

THE friend to whom we are indebted for the interesting diagram here shown sends the following explanatory note:—

"The Missionary Barometer shows the rise and fall of C.M.S. contributions for our parish for nearly 100 years. The upper black line shows the total income from all sources, the lower dotted line the collections in church. It will be observed that for a number of years collections in church formed the only source of income; it is not till 1815 that the black line rises above the dotted, showing that other sources of income were added. I may add that the population of our parish is about 6,000, mainly working people, though we have a number of better-to-do people in the congregation. Some indica-



tion of the general character of our recent advance may be gathered from the fact that we have no contribution above £5, and only two of that amount. The total is made up thus, in round figures:—Collections, £38; Sale of Work, £20; Self-denial Week, £3; Thank-offerings, £11; Subscriptions, £31; Boxes, £50; Junior Association, £9; "O.O.M.," £9; Medical Missions, £5. It is encouraging to find that we have now eighty-eight annual subscribers, as against seventeen three years ago. This was due to our adoption of the American "card and envelope" system of collecting parochial subscriptions. The original chart is drawn on a large scale, and is always hung up near the church door before our annual collections, &c., so as to stimulate interest in our C.M.S. income among the congregation. The figures were obtained by consulting the C.M.S. Annual Reports since 1805."





A STREET IN YEZD.

## Our Missionary Students' Page.

### THE PERSIA MISSION.

BY THE REV. C. H. STILEMAN.

THE land of Cyrus and Darius, of Esther and Mordecai, and of others whose names have been familiar from childhood, can hardly fail to be of interest to the student.

To one who has within the last few months visited the Tomb of Cyrus, the ruined palaces of Darius and Xerxes at Persepolis, the inscriptions of the same two kings near Hamadan (the ancient Ecbatana), and the sepulchre of Esther and Mordecai at the same place, it is difficult to draw the mind away from the days of old when the Achaemenian kings were at the height of their glory. But our thoughts must pass on several centuries to the Magi who came to worship the King Whose star they had seen; on again to the Day of Pentecost, when, amongst others assembled in Jerusalem, Parthians, Medes, Elamites, and dwellers in Mesopotamia, heard, every man in his own language, the wonderful works of God.

They heard of "miracles and wonders and signs" wrought by "Jesus of Nazareth, a man approved of God" (Acts ii. 22), Who had been "crucified and slain" (ver. 23) and "raised from the dead" (ver. 24). They heard, too, of the "remission of sins" and the "gift of the Holy Ghost" (ver. 38), and of the "promise to all that are afar off" (ver. 39). We cannot but believe that they carried back the Gospel message, at least in part, to those who were afar off in Persia. The Gospel torch once kindled burned brightly. During the next three centuries multitudes of the Persians became Christians, churches were built, bishoprics founded, and it looked as though the faith of Christ would, throughout Persia, supersede that of Zoroaster. But the time was not yet. Persecution succeeded persecution, and thousands of Persian Christians in the fourth and fifth centuries laid down their lives for the sake of the Lord Jesus. What was left of that Persian Church was almost entirely swept away by the sword of Islam in the middle of the seventh century, and for the

last twelve centuries and a half Persia has been one of the Mohammedan lands of the East.

Although Persia has only in recent years become a C.M.S. mission-field, it had already attracted the attention of the C.M.S. Committee as early as the year 1800, when plans were formed for the translation of the New Testament into Persian. It is an interesting fact that Henry Martyn, who was Senior Wrangler at Cambridge in 1801, and who afterwards had the honour and privilege of giving to the Persians of the nineteenth century the New Testament in their own tongue, was the first English candidate to offer to the C.M.S. for missionary work. His name, however, does not appear on the roll of C.M.S. missionaries, for it was as a chaplain of the East India Company that he went out to India in 1805, and on to Persia in 1811.

It is well known to all readers of the GLEANER how the C.M.S. Mission was founded by Dr. Bruce in 1869, and how the work has gradually been developed during the past thirty years. We must now therefore glance at the Mission

as it exists to-day, without devoting any more of our space to the preparatory work of the past.

Let us first visit *Ispahan*, with its suburb of *Julfa* on the opposite side of the river. Here we find two languages in use, Armenian and Persian. A large colony of Armenian Christians was brought to Julfa by Shah Abbas the Great three hundred years ago, and their descendants are there still. Some are Roman Catholics and some

are Protestants, but the great majority of them are Gregorians, who belong to the ancient Armenian Church, and take their name

from *Gregory the Illuminator*. An

Armenian service is held every Sunday morning in the C.M.S. chapel, some four hundred Armenian boys and girls daily attend the C.M.S. schools, and from these as they go forth from the schools are drawn most of our Medical Mission assistants and school teachers, not only for Julfa, but for the other C.M.S. stations as well. Some of them also become workers in connexion with the

British and Foreign Bible Society and the London Jews' Society.

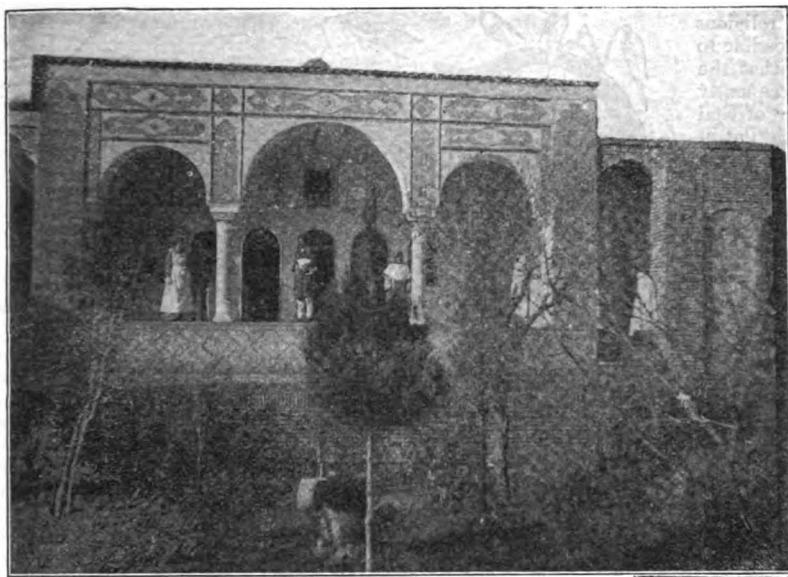
But Persian is the principal language of the Mission. The Persian service on Sunday morn-



SUNDAY-SCHOOL GROUP AT JULFA.



A TANK AT YEZD, by Google



THE DOCTOR'S HOUSE, KIRMAN.

ing is very well attended, chiefly by patients from the hospitals and their friends, there being generally over 100 and occasionally as many as 150 Persians present. This would hardly be possible were it not for the Medical Mission with its two hospitals in Julfa, one for men and the other for women, each with an efficient staff of workers.



HALL OF ONE HUNDRED COLUMNS, PERSEPOLIS.

The Medical Mission removes prejudices, wins powerful friends, awakens interest amongst the thousands of out-patients, enables regular teaching to be given to the in-patients, and, as we have just seen, fills the church and brings together Sunday by Sunday a goodly congregation of all classes and conditions to hear the Word of God read and preached. It would be quite impossible to over-estimate the value of Medical Missions in a country like Persia.

Missionaries for the last few years have been resident in Ispahan itself as well as in Julfa. There also inquirers are being taught, Christian literature is circulated, homes are visited, work amongst women is vigorously prosecuted by the lady missionaries, and in every direction open doors are entered with the Gospel message.

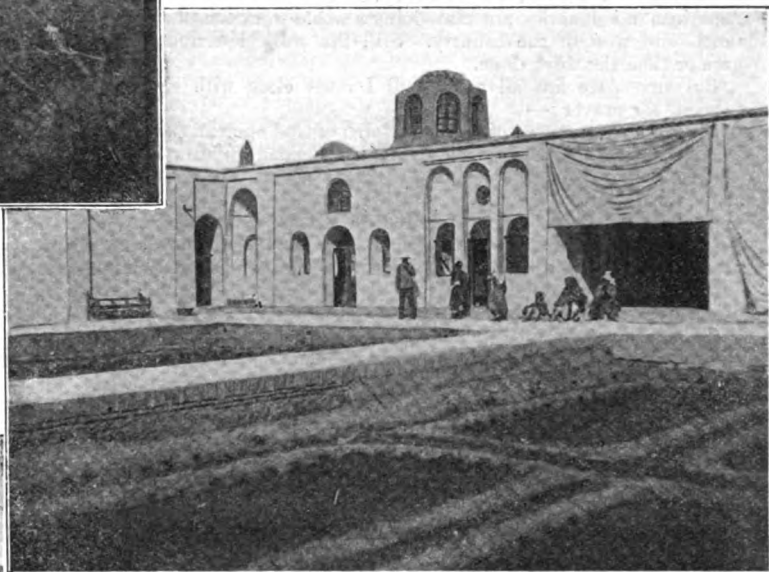
Mention must also be made of the school for Persian boys in Julfa, and the Henry Martyn Memorial Printing Press, from which tracts and books have been circulated very widely throughout the country.

Kirman was occupied as a C.M.S. station by the late Rev. H.

Carless in 1897, and the work in Yezd was commenced in 1898. In both these towns there is a considerable Parsi community, living in a separate quarter, away from the Mohammedans. Jews are of course to be found there, and in every other important town in Persia. They also live in their own separate quarter.

Splendid work has been done by the medical missionaries and their assistants both in Yezd and Kirman; but the latter station has suffered much from lack of continuity in the work, four doctors having worked there for a time, and not one of them having been able to remain for a full year. At the present time Kirman is again without a doctor.

A most important work amongst inquirers has been going on in Yezd; the school work has also been developing there most satisfactorily. At the present time

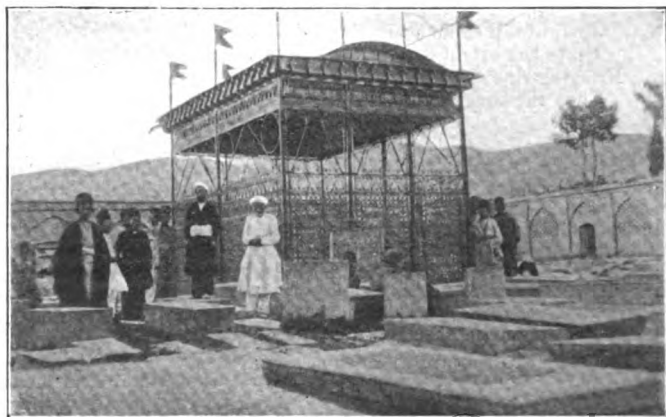


OPERATING THEATRE, YEZD HOSPITAL.

there are sixty or seventy Muslim and Parsi boys and twenty or thirty Parsi girls under instruction. In both of these stations the outlook is most hopeful.

Shiraz, which was occupied in 1900, has suffered from the disadvantage of not having a Medical Mission. But a steady, patient work has been going on there for three years, and there is every reason to believe that a firm foundation for future work is being carefully and wisely laid. It was in Shiraz that Henry Martyn lived for ten months some ninety years ago when translating the New Testament. The place is also noted for the tombs of the great Persian poets Sadi and Hafiz, who were buried there about the years A.D. 1288 and 1388 respectively.

The difficulties of work in a Mohammedan land are



TOMB OF HAFIZ, SHIRAZ.

too well known to need enumeration here. The absence of religious liberty\* and the danger to converts from Islam make it impossible to make public all that is going on. It is sufficient to say that the hearts of the missionaries and their fellow-workers are frequently gladdened by fresh proofs that the Gospel is still "the power of God unto salvation to every one that believeth," and no one working in Persia can well be tempted to doubt that the weapons of our warfare are "mighty through God to the pulling down of strongholds."

While thanking God for many tokens of encouragement, it must not be forgotten that there remaineth yet very much land to be possessed. The bulk of the population is in the villages, and for several years there has been no possibility of setting apart any missionary for regular itineration. We cannot be too thankful for the true missionary work carried on by the colporteurs of the British and Foreign Bible Society who are year by year circulating some 15,000 copies or portions of the Scriptures in this agency. American missionaries are also doing a noble work for Christ in the north and west of the country. Still the work left undone is far greater than the work done.

But my space has all gone, and I must close with six definite requests for prayer:—

- (1) For an outpouring of the Holy Spirit of God upon all Christians in Persia, European and American, Armenian, Persian, Hebrew, and Parsi.
- (2) For the strengthening of existing work in the four stations above mentioned.
- (3) For the establishment of a Medical Mission in Shiraz.
- (4) For religious liberty in Persia, and for the removal of the present restrictions to the entrance of the Scriptures into the country.
- (5) For reinforcements, making it possible to undertake more direct work in the villages.
- (6) For a *sense of sin* amongst the Mohammedans of Persia. Nothing but the voice of the Spirit of God can effect this.

## October 7th & 8th, 1903.

**TRUSTFULLY**, wistfully, say we farewell;

Our God shall choose for us where we shall dwell.

Wide are the waiting fields, offering rich harvest yields  
To hearts that toil in them truly and well.

Have we no tears to weep as we look on,  
For those who'll grieve for us when we are gone?

Do our thoughts turn to them and our hearts burn for them,  
Parting with treasures of home one by one?

Dearest!—and dearer than ever to-day—

A love that is stronger far bears us away,

Out from the homes we've loved, far from the friends we've proved,  
Into the darkness where souls err and stray.

Hark to Christ's mighty voice, "Who follows Me

'Isaac's pure blessing' not yet can he see.

Thorns in the crown I wore, pain in the Cross I bore,  
And as the Master the servant shall be.

"Two thousand years ago bought with My blood

All the whole human race, evil and good;

Half never heard of it, never a word of it,  
Go ye and tell them I in their place stood."

Master, we go with Thee into the night,

In our distrust of self trusting Thy Might.

Pour out the Spirit's dower, clothe us with Thy great power,  
And, by our life and word, "Send out Thy light."

Joyful we'll come again, our brief race run,

Up to the bright land that needeth no sun;

Bringing ripe ears with us, no grief or tears with us,  
Then the sweet welcome, "My servant, well done!"

J. S. F.

**Helps to Missionary Reading.**—Now that the winter classes and meetings are being started, friends may be glad to have some suggestions to help them in making their arrangements for missionary study and reading. Those who apply to the C.M.S. Circulating Library, Bracken Lodge, Hampstead, N.W., will not only be supplied with books, but also with information and suggestive little outlines on different parts of the mission-field. "West Africa" and "India" (price 3d. each) are now ready, and "Practical Hints," 1d. All Gleaners' Union Secretaries are invited to apply.

\* As I write this paper news comes of savage attacks upon Bábis, some of whom have been brutally murdered by the mob as apostates from the true faith of Islam.—C. H. S.



THE Programme for our Anniversary on Nov. 3rd is complete, and we hope to have as the preacher at the Communion Service at St. Bride's in the morning the Rev. H. L. C. V. de Candole, of Holy Trinity, Cambridge. At the afternoon meeting in the Lower Exeter Hall the speakers will be Mrs. A. I. Birkett, M.D., from India; Miss E. G. Butlin, from Turkish Arabia; and Miss C. J. Lambert, from China; with Miss Irene H. Barnes and Miss S. M. Etches to speak for the Home work. The speakers at the Anniversary Meeting in the evening are to be the Dean of Arches (Sir Lewis Dibdin) in the chair; the Right Rev. Bishop Oluwole; the Rev. Ll. H. Gwynne, of Khartoum; Archdeacon Latham, from Ireland; and Mr. Eugene Stock. Tickets for the afternoon and evening meetings can be had on application at Salisbury Square. There will be reserved seats at the evening meeting, tickets 1s. each.

Another month has passed, but it has not brought us many answers to the Committee's request to know what would be done by the Branches in response to their Resolution of June 3rd. Will Secretaries kindly send us any information upon this point as soon as they can?

From the tenth Annual Report of the *Victoria* (Australia) Branches recently to hand we glean that there were enrolled during 1901-02 2,481 new members, making with those who renewed their membership 2,150 on the roll. Four Branches have lapsed, but thirteen new ones have been formed, bringing the total to 96. All these figures show an advance on those of the previous year. The Report states that the great event of the year was the extinction of the C.M.A. Deficit, "in which the Gleaners had a very great share." We thank God for the earnestness of our Victoria friends.

We have received the following interesting letter from a Gleaner, which we are sure will be read with pleasure:—

"C.M.S. GIRLS' SCHOOL, FUH-CHOW, SOUTH CHINA.

"It may interest my fellow-Gleaners to know of one result from the Rev. E. J. Peck's most interesting and heart-moving letters to the *GLEANER* entitled 'Unto the uttermost part of the earth.' It is my happy privilege to give a 'missionary talk' to my girls every Monday morning. I may mention in passing that I am now on the staff of workers belonging to the girls' school of which Miss Bushell and Miss Lambert are the principals.

"One Monday morning I translated one of Mr. Peck's letters and described his life and work as well as I could, from all the information I could muster.

"Shortly after one of our girl teachers came to me and said, 'Teacher, the night after that talk you gave us about Mr. Peck I could not sleep for thinking of and praying for him.' She then said that as she was so poor and had no money she had decided to make some garments in the holidays, sell them, and give the money to me to send to Mr. Peck to help him in his work. She was afraid, however, that such a tiny sum as she could raise in this way would scarcely be worth sending. The following Monday morning I explained to the school that this suggestion had been made by one of themselves and that I would be delighted if any others wished to help in a similar way; and then I called upon the originator of the scheme to say a few words. She spoke so humbly and sweetly of how moved she had been to hear of what Mr. Peck had to bear for Jesus' sake and said that she also desired to do something for Jesus. At the end of her remarks several joined in forming themselves into a band, which is now organized as a 'Sowers' Band.' It was a great encouragement to my own soul to know that the Eternal Spirit could thus prove that whether in N.-W. America in the fields of ice or in South China, where snow is scarcely ever seen, His working and His fruits are unvaried.

"It may be of interest to readers of the *GLEANER* to know that this school is entirely dependent upon the offerings of God's people for its support. Sometimes we have very touching proofs of our Heavenly Father's loving care for us. On Easter Saturday this year we had spent our last dollar and six weeks more of the term stretched before



us, each week representing an expenditure of about \$100, or £10. The following Sunday morning, at 10.30, a cheque for \$375 was put into Miss Bushell's hand. It was from one who desired to have that gift entered as 'a gift from God.'

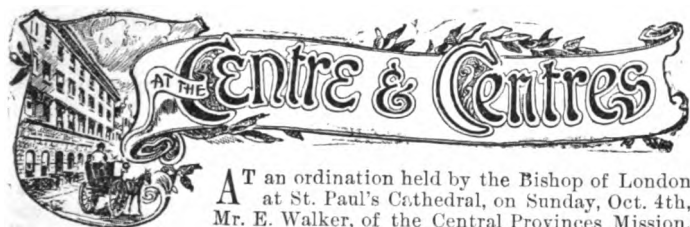
"So on we go not knowing,  
We would not if we might,  
We would rather "work" in the dark "with God,"  
Than go alone in the light."

"MARGARET E. BARBER."

A novel as well as practical suggestion comes from Gleaner No. 1,365:—

"I should like to suggest a way in which 'Gleaners' could glean missionary interest and a little for C.M.S. funds as well.

"The splendid and wonderfully cheap C.M.S. 'Picture and Fact Post Cards,' and those published by the Medical Mission, are most popular when known, and may be introduced into households in which there is no missionary literature. Sixpence profit can be made on twelve dozen which are sent post free from Salisbury Square for 2s. 6d. If the packet be broken the cards can be sold for 4d. each, or five for 2d., giving a larger profit. In two months I have sold seventy-two dozen, making 3s. 4d. for the cause."



At an ordination held by the Bishop of London at St. Paul's Cathedral, on Sunday, Oct. 4th, Mr. E. Walker, of the Central Provinces Mission, was admitted to Deacons' Orders, and the Rev. E. E. Lavy, B.A., proceeding to Turkish Arabia, to Priests' Orders.

Three returned missionaries were received at the first meeting of the Committee of Correspondence after the recess on Oct. 6th, viz. the Rev. H. Proctor, of the Niger Mission, and the Rev. E. Millar and the Rev. S. R. Skeens, of the Uganda Mission. Mr. Proctor told of encouragements and discouragements at Brass; Mr. Millar spoke of his work of training native teachers, also referring to two matters of serious importance to the Uganda Mission—the coming in of foreign commodities and habits and the sleeping sickness; and Mr. Skeens gave a hopeful account of advance in Busoga.

The Committee also received on the same day the Rev. R. H. A. Haslam, a missionary of the Canadian C.M.S. proceeding to the Punjab Mission. Mr. Haslam spoke on the work of the Canadian C.M.S. and the prospects of its development.

By the death of the Rev. Canon Falconer, Rector of Sedgfield, Durham, the Society has lost an old and valued friend and supporter. He was elected an Honorary Life Governor in 1896.

The Rev. Canon Garratt presided over the meetings of the Suffolk C.M. Union, held at Bury St. Edmunds on Sept. 25th. Reports were presented by the Rev. E. Corfield, the Rev. F. L'Estrange Fawcett, and Miss Rollinson, all of an encouraging nature. The Rev. M. W. Hervey gave an exposition of Eph. ii. 11—18, after which a discussion on home organization was introduced. The Rev. L. Lloyd at the afternoon gathering interested all his hearers with an account of missionary work in China, and letters from the Bury St. Edmunds "Own Missionary," Miss H. E. Payne, of Ceylon, were also read.

On Sept. 24th the Archbishop of Dublin presided over a large gathering in the Metropolitan Hall, Dublin, when twenty missionaries connected with the Hibernian C.M.S. were taken leave of. Of these eleven were going out for the first time, and nine were returning to the mission-field. Two ladies belonging to the C.E.Z.M.S. were also present. Addresses were given by the Chairman and the Rev. G. C. Martin, and several of the outgoing brethren also spoke.

The latest addition to the C.M.S. provincial Depôts is one at Bolton, situated in the centre of that town, at 2, Cheapside. Bishop Oluwole performed the opening ceremony on Sept. 28th. The new Depôt will be the headquarters of the C.M.S., and also of the Lay Workers' Union, which has a valuable library of some 300 volumes. The members of the Lay Workers' Union have arranged to take charge of the room in turns, and it is hoped that a long-felt want will thus be supplied, as many friends and supporters hitherto have not had the opportunity of seeing the various publications of the Society, all of which will be kept at the Depôt. The earnest prayers of our readers are asked that this effort may be abundantly owned and used by God for the furtherance of the cause of Missions.

In order to follow up the missionary teaching given in the day-schools of the diocese of Liverpool by the members of the Liverpool Clergy Union, and also with a view to stimulate interest in Foreign Missions among the scholars and teachers of day and Sunday-schools, the Committee of that Union have arranged a prize essay scheme open to all residents in the diocese of Liverpool and the Hundred of Wirral, the subject of which is "Missionary Work in Uganda." Competitors are divided into two groups, and two prizes are offered in each group for the two best essays. Full particulars can be obtained from the Rev. H. E. H. Probyn, 42, Huskisson Street, Liverpool.

Sales of Work have been held as follows:—Ashford, Kent, Oct. 1st and 2nd; Bungay, St. Mary's, Sept. 16th; Clevedon, Sept. 15th, £16; Colney, Sept. 16th, £24; Compton Valence, Sept. 8th, £8; Great Toller, £12; Halesworth, Sept. 23rd; Iping G.U., Sept. 16th; Loughborough, Oct. 7th; Pimperne, Sept. 8th, £38; Southover, Sept. 9th, £55; Throwley, £14; Tilehurst, Sept. 10th, £20, &c., &c.

Sir W. Mackworth Young presided over the Valedictory meeting of the C.E.Z.M.S. at the Church House on Sept. 30th, the gathering having been preceded by an administration of Holy Communion at St. Margaret's, Westminster. Of the thirty-four missionaries taken leave of (seven of whom are going out for the first time), twenty-nine were for India, two for China, one each for Singapore and Ceylon, and one for a year's deputation work in Canada and New Zealand, en route for China. Two returning missionaries, Miss B. Brenton Carey and Miss J. B. Bardsley, gave short accounts of their work, and the Rev. D. J. Stather Hunt gave the valedictory address.

At the Valedictory Meeting of the Zenana Bible and Medical Mission, held in Exeter Hall on Oct. 6th, seventeen missionaries—twelve returning and five new—were taken leave of. Lord Kinnaird presided, and an address was given by the Rev. D. F. Mackenzie.

## Publication Notes.

THE new book for children and young people, by Archdeacon Monle, referred to in our last issue, is now ready. It is entitled **Tufts and Tails, or Walks and Talks with Chinese Children**. The Bishop of Durham, the brother of the author, has written a preface to it. The book is bright and interesting, and full of pictures. 80 pages, imperial 16mo, cloth boards, 1s., post free.

An addition has been made to the series of Handbooks on the Missions of the C.M.S. by the issue of **The Bengal Mission**, a pamphlet of 48 pages, in pictorial cover and with a sketch map. Members of C.M.S. Unions and Bands, and all friends giving addresses on this Mission, will find the book most valuable, supplemented, as it should be, by the latest Annual Report. Price 3d., post free.

The series of **Extracts from the Annual Letters of Missionaries** for 1902 has now been completed by the issue of the following parts:—

Part XV., Japan Mission, 64 pages, price 4d., post free.

Part XVI., Mid China, British Columbia, &c.; also an Index to the whole series. 56 pages, price 3d., post free.

We trust that all readers of the GLEANER are doing their best to make known the **Church Missionary Almanack**, referred to in the GLEANER for October. Specimen copies will be gladly sent to any friends who are desirous of introducing it in their parishes.

A new four-page Occasional Paper (No. 40), entitled **Echoes of the War**, is ready for distribution. It is a very brief record of one year's work of the C.M.S. from various points of view, and is suitable for wide distribution. Copies supplied free of charge.

A new **Sunday-school Missionary Lesson** (No. 19), entitled "The Noble Army of Martyrs Praise Thee," can now be obtained. Free of charge to Sunday-school teachers in C.M.S. parishes.

Dr. Maxwell, of Woolwich, has sent us a number of packets of **coloured Missionary Post Cards**, for sale on behalf of the Society's funds. Price 3d. per set of six cards (three designs), post free.

The series of small papers of "Facts" about Africa, India, China, &c., is being revised, and will be found very suitable for general distribution, with a view to supplying information regarding the work of the Society in the several countries. Supplied free of charge.

In response to requests for it, a large double-demy illustrated Poster, with blank space for printing, has been prepared, and can be supplied at the rate of 6s. per hundred. Specimen free on application.

A special **Collecting Sheet**, for use in connexion with the "O.O.M." Fund, has been drawn up. Secretaries of Local Associations are invited to send for a specimen.

The *C.M. Gleaner* may be ordered through local booksellers, or local C.M.S. Depôts, or direct from the C.M. House, Salisbury Square. **Price One Penny** (1d., post free). Annual subscriptions, including postage:—One copy, 1s. 6d.; two copies, 3s.; three, 4s.; six, 7s.; twelve, 12s.; twenty-five, 24s. A **Special Edition on thick Art Paper** can also be obtained, price 2d. (3d., post free), or 3s. per annum, post free.



"Jesus sat over against the Treasury."—St. Mark xii. 41.

#### Prayer and Trust.

A WIDOW writes with a "mite":—"Will it help you if I tell you that I ask our Saviour every day, night and morning, to help and bless you?" Yes, it does help us very much indeed to know that God's children are praying for the work and workers both at home and in the Missions.

A Gleaner, with £1 1s., writes:—

"Since reading Bishop Peel's letter to Gleaners about the Deficit, I have been thinking and praying over my share in the matter. No way of helping occurred to me until on Sunday evening St. Luke xii. 24 appeared as a clear message from our Heavenly Father to trust the future to Him and to send the enclosed to you from my small P.O. Savings' Bank account. It is a double joy to send it, as I feel it is a direct answer to prayer on the subject, and I am pleased to represent two or three extra 3s. for those who have even less pocket-money than I."

A much valued friend, sending a cheque, writes:—

"Oh for a spirit of more self-denial among Gleaners, less seeking of pleasure. How few know the joy of giving, not merely what we can spare almost without missing it—there is little, if any, joy in that—but give so as to *feel* it, and then the joy comes in."

A lady missionary writes:—

"Please accept enclosed P.O. for 10s., and kindly enter as 'Thankoffering for recovery of a missing trunk just before sailing for India.' This box, worth £50, containing most of my wardrobe, was taken out of the cloak room in Edinburgh, where I had myself placed it a month ago. Much prayer has been made for its recovery, and much sympathy shown me. I heard yesterday that the box had been found at Rothesay. To God be the glory, but I want to thank Him for His works."

From an anonymous friend we have the following:—

"Having given up a choral society to take up C.M.S. work I was thinking of sending the subscription, £1 1s., for the Deficit, but have been much struck by the application of the Parable of the Good Samaritan to-night in Exeter Hall. Seeing that he gave *two* pence I am sending £2 2s. through a Local Association, one for the deficit of last year, and one to avert a deficit this year—praying that the policy of faith may never be given up."

Another friend writes:—

"I am a local Box Secretary, and while away on my holidays a meeting was held on Aug. 7th of our Young Women's Missionary Band. I wrote to the Hon. Secretary of the same and asked that special prayer might be offered at this meeting that those away on their holidays might be enabled in some way to help forward the work."

"On my return the first time I met one of the congregation (not a member of the Band) and in all probability ignorant of the special prayer offered, who said to me, 'I have been staying at S—, where there is no branch of the C.M.S. Some one there wishes to have a box. Will you let me have one to send?'"

#### Suggestions and Encouragements.

A lady friend offers the following suggestion:—"Would every friend of the C.M.S., when making up their accounts at the end of this year, put out 6d. as a Christmas-box to our Society. Would it not bring in a tidy sum to their funds?"

A Gleaner writes:—

"Having seen Bishop Peel's suggestion, should much like to send 2s. 6d., as I cannot possibly spare the 5s. I deprive myself of every luxury to have the pleasure of sending that, and pray that the whole amount will be sent in."

A Rector sending collections in church and at meeting, &c., writes:—

"This, in the whole amount, is a considerable advance on the dual events last year. We are doing all we can. We made up our double portion for last year in accordance with your appeal. Perhaps this may be an encouragement to others to do likewise with all speed."

Gleaner 105,063 writes:—

"Many of us are cyclists, but we are too apt to overlook the many mercies (to say nothing of the pleasures) vouchsafed to us by our Heavenly Father in riding. It is a year to-day since I first had my machine, and during that time I have ridden some 1,075 miles (largely in the course of my work). At the rate of 1d. per ten miles (which I feel all too small), I now send 9s. as a thankoffering (plus a special thankoffering of 1s.) towards the Adverse Balance of the C.M.S."

A Belfast boy writes:—

"I enclose P.O. for 2s. for the C.M.S. It is a very small sum, but it is

all the pocket-money that I possess with the exception of threepence. I have a very great deal to be thankful to God for, more than I can ever hope to repay. I wish I could send more, but it is all I have. May God's blessing go with it."

A missionary writes with a contribution:—

"We in the field hope and pray that the Society may speedily realize the amount of money and number of men recently asked for, and that the interest this shall stir up shall only bring a succeeding wave of blessing and interest following it."

Another missionary writes:—

"After reading Bishop Peel's suggestion, we Gleaners (Yoruba) would like to share with the Gleaners in the homeland. Will you kindly accept the enclosed (£1 10s.). The fields are already white to harvest, but the workers are few. Pray without 'resting.'"

#### What Lads can do.

A year ago the Ancoats Lads' Club undertook the support of an "Own Missionary" in Uganda. The Secretary now writes:—"God has blessed the effort greatly. You may be interested to know that when — (the "Own Missionary") left us our lads promised (D.V.) to collect among themselves and their friends £65 per annum, provided their officers would be responsible for a similar amount. They decided to allot their portion in 1d. per week shares, and in this way have collected 20,000 pennies." The account for the year shows the lads' collections as £82 9s. 3d., the officers' collection as £65, and collected in camp £4 12s. 3d., total £159 3s. 4d. This provides not only the stipend of the missionary, but also £27 12s. 11d. for the General Fund after meeting the very small expenses of organization.

#### Jottings from the Contribution List.

'Amongst others the following have been noticed in the month's list:—Thankoffering for an unexpected gift and recovery from illness; part of a debt unexpectedly recovered; 2d. a week laid aside; and tenth of a birthday gift; annual subscription doubled; unexpected payment for work done; journeying mercies; from a nurse with patient's thanks; thankoffering for Irene's safe arrival; sale of marmalade; in remembrance of a dear mother; by choice of a cheaper holiday; thankoffering for safe return of a dear son; first-fruits of God's increase; "further effort," unexpected dividend and income tax remitted.

#### Acknowledgments.

The following anonymous contributions are thankfully acknowledged:—

One to whom God has given many blessings, 11s. 4d.; Belfast Boy, 2s.; Anonymous, sale of jewellery, 17s. 9d.; Norfolk Gleaner, thankoffering for preservation of two nieces, 10s.; Starling, for Medical Mission, sale of teeth, 7s. 6d.; Reader of GLEANER, 5s.; Liverpool Gleaner, birthday offering, Ps. xi. 5, £3; Friend, Harrogate, 10s. 6d.; Three Times Ten, 2s. 6d.; Anonymous, for orphan, Bhagalpur, £4; Widow's Mite, 5s.; Reader of GLEANER, thankoffering for mercies to dear ones during summer holidays, 3s.; Chrysanthemum, 8s.; Well-wisher, 6s. 4d.; Sale of invalid chair, £1 1s.; G. H., missionary-box, £1 15s.; Small and Poor Class of Boys, for Uganda, 8s. 6d.; Anonymous, 15s.; Anonymous, 2s.; Oxonian, £1 15s.; E. L. A. H., £1; Reader, 2s. 6d.; R., £1; M. N., 11s. *Towards Adverse Balance and increasing expenditure*—Gleaner, thankoffering, firstfruits of increased salary, 10s.; M. G. W., 5s.; Muggleswick, 10s.; B. I. A., 10s.; Gleaner, thankoffering to God for special blessing and for all the way He has led me to my 21st birthday, 5s.; Harringay Gleaner, 11s. 4d.; Two Gleaners, 16s. 6d.; Shamrock, £1; G. C. F., £1; Thankoffering for a Special Mercy, 10s. 6d.; Two Sisters, 10s.; Gleaner, 2s. 6d.; R. C., 15s.; Gleaner, 5s.; Leeds Gleaner, £1; E. M. C., 3s. 6d.; God's Tenth, 2s. 6d.; Gleaner in India, 10s. 6d.; Gleaner, 10s.; N. E. N., 5s.; Olive, 5s.; B. M., 5s.; G. E. T., 10s.; Blackheath Gleaner, £1; F. M. A., 5s.; M. P., 5s.

#### Articles for Sale.

Amongst others the following are for sale at the C.M. House, Salisbury Square. The Lay Secretary will gladly afford all information on application:—

Lady's diamond rings, £12 and £3 10s.; Pearl and diamond ring, £3 10s.; bicycle saddle, 16s. 6d.; Mounted horns from India for ornamenting halls or rooms, from 15s. to £1 10s. each pair. Embroideries, books (*India and its Native Princes*, illustrated, 7s. 6d.); curios from British Columbia, &c., water-colour drawings, the latter from 5s. each. Sacred Song, "The Coming Glory," 1s. 6d. each. Nocturne for pianoforte, 1s. 6d. each. Autographs, &c., &c.

#### Foreign Postage Stamps.

Good stamps, both foreign and Colonial, are much needed and will be gratefully accepted. They should be addressed to the Lay Secretary, C.M. House. Common English ones are of no value. All communications respecting the *purchase* of stamps should be addressed to the Rev. A. W. Robinson, St. James' Vicarage, West Derby, Liverpool.

Twenty-seven packets and two albums from friends are gratefully acknowledged.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.

The

# Church Missionary Gleaner

DECEMBER 1, 1903.



## Editorial Notes.

**D**URING the history of the Society it has passed several momentous crises. It could hardly be otherwise with a body to which has been entrusted work fraught with highest and gravest issues. At the meeting of the General Committee on the second Tuesday in November resolutions of extreme importance connected with its policy and plans were long and anxiously discussed and, we are thankful to say, were adopted by a full room. The financial position of the Society, as laid bare by the report of the Estimates Committee, was such as to call for immediate action.

It was apparent that in order to meet the total expenditure for the current year ending March next, *plus* the large deficit from last year, a sum of probably £80,000 more than the available receipts of last year would be required. The question naturally arises, How has this position of affairs been brought about? The explanation is very simple. The increase of expenditure has been caused entirely by the sending out of more missionaries, which has involved not only outlay upon their personal allowances, voyages, language study, &c., but the upkeep of mission-houses, the erection of Mission buildings, and all the cost of the developed work which always results from an increase of staff.

The expansion has been both rapid and wide, beyond all expectation, and has altogether outstripped the annual income of the Society, which, although steadily increasing, has of recent years totally failed to keep pace with the expenditure. Hence the recent deficit, still unliquidated. Hence the prospect of a still greater deficit at the end of the present financial year. But it is obvious that this state of things cannot be allowed to continue. Instead, however, of at once keeping back all new missionaries and issuing a dispiriting appeal merely to wipe out the deficit, the Committee, as is well known, issued last June a Call for 500 additional missionaries and for an income of £400,000 at once and £500,000 in the near future. In order to reiterate the urgency of that Call, and that the country may realize the present serious condition of affairs and have time to respond, the Committee have now made the distinct announcement that in April next they will be driven to the extreme step of "suspending reinforcements and effecting other retrenchments, unless there should be then clear evidence that a largely and sufficiently increased income may be speedily looked for."

Possibly the question will be asked, Does this action of the Committee mean the cancelling or abandonment of the policy adopted sixteen years ago, of sending out all suitable workers, trusting that God, Who has called them, will provide means for their support? Our answer is, Certainly not *yet*. This resolution is a *warning* issued to the Society. C.M.S. supporters all over the country constitute the Society. The Committee are but their representatives. The duty of the latter is to forewarn, that their friends may fore-arm. It is the action of the Society and not of the Committee at this crisis which will either maintain or rescind its policy.

We believe that the Committee's pronouncement will meet with the approval of the whole body of the Society's

supporters and that it will stir them to concerted and consolidated action. They will also cordially endorse the Committee's decision to strengthen its home organization by the appointment of an additional chief officer, who will be a colleague of the Rev. J. S. Flynn. Their choice has fallen upon Dr. Herbert Lankester, whose transfer from the Medical Department, which he has so long and successfully superintended, to a larger sphere will, it is confidently believed, be one of great advantage to the interests of the whole Society. He bespeaks through us the prayers and co-operation of many workers who have hitherto been already linked with him as he enters upon a still more arduous and responsible position.

As will be inferred, the removal of Dr. Lankester from the Medical Department has involved other changes. The Rev. R. Elliott, L.R.C.S.I., has been appointed Secretary to the Medical Committee, and will therefore succeed Dr. Lankester in the superintendence of the Medical Mission Department. We confidently trust that our supporters will rally round him. They will also gladly learn that Dr. C. F. Harford has accepted the appointment of Physician to the Society. We believe that the Medical Auxiliary, although in a measure bereft of its founder, will share in the forward movement about to be inaugurated.

The whole proceedings of the Committee's important deliberation, we thankfully noted, were characterized by lofty courage and faith in God and loving unanimity of motive, viz., concern for the welfare of the holy cause entrusted to them. To quote the closing resolution: "The Committee have every confidence that the work which He has so much prospered will not be allowed to suffer, remembering how He has hitherto in so unexpected a manner moved His people to supply the need. They doubt not that when the whole Society realizes the gravity of the position, prayer and effort on a scale not yet known will be evoked. In any case the Committee humbly and earnestly desire only to know the will of God and to do it."

A new edition of the Society's Monthly Cycle of Prayer is in the press. Since the first appeared in 1885 many and striking have been the testimonies received to definite blessings vouchsafed on behalf of particular Missions and stations. Like a golden chain the Cycle binds the toiler at home and labourer abroad "about the feet of God." All over the world our workers have learnt to look forward with keen expectancy to their appropriated day of the month whereon they know that prayer will ascend for them and their work. A reflex blessing attends the habitual daily use of the Cycle, which ensures that each portion of the vast field is remembered before God. The new edition is substantially the same as the first and subsequent ones, but one or two alterations have been made, called for by the expanding character of the Society's work. The first of these relates to the "Near East." Instead of the 7th day being devoted to Mohammedan lands generally, it is now given exclusively to Persia and Turkish Arabia. The Mohammedan lands of North Africa and Central Asia are remembered on the 2nd and 16th days. The second alteration relates to the "Far East," two days, the 21st and 22nd, being allotted to Japan



instead of only one. The third alteration has reference to the "Far West," and is consequent on the second. Three days instead of four are now given to the continents of North and South America: the 24th to America generally, the 25th to C.M.S. Missions on this side of the Rockies, and the 26th to those (namely, British Columbia and Selkirk Diocese) on the west of those mountains. An interleaved edition of this Cycle is issued to enable friends to note down events from the monthly publications for intercession on the proper days. And, we rejoice to add, a new edition of Missionary Collects is also ready, prepared by Prebendary Fox, and suited for use in Family Prayer.

The spiritual tone and large attendances which characterized both the Gleaners' Union and Lay Workers' Union Anniversaries were cause for profound thankfulness. The more these occasions are recognized as seasons of humiliation for vast obligations left unfulfilled and for re-dedication and the deepening of spiritual life, the more will our organizations flourish. This magazine issues from the press before Nov. 30th—the Day of Intercession for Foreign Missions, towards the right observance of which the meetings of the November Movement will, we trust, have tended. Our Church bids us pray on St. Andrew's Day for an outpouring upon its members of that Spirit which will lead them "forthwith to give up themselves obediently to follow God's holy Commandments" and to become true "fishers of men." Surely no better preparation for the blessed season of Advent, which ushers in the Church's New Year, can be made than by spending one whole day of earnest intercession, not only on behalf of the perishing heathen world—the larger portion of which is still ignorant of the first coming of its Saviour—but for grace to realize our own deep responsibility thereto.

The year 1907 will be the centenary of the landing of

Robert Morrison, the first Protestant missionary in China, and therefore the centenary of Protestant Missions in that great empire. At a mass meeting of some two hundred missionaries who were staying during the hot weather at Kuling, a mountain resort near Kiu-kiang, in Central China, with the venerable Dr. Griffith John, of the London Mission, in the

chair, a resolution was adopted inaugurating a "Three Years' Enterprise" for China, and formulating a united appeal from all the missionaries in China for a large reinforcement of their number. A letter, giving further details, from the Rev. T. C. Goodchild will be found in this month's *Intelligencer*. It is noteworthy that the Committee appointed to further this project consisted of representatives from nineteen different missionary societies and six different countries. We cannot doubt that the T.Y.E., with its familiar watchwords of "Thanksgiving, Confession, and Prayer," owes its inception to the Spirit of God, Who has been laying the burden of souls upon the hearts of the labourers. Such a movement should be nurtured by prayer. It certainly portends blessing.

In the passing of valued workers in the home and foreign field the Society is bereaved indeed. Three valued missionaries have almost suddenly received their Home-call. Dr. Chorley Hall, the intrepid and devoted pioneer medical missionary at Khar-toum, has been called away in the midst of life and labours. Miss

Ada M. Finney, of Pakhoi, who had just completed ten years of service for South China, "was not, for God took her" after a brief illness, and her loss will be deeply mourned by friends and fellow-workers. But while we mourn over the loss of these younger workers, we feel even yet more deeply the close of a career like that of the beloved veteran John Ireland Jones. He was one of the gifts of Trinity College, Dublin, to the Society. He went out in 1857, the year in which also went three who have survived

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No. 20 SHILLING 1,000,000 Look on the other side	No. 40 SHILLING 1,000,000 Look on the other side	No. 60 SHILLING 1,000,000 Look on the other side	No. 80 SHILLING 1,000,000 Look on the other side	No. 100 SHILLING 1,000,000 Look on the other side

#### SHEET OF RECEIPTS FOR 100 SHILLINGS.

No. ....  
Issued to .....

#### THREE FACTS FOR COLLECTORS.

1. If there is no increase in the income of the Society during the financial year ending March, 1904, there will be a deficit of at least £36,000.
2. Unless this can be prevented, the Committee will be obliged to take at once very definite measures of retrenchment. (See Minute of Committee of Nov. 10 on other side.)
3. If gifts in answer to this appeal amounting to 1,000,000 shillings, i.e. £50,000, are received before March 1, we believe the danger will be averted.

N.B.—It is hoped that all money given in answer to this appeal may be distinctly used and above all gifts, if small, however, be credited to any name other than that of the support of a new "home missionary," if the request is made.

(P.T.O.)

REDUCED FAC-SIMILE OF THE ONE-HUNDRED-SHILLING SHEET.

Return the remains of this Sheet not later than Feb. 29 to

Dr. LAMKSTER,  
C.M.S.,  
SALVADORE SQUARE, E.C.

Receipt returned .....

Shillings sent .....

100

him, viz., Alexander, of the Telugu Mission (likewise of Trinity College, Dublin), and Bishop G. E. Moule, who are both still in the field, and Hamilton, of West Africa, so well known in our home operations; besides others who have "gone before." Mr. Jones's field was Ceylon, where he laboured, with intervals at home, forty-six years. By the removal of Dean Hodges, of Shanghai, always a warmly ally, although not officially connected with its work, the Society has lost a true friend. And lastly, the death of General Hatt Noble bereaves the C.M.S. of one of its most earnest supporters at home, where he served on the Committee. In expressing deep sympathy with each bereaved family, we turn to the gaps unfilled with the question, Who will claim these sacred legacies of work bequeathed to the Church of Christ?

A word of reminder to those who are purchasing Christmas gift-books may not be unseasonable. The C.M.S. has recently published three—one for adults, one for children, and one for the very little ones. *Snapshots from the North Pacific* is a collection of Bishop Ridley's graphic letters that have appeared from time to time in the GLEANER. The book is suitable for adults and also for young people, who will appreciate the heroic spirit it breathes. In *Tufts and Tails* Archdeacon Moule chats with children in England about children in China. The Bishop of Durham contributes a Preface. The book is filled to overflowing with pictures. The small folk in the nursery will delight in the new missionary picture alphabet *Strange Faces from Many Places*.

Another volume of the GLEANER is completed, and we are glad to say that there is promise of exceedingly interesting contents for 1904. A large number of foreign workers are engaged upon illustrated articles direct from the field. Some of our readers will also appreciate the slightly larger and clearer type in which the principal portion of the magazine will be printed. Co-operation in securing subscribers to the GLEANER will be valued, and in this connexion a pictorial sheet containing a table of forthcoming contents, together with specimens of the January magazine, will be available *gratis* at the end of December.

## "Have Faith in God."

Written especially for the Seventeenth Anniversary of the Gleaners' Union.

Tune C.M.H.B. 67.

"Have faith in God."—St. Mark xi. 22.

"All things are possible to him that believeth."—St. Mark ix. 23.

**S**OLDIERS of Christ, why halting still?  
Do we not know our Captain's will—  
His glory all the earth shall fill?  
Have faith in God.

What though the conflict seemeth long,  
Faint and far off the triumph song—  
Is not He stronger than the strong?  
Have faith in God.

When weary bands would drop their swords,  
Like sound of trumpet come the words,  
"Fight on, the battle is the Lord's":  
Have faith in God.

Where Satan tempts the heart to fear  
That failure and defeat are near,  
Still falls the echo sweet and clear,  
Have faith in God.

Then shrink we not, whate'er betide,  
Though comrades fall on every side,  
The Lord of Hosts doth still abide:  
Have faith in God.

His is the Kingdom—He must reign,  
His power will all His foes restrain,  
And His the glory will remain:  
All praise to God. Amen.

ALICE J. JANVIRIN.

## One Million Shillings.

**M**Y DEAR FELLOW-WORKERS,—You will see from the "Editorial Notes" that I have been appointed a Secretary of the Society, and have been asked to take charge of the Home Organization Department, jointly with the Rev. J. S. Flynn. I feel the immense responsibility of the position, and ask that you will not cease to pray for me and to desire that I may be filled with the knowledge of God's will in all wisdom and spiritual understanding, and that I may be strengthened with His might for the work lying before me.

Some of you will read of the proceedings of the Committee of Nov. 10th with feelings almost of dismay, and I want to ask you at once to join with me in doing your utmost to provide such a sum of money before March 31st next as will suffice to avert the immediate danger of the need for retrenchment, and we can but trust that before March, 1905, there will be evidence of a largely increased permanent income.

I propose at once to collect a million shillings, i.e., £50,000, and I want every reader of this letter to help me. There is little doubt that there are multitudes of people in congregations supporting the C.M.S. who are doing nothing to help the Society, and I want you (1) to send as many shillings as you can yourself, (2) to ask those who are already doing something to give you a little extra, and (3) to try to obtain contributions from those who at present are doing nothing.

Will you carefully note the following particulars of the scheme?

(1) All contributions are to be sent to "Dr. Lankester, C.M.S., Salisbury Square, E.C.," whether individual gifts or collections.

(2) The money will be entered as a "Direct Contribution," unless a wish is expressed that the amount should be credited to any special Association. Any such request will be most carefully attended to.

(3) Three separate forms of collecting sheet will be issued. A. containing 100 receipts for one shilling (see diagram on the opposite page), B. twenty receipts for one shilling, and C. sixty receipts for 5s., twenty for 3s., and twenty for 2s. It will be found useful to have one C. sheet with several of A.

(4) Application for these sheets should be made as soon as possible direct to Dr. Lankester, stating clearly name, address, and what sheets are required, and in the case of those who are not local officials of the Society (such as G.U. Secretaries, &c.) it will be well to mention the name of the congregation with which the applicant is connected.

(5) The sheet should be carefully preserved, as cash should be sent for every receipt that is missing, when the remains of the sheet are returned, i.e., if fourteen receipts from an A. sheet are returned eighty-six shillings will be due.

(6) As a rule send in the money as each sheet is finished.

(7) Try to obtain help from different classes of people, such as children in schools, business houses, Y.M.C.A.'s, Y.W.C.A.'s, G.F.S. branches. It has been suggested that as there has been such a great increase in the number of women missionaries, women kept at home should especially try to find the extra income which is needed, largely on account of the splendid response which women have made to the Master's call to go abroad.

(8) It is hardly necessary to add that while some may collect pennies till they have one shilling, large gifts will also be most gladly welcomed.

(9) It is proposed to close the fund on Feb. 29th, 1904.

No one who reads these lines can doubt for a moment that if all PRAY and WORK not only 1,000,000 shillings, but the 1,600,000 (£80,000) which is the sum needed in excess of last year's income can be raised.

May we all do our part and the result will be that the faith of many will be strengthened, the hearts of those now in the mission-field will be cheered, and many will hear the Good Tidings through those who, were it not for our help, might never be able to go abroad.—I am, your fellow-worker in the Master's service,

HERBERT LANKESTER, M.D.

## The Study of the Bible.

BY THE REV. D. H. D. WILKINSON, M.A., *Secretary C.M.S.*  
(Candidates Department).

[This series is written with a view to help candidates-in-waiting and others for definite Bible study in preparation for work in the foreign field or at home.—ED.]

### VI.—THE USE OF REFERENCES.

A GOOD reference Bible, such as the Revised Version with references, published by the Oxford Press in 1898, is of the greatest help in Bible study, for there is no limit to the way in which references may be used. Not only do we find them essential in many different methods of Bible study, but those who cannot study the Bible in any other way can at least use references.

In using references it is obviously better to look out a small number and think about them, than to refer to many and gain nothing. Yet many people do the latter because they set themselves the task of looking out *all* the references given in their daily Bible portion, and they have not time and ability to "mark, learn, and inwardly digest" the large and disconnected collection of texts which they are often thus compelled to read. Others reach the same unsatisfactory result by looking out as many chains of references as they have time for. Thus if one text has five references they look out these five, and then all the references found under any of them, which may be another dozen, and then all which these dozen suggest, and so on, until (with perhaps a sense of relief!) they come to the end of a chain.

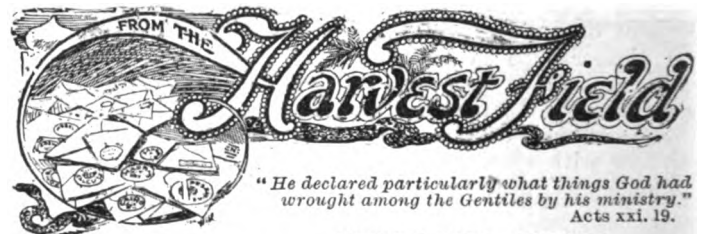
In using references it is therefore of the greatest help to have some definite object, other than the mere looking out of as large a number as possible, as a guide. Thus, for example, references may be used to help us to study some topic, or to trace the use of a particular word, or to enable us to follow the history of some person or place. With a purpose of this kind in view any references which do not bear upon it will naturally be ignored.

A few words may be helpful about the use of references in our ordinary Bible reading when we have no special subject on hand which we wish to study. It is well to remember that references are given for various purposes; not only those suggested above, but also sometimes to draw attention to parallel passages, or to passages which may be regarded as explanatory or illustrative, or to point out that a text is a quotation or adaptation from some other part of the Bible, &c. Hence, on looking out a reference, notice the purpose for which it is given and how it fulfils that purpose, and this will often suggest a subject for study, and may decide you whether to follow up a chain of references, or to ignore them and pass on to something else. An illustration may be helpful. Some people always read the "lessons" for the day; on the first of this month such will read Isa. xxi. 1—13. Let us look at the references (see the R.V.). Verse 1, "*burden*," reference "see ch. xiii. 1." On looking this up, we find a string of other places where a paragraph is introduced by the same phrase, "*the burden of*." These are evidently prophecies about various different nations or countries. Now if we want to study the general contents of the book of Isaiah we should make a note of all the places where this formula occurs, and so get an idea of the subjects dealt with in a considerable portion of the book, but otherwise such references may be ignored. The next reference is to "*the sea*," and takes us to Jer. li. 36 and 42. Reading them in their context, they show us that the phrase "*the wilderness of the sea*" apparently means Babylon; hence they indicate that the passage is a prophecy about that city, and suggest an interesting inquiry as to why an inland city should be so described. Verse 2, "*As whirlwinds*," see Jer. li. 1. This reference compares the destruction of Babylon to the result of "*a destroying wind*," and gives another reference to the effects of "*hot wind*." This may suggest a subject for a children's sermon on the wind as an object lesson, and the different ways in which it is referred to in Scripture; but if our purpose is to study Isa. xxi. 1—13, this subject must clearly only be noted and left on one side for future use.

Space forbids our dwelling on every reference, and so we pass over those which refer to "*The south*," "*Elam*," and "*Media*" in verses 1 and 2, although they would be of use for geographical or historical study. "*The treacherous dealer*" (verse 2), see chap. xxiv. 16 and xxxiii. 1. These are references to the use of similar phrases, and may throw light upon who is intended by the "*dealer*." "*Sighing made to cease*," see Ezek. ix. 4, which tells of God's care for those who sigh over the wickedness of the world, a suggestive reference which sends our thoughts forward to the time when Isa. xxxv. 10 shall be fulfilled. "*Pangs have taken hold upon me*" (verse 3), see chap. xiii. 8, where a long string of references is given to other passages where the same simile is used to describe the suddenness of judgment, its appalling nature, and how it may usher in a new era, a truly suggestive subject for study. "*The twilight*" (verse 4), see Deut. xxviii. 67, a reference which shows what the sentence about twilight means. So also in verse 5. "*They prepare the table*" is explained by Jer. li. 39 and 57, which verses when read with their context (the whole chapter) show that Babylon would be taken by surprise while her leaders were feasting (see Dan. v. 30, 31). Passing over several other more or less instructive references, we notice that part of verse 9 is quoted in Rev. xiv. 8 and xviii. 2, and so our thoughts are turned to that which the ancient Babylon symbolically represents, and to the eternal purpose of God regarding its eventual overthrow.

Space forbids our following the subject further. To sum up shortly, use references not mechanically, as though the object were to get through a certain number, but thoughtfully, discriminatingly, purposefully. Used thus, they will help you to study the whole Bible, "comparing spiritual things with spiritual."

[This series of papers on Bible Study will (p.v.) be resumed early in 1904.—ED.]



#### WEST AFRICA: YORUBA.

**The Testimony of a British Officer.**—"The work in the Jebu country still grows," Bishop Tugwell wrote on Sept. 24th after a recent visit to that district; "we see nothing like it elsewhere." An officer who was stationed in Jebu Ode immediately after the occupation of that town by the British in 1893, revisited the town whilst the Bishop was there, and of his testimony Bishop Tugwell writes:—

"He was amazed at the change effected in the place and people during the lapse of ten years. 'It is incredible,' he said; 'I can hardly believe they are the same people.' The changes to which he referred related to material well-being, due to good government, &c., which undoubtedly reflect the greatest credit upon British administration. But at the same time he candidly stated that he thought the Mission was doing great things for the people. This is the more encouraging when we realize that this Mission has been conducted from the outset by the Native Church, under an African pastor's supervision. Those who carry on the work are apt to be depressed by the manifest shortcomings on the part of many. It is cheering to find that the outsider is impressed with the progress made."

#### UGANDA.

**Reported Conversion of the late ex-King Mwanga.**—It will be remembered that Mwanga, who ordered the execution of Bishop Hannington, was, for some time before his revolt against the British authority in 1897, under instruction, and hopes were entertained of his conversion. The Rev. J. Roscoe had a great influence over him, and at one period the Rev. E. Millar, now at home on furlough, used to go to the court two evenings in the week, and Mwanga showed much interest in reading God's Word. Mr. Millar had some most serious talks with him, and in reporting the matter home he asked for prayer. Mwanga was deported to the Seychelles in 1901, and



we have heard that he was subsequently baptized there. Miss E. M. Brewer in a recent letter from Mengo writes:—

"We have heard lately that Mwanga the ex-king was really baptized and seemed repentant before he died. He took the name of Danieri. He kept to one wife only, he taught her to read, and she was baptized as Doris. She has a baby girl, who is now about eighteen months old—her name is Mary. For Mwanga to teach his wife to read we think shows that he was really in earnest, for to the African kings their wives are only servants. Doris says that Mwanga also gave up drink. Doris has come to Mengo, bringing with her little Mary. Mary is, of course, a princess: she has been given a house and enclosure within the Katikiro's fence. The Rev. Henry Wright Duta preached a very graphic sermon on Sunday: he evidently thinks that Mwanga's conversion is real. He pictured Mwanga's arrival in heaven, and Bishop Hannington going out to meet him and saying, 'How do you do, my friend? Have you come here, you who hurried me here and have now joined me?'"

#### SOUTH CHINA.

**A Great Deliverance.**—For the second time the Rev. and Mrs. L. Byrde have been wrecked in ascending the Cassia River, a tributary of the West River, while on their way from Wu-chow to Kuei-lin. The first occasion was in April, 1902 (see *GLEANER* for October, 1902). The second was on Aug. 11th last, just a fortnight after leaving Wu-chow, and when they were expecting to reach Kuei-lin in four or five days. The boat was nearly through a long rapid when, through a high wind and somewhat careless handling, it struck on a spit of boulders jutting into the river. There was a crash and the boat was almost cast on its side. Mr. Byrde was standing on the gang-plank and had a narrow escape. His wife was sitting sewing, with Christine (their little child) close beside her. As the boat went over so suddenly all the boxes, tables, &c., were violently pitched from the upper to the lower side of the boat, and Mrs. Byrde narrowly escaped being pinned down under the organ they were taking with them. Little Christine was struck in the face by a table and both were nearly covered by the water which was rushing into the boat. By the help of a sailor Mr. Byrde got hold of the little one, handing her to another sailor. Meanwhile the boat was being swiftly carried down the rapid, and the timbers of the upper structure were smashing in all directions. Of the rescue of his wife Mr. Byrde writes:—

"There was no time to be lost. . . . The floor boards had all slid together or floated out, and so I fell through into the hold by the side of my wife, who was pinned there by a box, fortunately not a heavy one, which was lying across her body. I got my back against a beam which was slowly closing down, and held this for a moment or two, but it seemed hopeless. . . . As I could not possibly help my wife in the position I was, I struggled out with the help of a sailor. Then taking more trouble to secure a footing, we managed by sheer force to pull her up. . . . We were thus all again on the gang-plank safe, though bruised and strained."

Meanwhile their position was not an enviable one, for the mass of wreckage, then level with the water, and still sinking, was being hurried down the rapid. How to get off the floating wreck before it was broken up was the problem! Eventually a boat came to their help, and they got safely to the land. Afterwards they were enabled to pass the night on board a Chinese guard-boat. The next day they were taken in a cargo boat to the nearest city, where they eventually got coolies and completed the journey to Kuei-lin by road. "We reached Kuei-lin," Mr. Byrde writes, "in the afternoon of the second day, thanking God for allowing us to get to our Chinese home after six months' absence, except for the week I spent there on my journey through to Hu-Nan in May." Their material losses were fairly heavy. The greater part of their things not in boxes vanished, and all were thoroughly soaked, and some books ruined.

**The Horrors of Famine.**—During three months last summer Mr. Norman Mackenzie, of Liem-chau, near Pakhoi, was engaged in relief work in connexion with the dreadful famine in the Kwang-Si Province. His first experience was at Kwai-ping, some 450 miles up the West River, but involving a journey of over one thousand miles for Mr. Mackenzie, as he was obliged to go from Pakhoi to Hong Kong, and thence up the river. Of Kwai-ping he writes:—

"The distress was certainly more acute here than in any place visited subsequently. It was here where human flesh, usually that of executed criminals, was sold in open market; women and girls were sold by the hundred and taken to Canton and elsewhere until it was estimated that some 10,000 or more had been sold. . . . In going about the streets or upon the city wall it was no uncommon sight to see those who had died from starvation, besides many others whose pitiful appearance showed that, although relief had come, it had come too late for them. Frequently also on going round to open

the doors of the temple, where rice was given, men and women were seen dying right at the doorway. Almost immediately after their last breath a rude coffin would be brought, the body thrown in, and the whole carried away, to be given a hasty burial outside the city."

#### WEST CHINA.

**A Request for Prayer.**—Mr. W. H. Gill wrote from Teh-yang on Aug. 8th:—

"Will you please insert this special paragraph in the next *GLEANER*? Under the government of the Viceroy Tsen-ch'un-hsuen for these past six months this whole province has enjoyed a season of quietness, and matters generally have gone ahead in a marked degree. His Excellency Tsen, however, has now been called away to quell the rebellion in the South of China, and we are now in the interregnum as it were, for the new Viceroy is still far away. Will all readers very kindly pray that this new man—a Manchu—may govern the province with equanimity and so help on all the reforms His Excellency started for the good of the sixty-eight to sixty-nine millions under his sway? This is a large and comprehensive request, for everything—humanly speaking—depends on His Excellency's general calm temper and mental firmness, i.e., everything that tends to the welfare of these multitudes at large, as well as to the furtherance of our Redeemer's Kingdom."

#### NORTH-WEST CANADA.

**Latest News from Blacklead Island.**—Rev. E. J. Peek, writing from Blacklead Island, Baffin's Land, on Sept. 3rd, says:—

"I left Peterhead on the 9th of July and reached Blacklead Island on the 11th of August; thus did God, in answer to the prayers of His people, give me a safe and quick passage. And yet, humanly speaking, it might have been a most disastrous voyage, for the vessel was not suited for sailing in these icy seas, and to make matters worse, neither the captain nor any of his men had been to this country before."

"I was pleased indeed to meet my kind helpers, Messrs. Billy and Greenshield, and to find them well and happy, and better still, they were able to give me very cheering accounts of God's continued presence with them and His blessing on the work. The Eskimo gave me a right hearty welcome when I arrived, and one may well believe that the Holy Spirit, the Lord and Giver of life, has taken of the things of Jesus, and has shown them to some of these poor creatures."

## Our Missionary Students' Page.

### THE EGYPT MISSION.

BY THE REV. W. H. T. GAIRDNER, *Cairo*.

THIS is headed "The Egypt Mission." It ought perhaps to be "The Cairo Mission," for as yet no town, village, or district of the broad lands of Egypt has seen the establishment of a C.M.S. station save Cairo and Old Cairo. But on this a word later on.

First of all, a touch or two of local colour—for I think that friends at home realize better the nature of missionaries' work when they are enabled to picture a little of their surroundings. We dwell in a great city that couches between a long yellow ridge of precipitous rock and the Nile. To one standing on the house-tops the eastward view is blocked by this ridge which shelters Cairo as it were from the howling wilderness beyond it; looking west his vision is more gently arrested by a lower and much more distant line of hills which mark the verge of the limitless ocean of the Sahara; south he descries at intervals glimpses of the ribbon-like course of the Nile; and northwards it is lost in the green prairies, fields, and groves of the delta—"the garden of the Lord, the land of Egypt, as thou comest unto Zoar."

The city itself is wondrously fair and peaceful when viewed from the rocky spur high above on which the citadel stands. But from within it is hardly so fair and certainly not so peaceful, although much of it delights and all of it interests. The architecture of its buildings and streets is as motley as the ethnology of the human beings that move amongst them. For with regard to the former you pass from the original Saracen of the mosques through domestic architecture of various ages, down to the imitation Parisian of the new quarters, ending up perhaps with some bastard Gothic villa on the bank of the Nile that tries to look unconcerned while the Pyramid of Cheops gazes contemptuously at it across the valley. And with regard to the people, the grave, long-robed *sheikh* jostles the Europeanized Egyptian or the Egyptianized European; the tall,

bony, stalking Soudanese; the brown, thickset Egyptian working-man in his blue tunic; the weedy disreputable Jew and Levantine; and the smart straw-hatted University man swinging down to the Ghezireh to play tennis as coolly as in former days he swung down "to the River"!

And, lastly, as for the social life itself, you are one moment in the labyrinth of bazaars, back in the dimness of the Arabian nights, and the next you are hearing the click of the dice, dominoes, and draughts from one of the many vast *cafés* in the boulevards of the new town. Or you are standing at the foot of some ancient mosque, unkempt and dusky with age—for it dates back to the rise of Islam itself—and lo! you must mend your pace to avoid being run down by yonder electric car.

It is among these people and in this city that we work, and in Old Cairo, far senior to Cairo in years, now a suburb of the town, a village much more old-fashioned than the capital.

There, off its one long street, is a large quiet compound, shady with acacias and sweet with flowers. This is our hospital compound. On one side is the dispensary and the hospital—low, one-storied buildings excellently built; and opposite, the residence of the missionaries—medical, evangelistic, or educational.

The hospital draws patients from Old Cairo itself and from many villages north and south of Cairo, but especially north, villages of the two provinces of Menoufiéh and Galiubiyéh. In these villages there must now be hundreds of our old patients, each of them with kindly memories of Old Cairo, most of them, alas! with *fading* memories of what they learned there, a few of them with a Gospel or Bible to keep those memories green, all of them centres of anti-bigotry whenever any one from the C.M.S. comes to the village. "Whenever!" that is the sad part, for up till now little, save infrequent visits of catechists and still more infrequent visits of European missionaries, has been done to follow up and complete



MOSQUE IN CAIRO.



BEDOUIN WOMAN.

the work begun. This is one of our great needs. It is certain, I think, that there is corn to be reaped if there were reapers. Only a moment ago as I was writing the above lines a man from one of those villages came to me, one who has for many years read his Gospel, and, it seems, has been suffering bitter persecution from the Omdeh, or head of his village, for the Gospel's sake. Why are we not gathering a congregation of Christians there as we do in the villages of Hindustan and China? Readers of the *GLEANER* have had a unique chance of getting the views of the one who most has this matter at heart, for Dr. Harpur has been in England on furlough, and I hope they have not let him come back to us without having secured him as a speaker, and heard a tale and an appeal which, I believe, has deeply interested and moved them.

Of the schools I shall say little. One girls' boarding-school and boys' day-school in Cairo; one girls' and one boys' day-school in Old Cairo. The quiet work of the first named has already borne its "sweet firstfruits," and we believe that its fruitage is being, and will prove to be, unfailling. Many readers of this will already have heard Miss Bird's story last winter, and the plans for a comprehensive educational scheme for girls in Cairo, and I hope that the boys' school work will not be long in following suit. Workers in day-schools need both patience and hope, for they are labouring for a harvest that seems inevitably remote and uncertain.

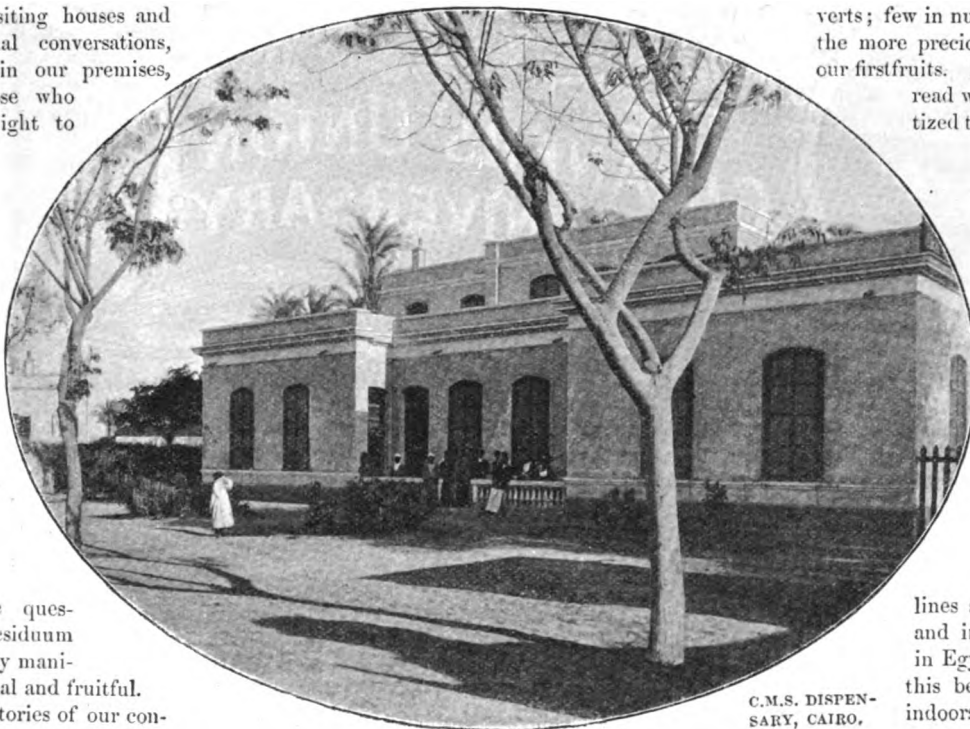
Then, lastly, you will have been wondering is there no "evangelistic work"; no missionary with his Bible under the palm-tree; no white-helmeted clergyman in the bazaars preaching to a crowd of Moslems? No; at least if this last is the only evangelistic work, for "open-air" are deemed inadvisable by the powers that be—and I think by ourselves also—the solitary example of them four years ago having proved a warning rather than a success. So "evangelistic work"

is carried on by visiting houses and shops, by individual conversations, by preachings within our premises, by talks with those who come by day or night to our depot in the very centre of the town. Here a very interesting work is opening out; men of all classes and training, and of many nationalities too, come daily to read quietly or discuss religious questions with those on duty. And although much of the conversation is barren through the irrelevance of the questions raised, yet a residuum of the work is already manifesting itself to be real and fruitful.

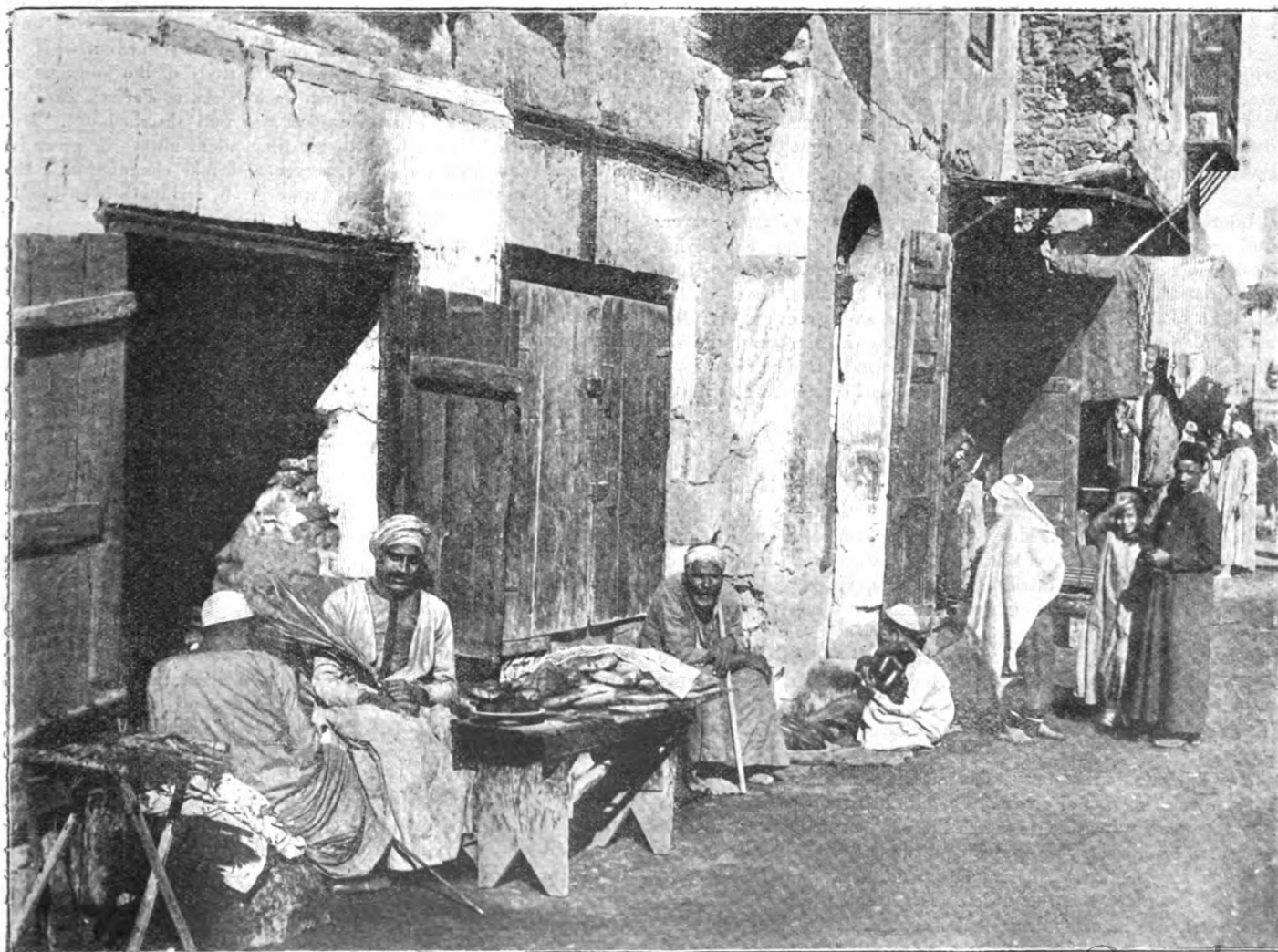
I cannot tell the stories of our con-

verts; few in number they are, yet all the more precious because they are our firstfruits. Before these lines are read we hope to have baptized two more, and there are others in sight. But it would take another paper to say even a little about the varied ways in which the Divine voice has spoken to these men, and the great, the very great difficulties that have awaited and await each one of them—and us too, for their sakes.

If these brief lines stir up interest, effort, and intercession for us here in Egypt, I shall have spent this beautiful May afternoon indoors very well indeed.



C.M.S. DISPENSARY, CAIRO.



STREET SCENE IN CAIRO.





THE C.M. HOUSE, SALISBURY SQUARE.

THE INTERIOR OF EXETER HALL, STRAND.

ONCE more the "inner circle" of C.M.S. supporters, in presence or in spirit, have gathered together to celebrate another—their Seventeenth—Anniversary. At three p.m. the first session was opened, having been preceded by a short prayer-meeting. One petition offered during that meeting was particularly impressive, "Lord, save Thy people from the sleeping sickness!" Captain Cundy, the revered and faithful friend and Chairman of the Conference which always precedes the Annual Meetings, reminded the G.U. Secretaries assembled in the Committee Room in the afternoon of Nov. 2nd that the Union was celebrating its birthday in its birthplace, the most appropriate spot. He referred feelingly to the loss sustained by the Home-call of General Hatt Noble, one of the first members of the G.U. Committee, and he urged all present to greater trust and perseverance.

The Chairman's address was followed by the first paper dealing with the selected subject, viz., "Christ the Ideal Worker; what we are to learn from His Teaching and Example in Prayer." Miss H. S. Streatfeild, of Leamington, in her helpful and suggestive remarks, dwelt upon the mighty power of prayer inwrought by the Holy Spirit.

"We kneel, how weak! We rise, how full of power!"

Intercourse with God was the primary feature of true prayer. Petition occupied a secondary place. If we would copy our Divine Master in prayer we should (1) Absolutely surrender our will to God, even though at tremendous cost. See St. Matt. xxvi. 39, 42; St. Luke x. 21, &c. (2) We should spend more time in prayer. Did not our Master's whole night of prayer, St. Luke vi. 12, contrast with our short and sometimes hurried time for devotion? Luther when most pressed with work said, "I have so much to do I cannot get on without praying three hours a day."

Then followed a deeply thoughtful and thought-out paper by the Rev. Harrington C. Lees, of Kenilworth, on "Christ our Ideal in the Study and Use of the Scriptures," which will be given in full in the January number of the GLEANER, and which therefore we will not spoil by condensing. It is hoped that every member of the G.U. will ponder, Bible in hand, over the threefold attitude of Christ towards the Scriptures, as indicated by Mr. Lees, viz., "His unfeigned *deference*, unceasing *reference*, and unailing *preference*."

A discussion followed in which Miss Barker (Addiscombe), Dr. Bellerby (Margate), Miss Meade (Trowbridge), Miss Lempière (Alton), the Rev. H. S. Mercer, the Rev. H. C. Lees, Miss Jacques (Paddington), Miss Palmer (Bulham), Miss Buller (Kensington), the Rev. A. E. Mansell (Curate of Iver, Bucks), and Miss Etches took part.

Miss Barker said that a profitable method of Scripture study by her Branch had been that of dividing a certain book of the Bible between members, who were asked to search the chapters allotted to them for references to missionary work, and to prepare papers for sending in once a month. Dr. Bellerby had found that one book might be studied helpfully each month of the session. Mr. Mercer pointed out a weakness noticeable in many devotional meetings. When a special time

for prayer was set apart, three-fifths of that time should not be filled with hymns and addresses owing, it might be, to nervousness on the Chairman's part, who feared "long pauses." If the members were asked to utilize all pauses for silent prayer, he believed that time would be given for the Holy Spirit to descend and to work in hearts, and as an outcome there would be several audible brief prayers. Mr. Lees advocated the writing of special petitions connected with different countries, and distributing them to members of a meeting as they came in; then the Chairman, having a key-plan of the countries and requests, would give information and ask for prayer, which would be taken up by those holding the corresponding slips. He had known instances in which the ice had been broken for the first time in this way. Miss Palmer testified to the benefit of holding a Facts Meeting, to which each member contributed a fact bearing on current work and needs in the mission-field, and offered prayer in connexion with it. Her Branch had engaged in a systematic study of the journeys of St. Paul, in which quotations from such books as Farrar's *Life of St. Paul* were made, and the subject was well threshed out. Mr. Mansell pleaded that a little longer time might always be given in each prayer-meeting for silent prayer and real communion. He believed that where more pauses were given, audible prayer would be really strengthened.

Then followed an interesting paper from Dr. Bellerby, of Margate (who also kindly presided at the organ), on "Christ our Ideal in Observation and Communication of Facts," at the outset of which he expressed a hope that every Secretary had a Gleaners' Bible for Bible-marking on missionary lines. Space exigencies prevent us from giving more than a few of his remarks.

Dr. Bellerby, in referring to the effect on our Lord produced by the fact of a crowd—"He was moved with compassion"—compared the smallness of that number with the vastness of the heathen multitudes to-day. Supposing when our Lord fed the 5,000 the women and children had brought the total to 11,000, and they could have all marched past Him in ranks of eleven deep and at the rate of one rank a second, they would have gone by in less than seventeen minutes. Then suppose that our fellow-subjects of the British Crown could be marshalled in the same order, how long would they take to pass? More than fourteen months. Of this multitude, the Christians (amongst whom would have to be included inmates of prisons and asylums, agnostics, and atheists) would easily pass on the Sundays in these months. All who passed on the Mondays and before noon on Tuesdays would be Moslems, and all who marched past the remainder of Tuesday and every Wednesday, Thursday, Friday, and Saturday would be Heathen, most of whom had never heard even once of Christ. And that is only the British Empire, about one-third of the population of the globe. Our Lord must yearn with a passionate compassion as He views this well-nigh limitless hungry multitude, this endless procession passing into Christless graves at the rate of one every second! What about our compassion? Was it real? a "suffering with" those for whom Christ suffered?

Dr. Bellerby was followed by the reading of a paper by Miss Ince, of Trowbridge (regrettably absent through illness), by Mr. Mercer. Her subject was "Christ our Ideal in Influence over Others." Its deeply spiritual tone and suggestive thoughts were greatly appreciated. It will appear in an early number of the *GLEANER* in the new year. The last admirable paper, on "Christ our Ideal in Giving," was read by the Rev. H. E. Boulton, of Bristol, who asked the pertinent questions, in the face of serious deficits, Is not God calling us all back again to simplicity of living, to less luxury, to less extravagance in the decoration of our homes? Has He not something to say to His people in reference to the money they are wasting in hobbies and habits? Has He not something to say to them in reference to their methods of money-raising for His work? Christ, our Ideal in Giving, gave Himself to the Father for our sakes. His gift of Himself He placed before parental interference (St. Luke ii. 49) before personal requirement (St. John iv. 34) before life itself—"Father, not My will, but Thine be done"—before reputation—"He endured the cross, despising the shame." Here was the Ideal Gift. Were we ready to offer up ourselves on the altar of God's purposes for a lost world? It should not be with Christians a question of tenths and tithes, but of holding all they have as God's possessions. If this teaching were pressed home more generally from the evangelical pulpits of our country, deficits in missionary work would soon be things of the past.

Discussion ensued. Miss Irene Barnes, referring to the subject of Dr. Bellerby's paper, "The Communication of Facts," drew attention to encouragement and discouragement connected with the circulation of the C.M. *GLEANER*, especially of the localized copies. Whilst the general circulation showed considerable advance during the past year, and in such important centres as Manchester, Sheffield, Bristol, Liverpool, Exeter, Notts, and Wilts, and New South Wales, the localized editions showed material increase, there was decrease (although in no case more than six per cent.) in other equally important places such as Leeds, Birmingham, Tunbridge Wells, Reading, Leamington, Wood Green, Herts, and Norfolk. This pointed to the need of systematized, renewed, and new efforts by G.U. Secretaries to "push" the magazine. The Rev. J. S. Flynn heartily endorsed this and urged that all C.M.S. literature, especially the periodicals, should be circulated and made known more widely. There was much ground to be covered. For instance, out of an audience of 1,000 children whom he had lately addressed, only three were found to be readers of the *Round World*. He had been struck too by the absence of a literature stall at most of the Annual Meetings he had attended. He maintained that it should not be possible to hold such a gathering without calling special attention to the C.M.S. literature. A member of Conference then gave an instance in which the clergyman of a certain parish made a point of supplying all his Sunday-school teachers with a monthly magazine, with the result that he had aroused permanent interest. At this juncture Mr. Mercer rose with the suggestion that each G.U. Secretary present on returning home should announce his or her intention of giving at the next G.U. meeting "Impressions of the G.U. Anniversary," in which he or she might profitably and acceptably pass on to their Branch the helpful suggestions with reference to prayer, Bible study, influence, literature, &c., that had now been made.

The Conference was then adjourned for tea, which was served in the small Committee Room, and was resumed at 6.30. After a hymn, and prayer offered by the Rev. F. B. Hadow, Mr. Anderson read his Review of Branch Reports for the past year, which will be found *in extenso* on p. 193. This was followed by a "Difficulty" Meeting, in which Miss Meade, Miss Norton (Surbiton), Miss Wigram (Hampstead), and others took part. Secretaries had been asked to state special difficulties. One that seemed prominent was the securing of men as members of the Union. One Secretary present said that she had found one way of ensuring their attendance at meetings was to ask their wives to read papers! The Editor of the C.M. *GLEANER* suggested that special scope for men members of the G.U. might be

found in strengthening the hands of those who prepared the covers and local matter of the localized magazines. Attention had been called to the fact that in many instances the paper was both faded and flimsy and the printing indistinct, while the general appearance of the wrapper was calculated to deter would-be subscribers. There were great difficulties in the way of the local editor, with which no one could better sympathize than those at headquarters. A certain amount of material must be inserted, and the additional pages must not overweight the periodical for transit through the post at the halfpenny rate. Still, there was evidence in the smart blue paper, and legible carefully edited covers of at least one localized edition, that more could be done if pressure were brought to bear upon those responsible. Warm gratitude was expressed to all who were undertaking labours connected with the issue and distribution of the 45,000 localized copies. In one or two instances the C.M. *GLEANER* had been successfully adopted as a parish magazine. Another difficulty that had been brought to headquarters for solution was that in some districts the literature Secretary failed to deliver the *GLEANER* until the end of the month. Might not G.U. Secretaries enlist the services of extra helpers, so that the magazine, which is ready by the 27th of the preceding month, should be placed in the subscribers' hands by the first day of the month of issue?

The difficulty of enlarging the circle of C.M.S. supporters was next dealt with. Mr. Marriott (Tufnell Park) suggested that a revival of true spiritual life was the great need, and went on to say that if the Rector or Vicar of each "C.M.S. parish" would regularly give an address after the evening service descriptive, for instance, of the work in some particular Mission station, a large proportion of the congregation whom the Gleaners' Union Secretary could never touch would be reached. This plan had been adopted in one parish, and it was found that one-third of the congregation remained for the missionary address. Again, the missionary prayer-meeting should be regular and not spasmodic.

A member of the Conference then asked, "Should we *press* people to join the Gleaners' Union?" The Secretary's reply was, "On no account *press*, but seek to bring the idea of membership before them, and introduce it wherever possible." Miss Banks (Dalston) said that at the opening of a session each member of her Branch had been asked to bring two "outside friends" to a special meeting, and that this had issued in five joining on the spot.

Mr. Mercer expanded the thought already brought before us of "Christ our Ideal as to Observation." Our Lord seemed, with reverence be it spoken, to be always on the lookout for facts that He could use as illustrations to enforce Divine truths. So let us train our Gleaners. "Observation Meetings" might be very useful, to which each member should be invited to bring some illustration of missionary truth as the result of his or her observation. God's Book of Nature would afford many such. The annual holiday could be laid under contribution. For instance, three methods of fishing—the large net, the drag net, and the hook and line—were suggestive of three methods open to Gleaners—the big meeting, the Sunday-school class, the individual "buttonholing." Again, the local hospital, familiar to all, might serve as an illustration thus: "Imagine that day after day the patients lay awaiting the arrival of the doctors, and not a single doctor attended. Yet to thousands afflicted with the disease of sin you and I are not sending one ministering messenger."

Another member of the Conference had found that examinations on the C.M. *GLEANER* had been profitable and attractive. The last words of the discussion fell from Mr. Flynn. He reminded those present that the G.U. represented the real spiritual force of C.M.S. work; that if this "inner circle" grew cold in any measure, a chill was sent to the very heart of the Society. A set-back in the progress of the Union meant a weakening not only of the C.M.S. but of the whole Church of God.

The session was brought to a close by a most helpful address from the Rev. D. Stather Hunt on Acts i. 6, the Apostles' questions and Christ's reply; in the course of which he pointed out that these were



not days for us to talk about retrenchment, but days when we must expand to the uttermost parts of the earth. Christ calls for witnesses. He needed them in Pilate's judgment hall. We blame Peter, and Lazarus, and others who ought to have borne witness in His behalf. But Christ is before the world now on His trial. Heathen lands are crying, "Not this Man, but Buddha! Not this Man, but Confucius! Not this Man, but Mohammed!" Are we ready to be His witnesses? Only if we have been "endued with power from on high." Only if we are constrained by love—"constrained" in its threefold sense, i.e., (1) Compelled; (2) Kept in bounds, like a river—the higher its banks the deeper and faster it flows; (3) Kept employed. So let us love souls, that we can do *anything* for them.

After singing the hymn, "O Love that will not let me go!" came prayer and Benediction.

On Tuesday morning, Nov. 3rd, a large company of Gleaners met around the Table of the Lord in St. Bride's Church, and the Rev. H. L. C. V. de Candole, Vicar of Holy Trinity, Cambridge, preached from Phil. i. 9—11. Only one or two points can be mentioned. Gleaners, the fragrance of whose lives bore witness to the truth of the Gospel, were those who were called to be "hastenings" of the

coming of Christ. How were they contributing their little mite to the solution of the problems that pressed so heavily on the Church's heart and on the Master's heart to-day? St. Paul said, "This I pray"—for what did he pray? He might have made the evangelization of the City of Rome the aim of those Philippian. But he prayed not that their activities might increase, but that their *love* might abound, love for the perishing souls around them. A great missionary to Mohammedans in years gone by, when asked what was the heart-motive of all his work, replied, "He that loves not lives not, and he that lives in Christ can never die." If we would work for Christ we must love. Hooker said, "He who will set the hearts of other men on fire with love to Christ must himself burn with love."

At three o'clock Lower Exeter Hall was well filled, sunshiny weather doubtless conducing towards bringing together a larger audience than usual. Mr. Eugene Stock, who had been unavoidably absent from the Conference and Service through fulfilling C.M.S. engagements in the country, presided. He was supported by Archdeacon Latham, of Ferns, the Revs. T. McClelland, H. S. Mercer, J. Barton, B. Baring-Gould, and Captain Cundy. When Mr. Mercer had offered

the opening prayer the Chairman said a few words of welcome. "I confess," he said, "that this meeting is to me *the* meeting of the year. I do not think we have at any C.M.S. meetings such a profound sense of the presence of the Lord as we have at this afternoon meeting of the Gleaners' Union." He then called upon Mr. Anderson, the G.U. Secretary, to read an abstract of the Report. In doing so Mr. Anderson referred to the anonymous graceful act of a Gleaner who, although never able to attend the Anniversary herself, had always provided flowers for the speakers' table, usually from her own garden. He also announced the Motto for the New Year:

"Thou art Mine."—Isa. xliii. 1.

"The silver is Mine, and the gold is Mine."—

Haggai ii. 8.

"Render . . . to God the things that are God's."

—St. Mark xii. 17.

The Chairman, in introducing the first speaker of the two Home Workers—Miss Irene H. Barnes, Editor of the C.M. GLEANER—related how, as its first editor, thirty years ago that month he had been engaged in planning the newly projected magazine, fixing the title and preparing the contents of the first number issued on Jan. 1st, 1874.

Miss Barnes, in a short devotional address, dwelt upon the topic of associated work, taking as a keynote St. John iv. 38: "Other men laboured, and ye are entered into their labours." The moorland heather which depends for its sustenance upon its partnership with a cobweb-like fungus—a separate living organism—entwined among its rootlets, was used as an emblem of the Society and the relationship to it of the Gleaners' Union. If the fungus, the lowly, hidden source of vitality and strength, were separated from the plant it nourished, the heather would die. In like manner, if the prayers and efforts, however apparently insignificant and feeble, of the hidden and isolated Gleaners flagged, the Society would flag also. What was true of the heather was true also of the forest trees. The oak owed its sturdy strength and ramifying branches to the ministry of the *mycorrhiza*, or fungus in which its rootlets were wrapped. Passing on, three incentives to "gleaning" were considered. (1) The presence



EARLY MORNING ON THE NILE NEAR KHARTOUM.

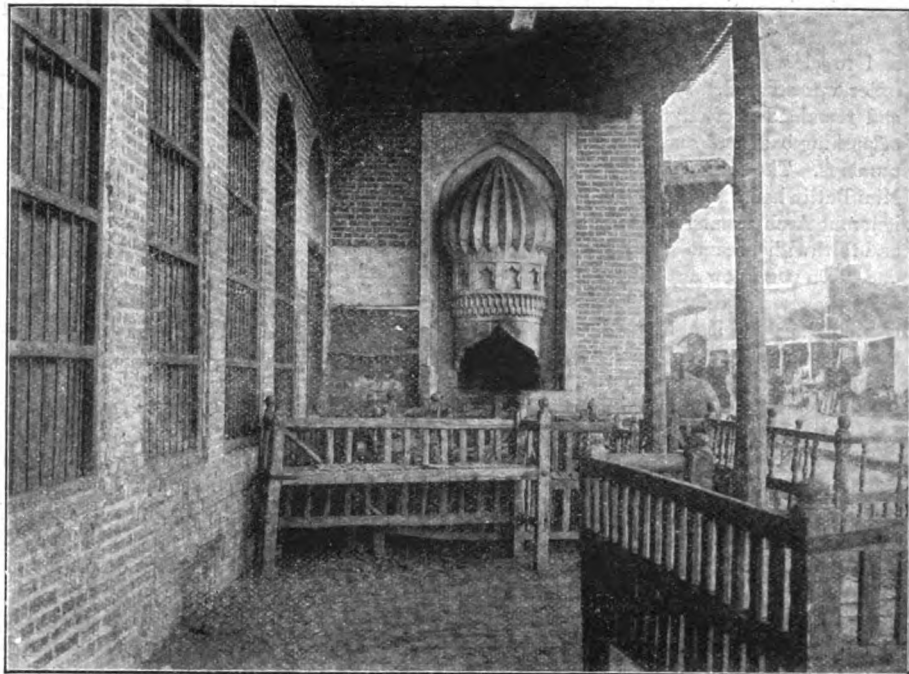


of the Lord of the Harvest with each Gleaner. In His own field He had stooped to glean. He knew the weariness of bowed head and bended knee. (2) The encouragement of the Lord of the Harvest. "It hath been fully showed **ME** all that thou hast done." "I know how . . . thou hast patience, and for My Name's sake hast laboured and hast not fainted." (3) The claim of the Lord of the Harvest. His partnership demanded our best energies.

"I wanted help and then I called for thee.  
I called and waited and then called again.  
Oh, could it be that I should call again?  
I called and waited,  
But thou didst not come!"

The song of the Harvest Home was almost on the air. Were we entering into the holy labours of those who had laboured in days past? Were we realizing the sacredness of the legacy of work they had left us?

The Chairman next introduced the first of three foreign workers, Mrs. A. I. Birkett, M.D., perhaps better known as formerly Dr. Haskew, of Lucknow. She urged that the C.M.S. ought to have a Medical Mission hospital in Lucknow. The existing dispensary did not meet the need. Amongst the enormous population of forty millions in the Central Provinces, only 2,000 Medical Mission beds were available. The training of young Indian girls as nurses was one of the most important and difficult duties of the lady doctor or nurse. Mrs. Birkett then cited the case of a former patient at Lucknow, who had wonderfully responded to the training, and had been used of God to bring many of her patients to Christ. A year ago she was called Home suddenly, to the great grief of those to whom she had ministered. Her portrait hanging upon the walls of the Z. B. and M. Mission Hospital was a source of inspiration and a reminder of her love and devotion. Another Indian girl, from the Bhil country, a great sufferer through the famine, had been nursed back to life through a serious illness,



COFFEE-HOUSE, BAGHDAD, TURKISH ARABIA.

had been taught and baptized and, afterwards being married to a Christian man, had gone to work in one of the stations. These were only samples of blessing vouchsafed to Medical Mission work in India.

The hymn, "Soldiers of Christ, why halting still?" (see p. 179), which had been specially written for this Anniversary by our valued friend Miss A. J. Janvriin, was then very heartily sung, after which Miss Butlin, of Mosul, Turkish Arabia, was introduced to the meeting, the Chairman reminding us that her sphere of work was a land deeply interesting to Bible students—the Mesopotamia of the Bible, the land of Abraham, &c. Miss Butlin at once reached the hearts of her hearers by her *naïveté* and by the simplicity and pathos of her story. She had come from a very lonely and uncivilized place. "If I want to see another European person, other than those with whom I live, it takes a journey of ten days." The customs of the people had not changed since the days of Abraham. "They are going on in exactly the same way, and when we, i.e., Dr. Sutton, myself, and another English lady, first came amongst them they looked upon us as the most remarkable beings they had ever seen. Of me they said, 'Oh, did you ever see such an extraordinary-looking creature! What can it be? Is it a man or a woman?' After a few weeks all this changed, and they would say (although I protested I was not a doctor, but only a nurse), 'That's the doctor; take care, do not say anything that she would not like, or she will give us nasty medicine!'" The dispensary became thronged, and on her way to it each morning the patients would line the street awaiting her, and as Miss Butlin passed would almost tear her dress in their frantic desire for attention to their maladies. "At last one morning," said the speaker, "there were 500 in the courtyard at one time pushing and



OUT-PATIENTS AT OLD CAIRO HOSPITAL.

screaming in their anxiety to be attended to. To obtain order it was necessary for both doctor and nurse to push away the people and to clear the yard. We refused to open the dispensary until order was secured. Three days afterwards the patients reassembled and remained perfectly quiet; yet day after day it was a question of pushing back and sending away patients, who came in overwhelming numbers. The staff of workers was too small to cope with the work." Miss Butlin had a touching tale to tell of one patient, an old and very ignorant Arab woman who drank in the story of the Good Shepherd and forthwith became a missionary to those around her, asking each one, "Do you know anything about the Good Shepherd?"

At the close of this address the Chairman said he had been forcibly reminded as he had listened of St. Mark ii. 2. Could there be anything more pathetic than the facts just narrated? "But," said Mr. Stock, "let me tell you this: if the deficit goes on, and if the Gleaners do not rouse up and work more than they have ever worked before, that Mission in Turkish Arabia will be one of the first to be withdrawn. Can you stand that?"

Miss Lambert, of Fuh-chow, was next called upon to speak. She reminded her hearers of the remarkable success God had vouchsafed to missionary work in the Fuh-Kien Province, China. Forty-two years ago there was no C.M.S. convert, now there were 16,000, and altogether, including adherents of the American Missions, there were 40,000 Christians. That they were not "rice Christians" had been abundantly proved during the massacres. Hundreds had endured torture and persecution ending in death rather than deny their faith, although many could have saved their lives by merely lighting an incense stick before the idols. Miss Lambert proceeded to tell a touching story of a schoolgirl betrothed as an infant to a Heathen. She had become converted, and when compelled to marry at the age of sixteen, contrary to Chinese custom she had spoken to the wedding visitors because she was anxious so tell them that although they might pull her down before the idols she was not bowing to them, but was "worshipping the true God in her heart all the time." The happy sequel had been that her three children had been baptized, and that her husband was under instruction. This was a sample of blessing God was giving to the C.M.S. Boarding-school in Fuh-chow—a school of which the aim was to incite its pupils to become missionaries to their own people. The speaker urged that nothing less than personal service should be given to the Lord of Hosts in view of the great need in the harvest-field.

Miss Etches, as a C.M.S. home-worker, lately returned from and soon returning to Canada, gave the closing address and began with a short account of the work of the Gleaners' Union in the Dominion. She had seen newly formed Branches started from the outset on the lines of missionary study and prayer, papers being taken up by the new members, and a systematic course of study followed during the whole session. A Programme Committee at Headquarters served as an Intelligence Department, through which Branches could interchange suggested outlines or programmes, hints as to useful textbooks for reference, &c. The importance of definite regular study of the missionary teaching of the Bible and of missionary movements in the Heathen and Mohammedan World was strongly emphasized, and in many Branches there was a true and deepening spirit of prayer. The Canadian Gleaners' Union had Branches, Groups, and a large number of Scattered Members, and supported its "Own Missionary" in Japan. Miss Etches then spoke of the present call to a strong, united, forward movement. From what source could a full response be more confidently looked for than from a Union raised up seventeen years ago "for such a time as this"—its members trained on the lines of missionary study and missionary research for combined co-operation in the enterprise of the C.M.S.?

Captain Cundy then offered prayer, and the Benediction, pronounced by the Archdeacon of Ferns, brought a hallowed and impressive meeting to a close.

Exeter Hall presented an animated appearance on Tuesday evening, when the Anniversary celebrations culminated in a massed

meeting of its supporters. Sir Lewis T. Dibdin, D.C.L., the Dean of Arches, presided, and made an able Chairman. After the opening hymn—

"Hear ye not the tramp of reapers,  
Hasting to the harvest plain."

the Rev. B. Baring-Gould read 2 Tim. iv. 1—8 and the Rev. Prebendary H. E. Fox offered prayer.

The Chairman's address which showed intimate knowledge of the history of the Union and clear, sympathetic grasp of its aim and work was warmly applauded. He would not pretend to speak as a missionary expert, but he had come as an officer of the Church of England to cheer and encourage those who were engaged in such a useful measure of Church work. He referred to his friendship with the late Prebendary Wigram and Mr. Eugene Stock when he and they were at Hampstead, and pleasantly described their morning railway journeys to town talking C.M.S. all the way. That was in the eighties, the time of the Society's expansion. The F.S.M. of 1886 had revived missionary feeling and had produced the G.U., which owed its existence to the genius of Mr. Stock. Next he traced the extraordinary progress of the G.U. from the time of the first Anniversary Meeting at St. James's Hall, which was considered successful because there were present too many to go into the Committee Room at Salisbury Square, until the present time, when there was that magnificent audience before him. The membership, which in 1887 was 7,625, was represented in 1903 by 73,000 living members. Sir Lewis Dibdin then turned to the progress of the Society. The 245 missionaries of 1881 had become 980 in 1903, and the income of £200,000 in 1881 had become £330,000 in 1903. This was an enormous growth, to which they must add the development of women's work and Medical Missions. Such progress must encourage them to go forward. He warned them against thinking that prosperity was a part of the natural order of things at the C.M.S. There had been times when the Society was not prospering. In 1872, for instance, there were twelve fewer missionaries on the roll than in 1865. That sort of thing might occur again, but please God it would not. It was, however, important to remember that there was a tendency to "ebb and flow" in all great causes. They saw it in the Report of the G.U. But if there were signs of an ebb-tide beginning, why could there not be a new forward wave that night? The success of the Union depended not upon headquarters but upon the efficiency of the individual Gleaners themselves. Sir Lewis Dibdin reminded his hearers of the duty of a Gleaner to bring in other Gleaners. The increase in membership during the past year, viz., 7,600, showed that only one Gleaner in seven had succeeded in getting a new member. Had not the time arrived for a new effort? If every Gleaner would determine within the next fortnight to find a new Gleaner, their membership would rise by tens of thousands. Finally, came a stirring missionary appeal based on "arithmetical fact"; that there are 1,000,000,000 of Heathen in the world; that they are dying at the rate of 30,000,000 a year; that Jesus Christ came into the world to redeem it nearly 2,000 years ago; that He gave His Church the work of making known His salvation, and that for nearly all the 2,000 years since she had strangely neglected her mission, and is now listlessly and imperfectly obeying the Lord's command.

Mr. E. M. Anderson then presented the Report of the Union (see p. 193), and the way was clear for the first missionary speech.

Bishop Oluwole, who represented African fields, and who had a warm reception, proceeded with a message from Africa, "the child of your love, because your firstborn." It had also been "the child of your sorrow and anxiety," and yet it was "the child of your joy." In its world-wide field he believed there was no place which had more justified the existence of the C.M.S. Not only was there cause for encouragement in Central Africa, and especially in Uganda, but West Africa was a source of thanksgiving. He had brought a message of joy from that country. The seed was becoming reproductive; the Native Church was spreading the Gospel amongst the neighbouring towns and districts. The latest message from Bishop Tugwell had been one

of praise to God for what He was accomplishing through the Native Christians throughout the diocese. To-day there was no district, town, or village to which the messenger of the Gospel might not go and preach Christ and receive a welcome. "The homes of all our people are open, not excluding those of the chiefs." The king of Abeokuta had opened his house for the preaching of the Word of God; he had broken through old customs, and for the past three years he had been regularly attending church twice on Sunday. Two years ago, when making a speech at the opening of the railway between Lagos and Abeokuta, before the Governor of Lagos, the king had said that of all the gifts which the English people had brought to his country none was so valuable as the Word of God. It had been as king in council that in April last he had requested the prayers of the Church for the removal of the plague of small-pox then raging in Abeokuta, and this was the more striking when it was borne in mind that his was a country in which small-pox was worshipped, and that in old days both king and council would have resorted to the small-pox priests. And again very recently some dispute having arisen between the chiefs of Abeokuta and the European magistrates, and the question having been referred to the Secretary of State for the Colonies, and the matter decided in favour of the native chiefs, the king had called for a public thanksgiving in the churches. The Bishop then referred to the remarkable openings before the Society, particularly in Hausaland, a country ten times larger than that of Yoruba. Men of business had their eyes wide open to see the possibilities for Great Britain in Nigeria. An article in a London paper had pointed out the scope provided by Sir F. Lugard's recent occupation of the country, the openings for English markets and manufactures among the thirty millions of Hausaland, and the possibility of filling the waters of the Niger with shipping and its banks with European industries. If men of the world pictured this, ought not the Church of Christ to be fired with a great ambition—the planting of Missions and Churches in that wide territory? Bishop Oluwole concluded with an earnest appeal to the Gleaners to respond to the "Call" for Half as Many Again.

Mr. Eugene Stock followed with an address of much practical value. He thanked the Chairman for his words of warning. It was true that he personally did not see much sign of decadence, but he did think there was a sort of feeling abroad that not merely the Gleaners' Union but the whole cause was a little lacking in the spirit which a few years ago it displayed. "Shall we all to-night," he added, "humbly in the strength of God say, This shall not be? Shall we all say that from this night we will go forward as we have never done before?" Proceeding, Mr. Stock took for his "text" the French proverb, "*Reculez pour mieux sauter*" ("Step back in order to leap forward better"). Is there a little recoil in the Gleaners' Union? Will the issue show that we are only stepping back to go forward more vigorously than ever? If an athlete running across country suddenly saw a big ditch in front of him, he would either go forward with more momentum or step back, take a little run and successfully leap over it. "Ditches" of difficulty loomed before us at the present time. Our President had asked us in that hall only a few weeks before, "Will there be a Valedictory Meeting next year?" The answer lay with the Society's supporters. The Committee could not go further forward unless the Society's friends sent them. It was time for Gleaners to pull themselves together. Mr. Stock next dealt with the "Call" and asked those present in all seriousness, Had they begun to respond to it? Had they met and prayed over it and considered how to extend the influence of their Branches and increase the number of collectors and boxholders? If they were content not to advance there would be very serious risk of there being no Valedictory Meeting next year. A great responsibility was resting on G.U. members.

Mr. Stock urged all Secretaries and individual members to acquaint Mr. Anderson within the next few weeks of any new movement on this line in their Branches. It was important that the Committee should have definite information as to progress and prospects. And let them be ready to respond to new suggestions which might soon come before them, and be ready to lead the way to a great missionary advance.

The Rev. Llewellyn H. Gwynne, of Khartoum, came next, representing Mohammedan fields. He referred to his travels around Omdurman and Khartoum, through the desert and on the Blue and White Nile and on the Sobat River, and bore witness to the splendid physique and intelligence of the Arab tribes who are still unevangelized. He felt that, like the spies who viewed Canaan, he had returned to the congregation of the Lord who had sent him out with the report, "The land that we passed through to search is an exceeding good land. Let us go up and possess it, for we are well able." Mr. Gwynne first dealt with the attitude of the Mohammedan people of the Soudan towards Christianity, and then the efforts made to bring them under the subjection of Christ. It must be remembered that the Moslem part of the Soudan was once Christian, and that Christianity was defeated. Now there was extreme contempt for the name "Nazarene." No greater insult could be offered to a man than to call him Christian, and yet there were conflicting ideas in the minds of the people. A great and remarkable movement had been set on foot shortly after the battle of Omdurman, which event had greatly shaken the faith of the Mohammedans in their religion. Hundreds and thousands were banded together now in expectation of the advent of the prophet Jesus, and therefore there were large numbers prepared to listen to any one who would tell them about Christ.

Among the Negro freed-slave population outside Khartoum there was a widely open door for the Gospel. Naturally they looked upon their British deliverers as their friends. The first in the Soudan to surrender to Christ would be the Negro. He was gladly willing to be taught. But among the Mohammedans undoubtedly the greatest lever in uprooting prejudice had been the Medical Mission. The work begun by Dr. Harpur in 1899, and carried on by Dr. and Mrs. Hall in 1901, had made the hearts of the people tender towards the missionaries. He, Mr. Gwynne, had paid a visit to Omdurman during the closing days of Dr. Hall's dispensary work, and he recalled the heartrending cries of the Soudanese, who felt they were losing their best friend. Their grief when they learnt of his death would be great indeed. In all the victories that might be won for Christ in the Soudan it should never be forgotten that they were initiated by the self-denial, self-sacrifice, pity, and love of Alexander Chorley Hall. Side by side in importance with Medical Missions came education. In Khartoum was a school of fifty girls presided over by a Syrian schoolmistress, and shortly a Negro boys' school would be started in a village outside Khartoum. Referring to the post he had occupied as Acting Chaplain to the troops, Mr. Gwynne spoke in warm terms of the excellency of the administration in the Soudan, calculated as it was to break down Mohammedan prejudice in an enormous degree. Would that side by side with the European missionary might be seen his European fellow-countrymen—colonists, soldiers, sailors, and merchantmen—showing by their lives the fruits of the Gospel of Christ! To that end the importance of Home Missions could not be exaggerated, for "the elixir of the life of the Empire," viz., the knowledge of Christ, ought to be circulating to its farthest bounds. The speaker concluded a most interesting address with a stirring call to "the congregation of the people of the Lord" not to falter or retrace their steps, but to go forward and enter the open doors, embracing the marvellous possibilities and responsibilities of the hour.

The Rev. J. K. Latham, Archdeacon of Ferns, was then called upon as representing Irish fields, and introduced himself as "a Gleaner from what was once, and which I hope will be again, the Missionary Church of Ireland." Referring to the Cycle of Prayer he asked, Ought not the Gleaners who for years have prayed on that very day, the 3rd of the month, for West Africa, to rejoice in seeing on that platform an answer to their prayers in the person of Bishop Oluwole? The effect of these Anniversary Meetings ought to be greater devotion on the part of every Gleaner. He, the Archdeacon, was reminded as he looked upon that great audience of an incident which took place in Ireland in 1648, when a noble but misguided Irishman was tried



for treason and felony. When asked what he could say in defence of himself, so that sentence of death should not be passed on him, he replied in the tenor of the following words: "My Lords, the course upon which I have entered is only commenced. If the Roman whose hands were burned in the flames could say that he would promise for three hundred more who were ready to take his place, might not I?"—and then he glanced over the court-house where his friends were assembled—"promise for one, for two, and for three." Then the speaker's words were interrupted; there was a rapturous cry throughout the court, "Promise for me, Mitchell; promise for me!" Might not that large assembly of those loyal to the King of Kings "promise" not merely for one, or two, or three, but for hundreds, that as the result of strength derived from these meetings they would consecrate their lives to the extension of the Redeemer's Kingdom? After dwelling upon the important obligations of a Gleaner, to glean by prayer and by knowledge, and the necessity of being endued with power by the Holy Spirit, the Archdeacon made interesting allusions to the early and the modern Irish missionaries, their motives and their successes. Finally, in calling for greater earnestness and enthusiasm in carrying out the Divine command, the Archdeacon related an incident connected with the dawn of Irish

history. It was said that the king of the Norsemen promised Irish territory to the person whose hand first touched the land. As the boats were drawing near to the Northern coast of Ireland a Norseman,

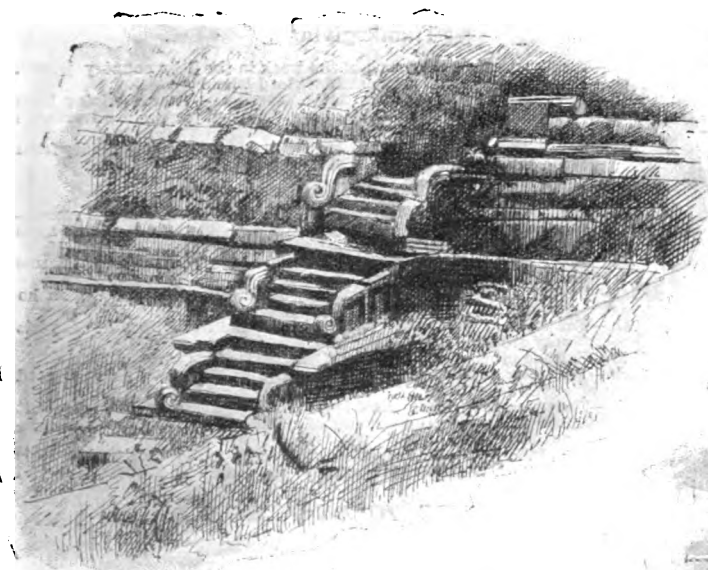


STREET IN KANDY.



WEIGHING TEA, CEYLON.

limit to its endurance. He must attend to the soil, and when the bush is sufficiently grown it must be pruned with care. In plucking the leaf attention must be given lest the coolie pluck the too coarse



KUTTAMPOKKNA TANK, ANURADHAPURA.

seeing that a rival was getting in front of him, deliberately cut off his hand and threw it to the shore, saying, "My hand has first touched the shore; that land is mine!" The man in his eagerness sacrificed his hand that the territory might be won for him and his heirs for ever. Should we be less anxious to win back for Christ the uttermost parts of the earth for His possession?

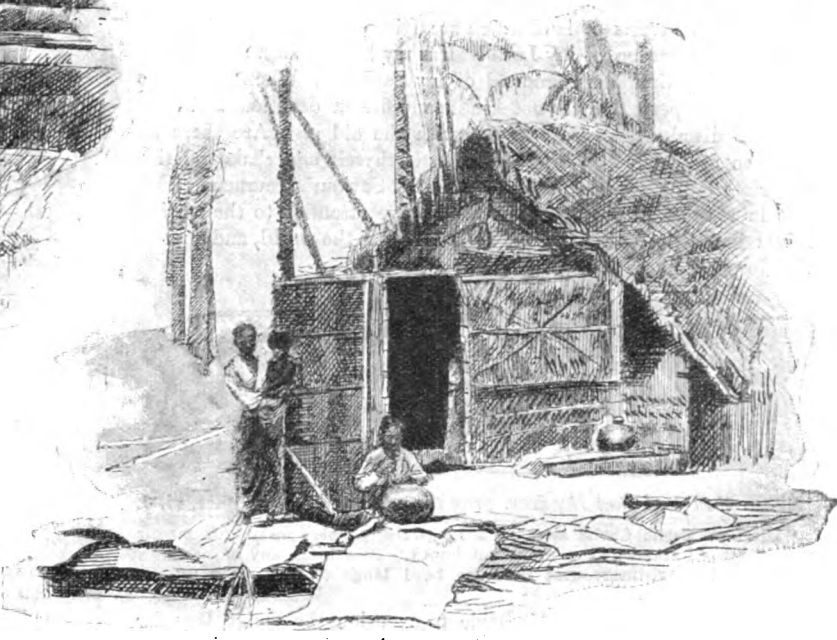
Prayer, offered by the Rev. J. S. Flynn, and the Benediction, pronounced by Bishop Oluwole, brought the Anniversary proceedings to a close. From first to last they were characterized by solemn appeal. We pray that through the lips and lives of those who are now dispersed to their distant homes in town or country the circle of those influenced by these meetings may widen, and a holy and abiding impulse throughout the Union be the result to God's glory.

I. H. B.

## Attention.

BY THE REV. H. HORSLEY, late of Ceylon.

I HAVE lately had the pleasure of addressing a Boys' Brigade, and I noticed that the captain more than once called "Attention!" Now we all know that success in life depends very much upon our paying due attention to our duties, however trivial they may appear to be. Take, for example, afternoon tea. If that delightful repast is to be a success, there must be attention paid to "making" the tea. The housekeeper will be careful to procure good tea. She will see to it that the water is boiling, and will put into the pot only a proper amount of the important leaves, and she will not allow the water to stand too long upon them. She will be careful to provide milk and sugar, as tastes differ with regard to the refreshing beverage. If there is need of "attention" in making tea, there is need of still greater attention in manufacturing it. Many years ago I asked a planter how it was that he obtained such extraordinary prices for his tea, and his answer was, "Attention." If the tea is to fetch a good price in the market, attention must be paid to it, and therefore the planter must take care to buy good seed. He must carefully avoid wind-blown ridges, for although the tea is a hardy bush, there is a



LOW-COUNTRY SINGHALESE HUT.

ones. Each basket as it is brought in must be carefully examined, and all coarse leaves must be rejected. Attention, too, must be paid to the process of fermentation and rolling. Nothing must be done in a haphazard way, and special care must be given to the firing, for if the tea be overfired, it will be "burnt" and worthless.

It is often said that missionary meetings are dull affairs. Who is to blame? The blame must lie either with the speaker or the hearer; in either case the dullness is due to inattention. If the speaker be dull, he has forgotten to pay attention to the sort of audience he is asked to address. Perhaps he is talking to children, and dwells at great length on the evangelization of the world, and he leaves his audience gaping, and wondering what that long word means. Possibly they make up their minds that when they are old enough to have their own way they will never attend a missionary meeting! Or it may be the speaker is asked to address a village meeting, and comes primed with figures, and takes great pride in his statistical tables; such tables provide no tempting viands for ordinary villagers, and they go away starving and grumbling.

But too frequently the fault lies not with the speaker, but with the hearer, for the simple reason that he has never paid any attention to the subject of Foreign Missions. "Give attendance (or attention) to reading," says St. Paul. The great Apostle felt the importance of attentive reading. Why are missionary meetings dull to some? Is it not because such know nothing about the subject? But how are they to know if they do not read?

The minds of many are something like the Wanny district in Ceylon. This district once blossomed as a rose, but for some reason or other the tanks were neglected, and the country was given over to wild animals. On man's part there was a sad want of attention. During the latter end of the nineteenth century and at the present time the English Government



TAMIL COOLIE WOMEN.

has begun once more to give attention to those wastes where the elephant and the leopard, the bear and the crocodile once reigned supreme.

Now, how shall our mental wastes be reclaimed? Let every earnest Communicant ask this question, Why is it that I care so little about the vast tracts of land which are lying waste, but which ought to be as the garden of my Lord? Has my heart grown so cold that I cannot obey the plain command of my Saviour? When I listen to missionary appeals they do not kindle any fire of devotion, and I am ready to dismiss the whole subject with the old plea, Are there no Heathen at home? Oh, my soul, bestir thyself and shake off this dull sloth! As I am careful to obey my Saviour's command, "Do this in remembrance of Me," so may I give attention to the parting injunction of the same Master, "Go ye into all the world, and preach the Gospel to every creature."



"When thou hast shut thy door, pray to thy Father."—St. Matt. vi. 6.

"The Lord Jesus Christ says to a lukewarm people—possibly it means you or me—I stand at the door and knock.' How little any of us know of the real heart-intercourse that the Lord longs to have with us His people."—A. E. B-L.

IN our last issue we were unable to mention the Quiet Day for Members of the C.M.S. Committee and of the staff which took place in the Committee Room on Oct. 19th. The time spent in waiting on the Lord was full of solemnity. Brief addresses by the Rev. A. E. Barnes-Lawrence were preludes to much heart-searching and prayer. During seasons of silent prayer solemn questions were recommended for self-examination in the presence of God.

We hope to see our Thursday Prayer-meeting increase in numbers this winter, and would again remind our supporters that the Secretary in charge will gladly receive Requests for Prayer. "Gleaner 83,889" sends us the following extracts, which will appeal to our praying friends at this crisis of the Society:—

In his *Divine Enterprise of Missions* Dr. Pierson points out that the revival of 1857-58, which called forth a new spirit of prayer for Missions, was followed by an *annus mirabilis* in 1858, wherein doors were unlocked for the Gospel.

(1) In Japan, by the treaty of Aug. 26th, 1858, which made Japan for the first time accessible to Britain, and by governmental changes which promoted religious toleration.

(2) In China, by the treaty of Tien-tsin, under which the Christian religion is to be protected by Chinese authorities.

(3) In India, by the act which transferred the government of India from the East India Company to Victoria Queen-Empress of India (Aug. 2nd).

(4) In Italy and Mexico by revolutionary changes which paved the way for Free Italy and Reformed Missions.

(5) In Africa, by the second pioneer expedition of Dr. Livingstone. He goes on to say, "If it were possible for one man to speak in a voice of thunder that should peal round the world and reach every Church and every Christian believer, it would be my desire to sound as the motto of the present hour these two words, 'Forward!' 'Pray!' or in the words of Neesima, 'Advance on your knees.' Could the whole Church just now determine in God's strength to suffer no retrenchment, surrender no station, withdraw no workman, but rather multiply her labours, enlarge her gifts, and at once vigorously push for the regions beyond; could the Church but resolve that within this generation every human soul shall hear the Gospel proclaimed there would come, as we solemnly and confidently believe, a new era of blessing of which the Pentecostal outpouring was but a foretaste and firstfruits.

## AT THE MERCY SEAT.

### Thanksgivings.

#### CYCLE DATE.

- Dec. 4th.—For the continued growth of the work in the Jebu country (p. 180).  
 " 24th.—For cheering accounts from Blacklead Island (p. 181).  
 " 29th.—For the spiritual tone and large attendance characterizing both the Gleaners' Union and Lay Workers' Union Anniversaries (pp. 178, 184—191, 194).  
 " 31st.—For the blessing which has been vouchsafed to the Society from the daily use of the Cycle of Prayer (p. 177).

### Intercessions.

- Dec. 1st.—That the present position of the Society may evoke such concentrated prayer and effort that the anxiety of the Committee as to means for the work may be speedily removed (p. 177).  
 " 1st.—That success may be granted to the Million Shillings scheme (pp. 178, 179).  
 " 1st.—For Dr. Lankester in the arduous and responsible work which he has undertaken (p. 177).  
 " 7th.—For Mission work in Egypt, and that the little band of converts may grow in grace (pp. 181—183).  
 " 18th.—For the proposed Three Years' Enterprise for China (p. 178).  
 " 20th.—That the new Viceroy of Si-Chuan may prove a just and good governor (p. 181).  
 " 29th.—That the meetings of the Gleaners' Union Anniversaries may result in a widening and deepening of the missionary impulse throughout the Union (pp. 178, 184—191, 193).  
 " 31st.—That the Cycle of Prayer may continue to be used by the Holy Spirit as a blessing to workers at home and labourers abroad (p. 177).

### PROMISE TO BE PLEADED.

"I will pour out My spirit upon all flesh."—Joel ii. 28.

## Candidates and Vacancies.

THE Committee have recently accepted an offer of service for Japan from the Rev. H. R. Wansey, one of the Missions to Seamen Chaplains at Hartlepool. Mr. Wansey is an Oxford man and has been in Orders for about six years. Are there not many more young clergymen of a few years' standing to whom the needs of the heathen world might come home as a call from God? Such men are very urgently needed in many parts of the mission-field. While all offers of service are heartily welcomed, we are particularly thankful for those which reach us from men whose experience and training fit them to go at once to important work.

Mr. Wansey is one of a class of candidates from whom we should be glad to hear more frequently, namely, those who having once offered have been, on account of health or for other reasons, postponed for a time. Three years ago Mr. Wansey was amongst those who, not being able to pass the doctors, was advised to wait and try again later on. There are not a few to whom similar advice has been given, and a similar invitation extended, who have never come forward again. Writing of this reminds us that some candidates are under the impression that if once their offer of service has been declined, it would never be of any use to renew it later on. Happily this is not the case, as may be illustrated by the fact that amongst C.M.S. missionaries there are not a few who have been at one time declined candidates.

Many of our readers may not have seen the monthly Letter to Leaders of Prayer-meetings for November. We would therefore repeat the request contained in it for prayer that God will raise up two educational missionaries for Ceylon—one (a lady) for a Girls' High School, and the other (a man) for Trinity College, Kandy. In both cases a University training would be a very valuable, if not essential, qualification for the post.

We also want two business men to take charge of the accounts and general business of some of our West African Missions. A trained accountant who wishes to use his professional knowledge for the furtherance of the Lord's Kingdom would find a useful sphere, and full scope both for the exercise of his special abilities and for helping forward missionary work by his general influence and life.

A new paper called *Brief Facts for Intending Candidates* has recently been issued, and, together with others on the qualifications needed by candidates, can be had free on application. D. H. D. W.

"**Helping together by Prayer.**"—Miss J. Puckle, of Aligarh, in North India, writing on Oct. 7th, says:—"At our last Friday prayer-meeting I told our Bible-women about the forthcoming Farewell Meetings in Exeter Hall, and as all present were wives and mothers the thought of separation from those so dear came home with power to them. As we knelt I longed that the fathers and mothers in the homeland could hear the prayers that were offered. One of the Bible-women very specially seemed as if her whole soul went out in love and sympathy to those for whom she was praying, and it was intensely touching to hear her."





## ANNUAL REPORT.

THE following is the Seventeenth Annual Report of the Gleaners' Union somewhat abridged:—

In "The Call" so recently put forth the Union is called upon for "half as many more" members. That these might be forthcoming—and Gleaners of the right type too—is surely possible if the existing Gleaners will take the matter prayerfully and earnestly in hand. "The Call," too, is for more Collectors, Subscribers, Boxholders, and Readers of the Literature of the Society; and for the supply of these to whom should the Society turn if not to the Gleaners?

The past year has afforded an instance of what can be done by the Union. Two friends, in parts of England far removed the one from the other, were led to put forth, at their own expense, appeals to the Branch Secretaries to ask from their members during one month a contribution of one penny per day towards the Deficit Fund. These appeals were responded to by only 237 Branches, and, of course, by only a small proportion of the members of each Branch, but the result was a sum of £846. If the Union as a whole had responded, what could not have been done?

The Motto Texts for the New Year are:—

"Thou art Mine."—Isa. xlii. 1.

"The silver is Mine, and the gold is Mine."—Haggai ii. 8.

"Render . . . to God the things that are God's."—St. Mark xii. 17.

## The Year's Progress.

Again there has to be reported quiet, steady progress in the gaining of new members, the total for enrolment reaching a slightly higher figure than last year. But on the other hand the members who renewed their membership showed, as they have done the last few years, a disproportionate decrease. In the course of the year the enrolments have been 7,600; making the total enrolled during the seventeen years and three months of the Union's existence, 150,759.

If to these figures, 7,600, be added the number of members who renewed at Headquarters this year, about 57,000, and those upon the Colonial rolls who may be taken to have renewed their membership, an approximate estimate may be made of *living* members of the Union.

During the year forty-seven new Branches have been registered, as against fifty-two last year—not including those in India and the Colonies (see below)—while fourteen have been disbanded, the number now standing at 1,081. Of the present Branch Secretaries ninety-seven are clergy, 180 laymen, and 850 ladies; to all of whom the Committee would tender their thanks for their good work.

This year, as last, several more Branch Secretaries have resigned their positions in order either to proceed to the mission-field or to go into training preparatory to being accepted as missionaries.

The number of Branches which, during the past year, have been supporting, or partially supporting, their "Own Missionary" stands at forty-seven. To these must be added others which are undertaking the support of a native pastor, teacher, or Bible-woman.

## Indian and Colonial Branches.

In previous Reports it has been explained that, owing to the fact that the Colonial Branches make up their Reports at the same date as the Parent Union, their Returns do not arrive in this country till some months after the publication of this Report. As a consequence their figures now to hand are those for 1901-1902. New South Wales has sixty-eight Branches with 2,291 Gleaners on the roll; Victoria and Tasmania, ninety-six Branches with 2,150 Gleaners; New Zealand, fifty-nine Branches with 1,342 Gleaners; and India, twenty-one Branches with 870 Gleaners. No report is to hand from Canada for 1901-1902; the figures for the previous year were fifty-eight Branches with 4,053 Gleaners. Many of these Branches are supporting catechists, &c., while the New South Wales, New Zealand, and Canadian apparently have their "O.O.M."

## The Library.

That appreciation of this grows in the Branches, if but slowly, is shown by the fact that 165 Branches and Groups have subscribed this past year, against 150 in the previous year. Of these, 32 took up double subscriptions, while many took three, four, and in the case of two Branches, five. But our kind friends Mr. and Mrs. Flint, of Bracken Lodge, Hampstead, the Hon. Treasurer and Librarian, will welcome more applications.

## Finance.

The contributions, &c., received from the Gleaners as such in the past year have been as shown in the accompanying statement; but it must be borne in mind that these sums consist only of free-will offerings, over and above the regular contributions of the members to the Church Missionary Society, which are paid, as they should be, to the Treasurers or Secretaries of C.M.S. Associations. The Contributions of the Gleaners in the Indian and Colonial Branches are not included, as they are paid into their respective C.M. Associations. It will be seen that the fees and little gifts towards the expenses have more than covered the expense of working the Union, and leave a surplus of £480 13s. 10d. to transfer to the General Funds of the C.M.S.

## "Our Own Missionary" Fund.

New members of the Union are reminded that this Fund was started at the earnest request of several Gleaners, in order that, in addition to their regular contributions to the Society through the ordinary channels, they might have the opportunity of making free-will offerings for an object specially linked with the Union.

Starting in a very small way, and adopting at first one missionary during the first year only of his service, the Fund grew, and the number of missionaries so supported was increased until, when in 1895 the Committee felt justified in undertaking their support at a nominal sum of £100 per annum each, the missionaries on the roll were fourteen. That number was supported during the first years of this new arrangement by the gifts of the Gleaners, fresh names being added year by year to supply those of missionaries withdrawn by death or other causes. In 1902 the number was only thirteen, and although the amount contributed only exceeded that required by £26, the Committee felt justified in adding another name, trusting that the £1,400 would be forthcoming. But in this they have been disappointed, only £1,243 7s. 1d. having been contributed to the Fund during the past year. They cannot, therefore, add any fresh name to the list for the forthcoming year.

Membership and Renewal Fees have amounted to £522; gifts for Union Expenses to £770; for "Our Own Missionary" Fund, £1,243; for the C.M.S. General Fund (including Gleaners' Contributions towards Deficit), £3,430. The cost of working the Union for the year has been £811.

## A REVIEW OF THE BRANCH SECRETARIES' REPORTS.

THE proportion of Secretaries who acceded to the Committee's request for a report on the work of their Branch was rather higher than last year, but even then 428 Secretaries sent no report, the Branches numbering 1,041 and the reports received being 613. Of these, 116 showed that the Branch had gained no new members during the year, so that there is ample room for a response to the Society's "Call" for "half as many more Gleaners." We note again a large number of withdrawals from the Union, the reason being given for many of these that the member "had no time to attend meetings." May we once more beg Secretaries to impress upon their members that the non-attendance at meetings is no bar to gleanings, but that many of our keenest Gleaners do not belong to Branches—"prayer and work" can be carried on at home.

*Meetings.*—On the whole the answers given under this head are cheering, though we could wish that more Branches had meetings definitely for prayer. May we remind those Secretaries who are down-cast because of poor attendances (one has given up meetings on that account!) that the secret of good attendances is attractive meetings, as informal and varied as possible? "Prayer and pains" spent over the arrangement for meetings will soon tell.

*Distribution of Literature.*—A great number of the Secretaries appear to be unable to say how many of their members take in one or other of the magazines of the Society. Many answered vaguely, "Most do." In many Branches the subject is well looked after, some Secretaries enclosing with the notices of meetings a missionary leaflet, some getting the same inserted in the parish magazine, while one Secretary "always has a table for books and literature at the meeting." Many Branches are also well to the front in pressing the magazines, &c., in the Sunday-schools, both among teachers and children.

"The Call."—Owing to this having been sent forth just before the holidays many Branches were unable to report any action taken as yet, but as a whole the Secretaries seem to have taken the matter up

warmly, and we doubt not that efforts will be made to respond to it. Much prayer is being made, both at general and special meetings, and in one or two cases prayer-meetings will be started as a result. Of practical work already undertaken, we note the increase of box-holders; the starting of Sales of Work (in one case an existing sale is to be held on two days instead of one as heretofore); the support of extra cots in hospitals, and in a few cases of "O.O.M.'s."

**Gathering Funds.**—Replies under this head are very vague; replies vary from "All," "Most," "Nearly all," to "Only the few interested ones," and the abrupt "Certainly not" or "No." Only one Secretary replies that as far as can be remembered, every member of the Branch is doing something.

**New Developments.**—Nothing very striking or novel is reported under this head, but it is cheering to see so many Secretaries able to chronicle something. In one or two cases—would they were more!—the answer comes in the form of a separate prayer-meeting for the Branch. One Branch has initiated missionary meetings after the evening services, presumably in church, to catch those who will not come on a week-day; in another more men have been enrolled; in another a "lookout Committee" has been formed to watch for new members; while another Branch has started work in the villages round.

**Instances of Self-denial and Answers to Prayer.**—Many and touching are the answers under the first head, suggestive ones being "Gave up smoking and put the amount so saved into his missionary-box," "Gave up a weekly paper," "Denies herself sweets," and "Travels third class instead of first." Many Secretaries note answers to prayer, especially in connexion with their Branches, as to the prayer-meeting, attendance and offers of service, while some report a deeper spiritual life in the Branch; and one wrote, "Though the numbers are less, the interest is greater, and the Vicar thinks the G.U. meetings the most interesting and helpful of all connected with the church!"

One report from a not well-to-do parish we must epitomize; it is so suggestive. Its answer as to "meetings" is six ordinary (members'); two public; one amalgamated with the B. and F.B.S.; two prayer-meetings; one special Communion Service for Gleaners and friends; six working parties and one Conversazione and Sale of Work. With regard to literature, this is in the hands of a separate Secretary, a Gleaner, with the result that in a Branch of ninety-six members, who are often of the same family, fifty-one publications are taken in. "The Call" has been well made known, and responses are being made both individually and collectively. The members of this Branch are mostly subscribers in one way or another, and a separate "Box Secretary" looks after the arrangements. The new developments are striking: (1) The support of an *extra* cot in a Mission hospital; (2) A Gleaners' choir started; (3) A missionary evening by Gleaners at the mission-hall, "crowded and enthusiastic"; (4) "A startling subject for each meeting (members') with six papers of five minutes each, and discussion between"; (5) Systematic distribution in senior Sunday-school of C.M.S. literature; (6) Missionary prayer-meeting at beginning and end of session; (7) Communion Service for Gleaners on C.M. Anniversary, with address; (8) Prayer cards sent out during "off" months, May to September, with subject of prayer suggested for each week; (9) In connexion with Sale of Work, members with money but no time provide materials for those with time and no money." Space forbids the enumeration of the answers to prayer noted and the touching acts of self-denial chronicled, but enough has been given to show what can be done by a whole-hearted and energetic (though busy) Secretary.

E. M. A.

## The Lay Workers' Union for London.

### Its Twenty-first Anniversary.

IN the GLEANER for February, 1883, appeared the following paragraph:—

"A 'C.M.S. Lay Workers' Union for London' has been formed, with the sanction of the Committee, for the purpose of associating together the lay friends of the Society in the Metropolis, especially young men, and of furnishing them systematically with missionary information. Monthly meetings are held at the Church Missionary House for conference and for hearing accounts from missionaries and others of the progress of the various Missions. In this way it is hoped that many may be stimulated to give addresses in Sunday-schools, at Juvenile Meetings, &c., and otherwise to promote the cause, being supplied at these gatherings with the material for doing so. Members have the use of a Lending and Reference Library, and are provided with maps, diagrams, lantern slides, and curiosities for use at meetings. The subscription is 1s. a year. Earl Cairns has accepted the office of President of the Union; Mr. Henry Morris is Chairman of the Committee, Mr. Eugene Stock, Treasurer, and Captain Seton Churchill and Mr. E. Mantle, Secretaries. All laymen ready to help the Society are invited to join."

This was the first notice that appeared in the GLEANER of the "new departure" which had taken place four months before. The Union had really commenced operations in the previous October, viz., on Monday, Oct. 30th, 1882.

Twenty-one years have since passed and the Committee decided to claim their "majority" and to celebrate it. The concluding week of last October was labelled "Foundation Week" and three gatherings were arranged.

The first took place on Monday, Oct. 26th, when the members of the two other Metropolitan C.M.S. Unions—the Ladies' and the Younger Clergy—were asked to join for the purpose of discussing the subject of "The Power and Possibilities of Joint Action between the London C.M.S. Unions." Those present were principally laymen, the very bad weather doubtless keeping many ladies away. The Rev. H. E. Stevens, one of the Y.C.U. Secretaries, also the Rev. W. Ostle, the first Secretary of the same Union, the Rev. J. S. Flynn, and the Rev. C. D. Snell were present. The latter read the opening paper, in which he submitted that the objects which the Unions have in view might be briefly stated as being to (1) Supply missionaries; (2) Evoke prayer; (3) Diffuse information; (4) Arouse interest; (5) Enlist members; (6) Collect funds. He then went on to suggest the possibility of the Unions co-operating in a big "O.O.M." movement, to be worked principally by the collection of small sums—a great "Penny Fund Own Missionary Movement." After Mr. Snell's paper a letter from the Rev. G. T. Manley was read, advocating joint action, especially by local conferences and in the encouragement of Missionary Bands in parishes. A paper from Mr. T. G. Hughes followed, in which he expressed the opinion that the L.W.U. should be the concern of the clergy as well as of the laymen, seeing that all were one in the work, and that they could seek out likely men in their parishes to join and help in the formation of Missionary Bands. The three Unions might act together by organizing Lenten Self-denial Offerings, to be followed by a Whole-day Convention, to be held in connexion with the Society's birthday. The L.W.U. had already tried this, not without success, which, however, would be much greater if all the Unions combined. A good discussion ensued and, it is hoped, will lead to some result.

The second gathering took the form of a *Conversazione* on Wednesday, the 28th. There was no lack of attendance and a most interesting evening was spent. Tea was served from six o'clock, and from then till seven parties were formed to inspect the House, the Library, the Publication Warehouse, and the Museum. Then the lantern was brought into requisition to illustrate some of the places where former members are now labouring in the mission-field, after which a packed meeting was held in the Committee Room. Mr. Arbuthnot (Chairman since 1886) presided, and speeches were made by Mr. Henry Morris the first Chairman, Mr. Eugene Stock the first Treasurer, Colonel Seton Churchill one of the two first Hon. Secretaries, concluding with a delightful address from the Rev. A. R. Blackett, of Persia.

The third and last gathering was a Communion Service in St. Bride's on Friday evening, Oct. 30th, the actual Anniversary Day. To this the members of the Union and of the seventy or so associated Missionary Bands were invited. There was an attendance of rather more than 100, and the service was preceded by a sermon by Mr. G. A. King, one of the Hon. Secretaries of the Union and a Diocesan Reader. His subject was "Insignificant but Indispensable," based on 1 Cor. xii. 22: "Nay, much more those members of the body which seem to be more feeble are necessary." A collection was taken for the C.M.S.

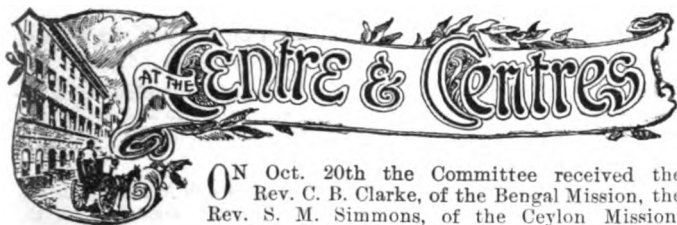
Thus concluded an interesting and profitable week. While naturally the past was reviewed, the future was most dwelt upon, for there is a strong desire in the Union that, now it has by God's blessing become so well established, it should become more and more useful as an auxiliary of the Church Missionary Society.

### C.M.S. Ladies' Union Work Depot.

A SPECIAL sale of foreign work, &c., will (D.V.) be held at the Depot, 44, St. Petersburg Place (five minutes' walk from Queen's Road (Met.) Station, Bayswater), on Dec. 1st, 2nd, and 3rd, from 11.30 a.m. to 5 p.m. Gifts of English plain and fancy work are much needed for sending to country sales; also materials, remnants, &c., of all sorts for cutting out at the Depot and supplying friends, who can only give their time with work. Will Gleaners and all friends who are taking part in Sales of Work kindly remember that Miss Wood at our Depot will thankfully receive parcels of unsold work? The demands upon our Depot have greatly increased of late and the need of work is great. The sale will be opened on Dec. 1st, at 11.30 a.m., by Mrs. G. F. Whidborne, supported by the Archdeacon of Southwark.

### "Half as many again."

If the desired sum of £400,000 is to be in our hands by the 31st March, our friends should begin without delay to seek out the "Half as many again" home workers asked for in the "Call." To help them in this a new "O.O.M. Paper" has been brought out, and a new "Promise Paper," for putting into pews or seats. A new "Canvass Paper," ready for the Vicar's signature, for sending round to houses to be called for in a day or two, is also ready. These can be supplied in any quantity free on application to the Publication Department. Already some 200,000 copies of the "Call" and about 60,000 Promise Papers have gone out.



ON Oct. 20th the Committee received the Rev. C. B. Clarke, of the Bengal Mission, the Rev. S. M. Simmons, of the Ceylon Mission, the Rev. F. E. Bland, of the Fuh-Kien Mission, the Rev. and Mrs. H. W. Moule, of the Mid China Mission, and Miss E. B. Boulton, of the Japan Mission. Each of the missionaries having given latest news from the front, they were commended in prayer by the Rev. F. C. Davies. Again, on Nov. 3rd, the Rev. and Mrs. A. I. Birkett, of the United Provinces, India, the Rev. W. Spendlove and Mr. E. W. Greenshield, of North-West Canada, were welcomed on their return to England. Having given their testimony to the progress of the work in their far-apart fields, the Rev. W. Abbott offered prayer.

The Rev. Hubert Brooke, M.A., Vicar of St. Margaret's, Brighton, has accepted the invitation of the Committee to preach the Society's annual sermon on May 2nd, 1904.

The months of November and December witness the half-yearly Simultaneous Addresses to Sunday-schools in full swing, and the list of arrangements for East London has just come into our hands. Under the direction of the energetic Hon. Secretary, Mr. A. Ries, this list continues to grow, and on Sunday, Nov. 1st, ninety-one addresses were given in connexion with thirty different churches, and five centres are to be visited at later dates. The Bishop of Stepney has become President of the movement in East London, and four new parishes have been entered this season.

On Oct. 23rd, at Tunbridge Wells, the half-yearly meeting of the West Kent C.M. Union was held, in conjunction with that of the Sussex Union. The Dean of Canterbury (Dr. Wace) preached at the service held in Holy Trinity Church, and also presided over the subsequent gathering in the Crabb Institute. He very strongly urged the paramount claim of the Lord's last command and especially appealed for increased support for the C.M.S. The Rev. J. S. Flynn followed and the Rev. H. D. Williamson also spoke.

The sixteenth annual meeting of the Nottingham Branches of the Gleaners' Union was held in the Mechanics' Large Hall on Oct. 19th, Mr. H. E. Thornton presiding. There are now attached to the various Branches 1,360 members—291 men and 1,069 women—an increase of about one hundred on the previous year's total, and representatives are to be found in almost all of the Society's fields of labour. An account of the Medical Mission at Ranaghat, in Bengal, by the Rev. C. Neill, M.D. was listened to with much interest, and Mr. E. M. Anderson gave some practical suggestions for raising and increasing funds.

Owing to the special day of prayer falling on the same day as the annual meeting of the London Clergy Union—Oct. 19th—the latter was held at Sion College instead of at the C.M. House. The Rev. E. J. Palmer, the newly elected President, presided, and gave an inaugural address, and the Rev. S. A. Johnston, the retiring President, also spoke. The annual report was read and adopted, and the Rev. Canon Roberts, of Bombay, gave an account of the work in Western India.

The Rev. W. P. Low, one of the year's recruits for Hausaland, has for two years served in a curacy at Walcot, Bath, and on the eve of his departure for the mission-field the members of the Bath Clergy Union met to bid him Godspeed, and to present him with a pocket Communion Service. The Archdeacon of Bath presided, and warmly commended the work of Foreign Missions.

The twenty-first annual meeting of the Lay Workers' Union for London was held on Oct. 12th, Mr. H. R. Arbuthnot presiding. A review of the life of the Union naturally occupied a prominent place in the report, and the work of the year was also commented on. The total membership now stands at 709. Farewell addresses were given by the Rev. W. P. Hares and Mr. E. Keyworth, members of the Union proceeding to the mission-field. The meeting on Nov. 9th was of a most solemn nature. Two papers on the C.M.S. Call in its spiritual and practical aspects were given by Dr. C. F. Harford and Mr. C. E. Caesar, both of which aroused a deep sense of responsibility in the minds of all present. The twenty-first birthday celebrations are dealt with elsewhere.

The Ladies C.M. Union for London recommenced another session on Oct. 15th, when Miss D. C. Joynt was present, and gave an account of "Work amongst Chinese Country Women."

Though reference is but rarely made in our pages to the work of the C.M.S. Vans it must not be supposed that the energies in this

branch of the Society's Home Organization have in any degree abated. We have recently received an account of a visit of the Van working in the West of England to a little village in Devon—Thornbury—where the evangelists were heartily welcomed for a week-end. The Vicar, in writing of the two workers in charge of the Van, pays a high tribute to their zeal and devotion, and says that a hearty welcome awaits them whenever they can return. In connexion with this work a good many inconveniences have to be met and endured. One difficulty occurs in getting to places in advance of the Van to make the necessary arrangements for a visit. Much valuable time is often lost through lack of a means of rapid transit, and the Rev. A. Bentley, the Association Secretary responsible for the work of the Van in the Dioceses of Manchester and Carlisle, sends us an urgent appeal for a bicycle for the use of the evangelist in charge. It is not necessary for the machine to be of the very latest pattern, and any friend having one lying by unused and who is willing to help the cause in this way will be sure of an eager recipient in Mr. Bentley. His address is Rutland Road, Eccles, and any communications should be sent direct to him.

Many of our readers are, doubtless, familiar with the James Long Lecture Fund, a fund which exists for the purpose of enabling lectures to be given by qualified speakers on the religions of the Eastern Nations. The lecturer at the present time is the Rev. A. Elwin, formerly of the Mid China Mission, and during the month of October he gave a series of four lectures in Preston. Each gathering was well attended and much interest aroused.

The Drill Hall, Wolverhampton, from Monday, Oct. 26th, to Thursday, Nov. 5th, was completely transformed from its ordinary every-day appearance into an object lesson on a very large scale on the needs of the heathen and Mohammedan world. No trouble had been spared to secure workers, speakers, and objects of interest, in order to bring home to all the visitors the responsibilities resting upon them for making known the Gospel to those who know it not. The attendance was highly satisfactory throughout, and the courts representing the various mission-fields were constantly thronged with interested listeners, while the special representations of Zenana and Medical Missions came in for their full share of attention. The Bishop of Lichfield performed the opening ceremony on the first day, the same office being filled on subsequent days by the Mayor of Wolverhampton (Alderman G. R. Thorne), Sir James Sawyer, Sir John H. Kennaway, the Bishop of Shrewsbury, the Rev. B. Baring-Gould, Bishop Olawole, Dr. Barnardo, and Miss C. F. Gordon-Cumming. A thanksgiving meeting on the last evening brought the exhibition to a close. The fruits of the appeals to Eye-gate and Ear-gate can only be shown in the future, but it is a matter for earnest prayer that such appeals may not pass away unheeded.

Sales of Work have been held as follows:—Bedford, Oct. 22nd and 23rd; Dunkirk, Oct. 2nd, £14; East Grinstead, Nov. 6th; Elvington, Nov. 4th, £38; Folkestone, St. John's; Leicester, Holy Trinity, Nov. 3rd, £143; Liskeard, Oct. 21st; Sheffield, St. George's, Oct. 21st, £83; Shirehampton, Oct. 26th, £40; Shrewsbury, Oct. 21st, £35; Tunbridge Wells, St. Peter's, Nov. 4th; Woodbridge, £70; Worcester Ladies' Association, Oct. 27th and 28th, £67; York, Nov. 5th, £152, &c., &c.

## Publication Notes.

SPECIAL attention is called to the **Handbill** inserted in this number of the GLEANER, giving particulars of the new books published by the Society, the plans of the Editor of the GLEANER for next year, and other information. Copies of this Handbill will be gladly supplied to any friends who will undertake to distribute them. The GLEANER advertisement portion of the Handbill can be obtained separately, the back page being left blank for local printing.

The Right Rev. Bishop Reeve has written some Notes on **The Mackenzie River Diocese**, which have been published, with illustrations and a map, as one of the Handbooks of the Society's Missions. Price 2d., post free.

A special Sunday-school Lesson (No. 20), for use on Christmas Day or at Christmas time, is just ready, entitled **A Day of Good Tidings**, by the Rev. T. Turner. Free of charge to Sunday-school teachers in schools supporting the C.M.S.

A new series of **Young People's Leaflets** has just been started, and the first four Leaflets are now ready. They are entitled respectively "Egyptian Children"; "With Chinese Boys and Girls"; "Are they really happy?" and "Daily Life in North India." The Leaflets are small 8vo size, with a full page picture on the front, and are printed in large type so that young people may read them easily. Copies are supplied free of charge to C.M.S. workers. Specimens will be sent on application. Sunday-school Teachers should find these Leaflets helpful in trying to interest their scholars in the work.

Two new Medical Mission Leaflets, No. 12, entitled **Medical Work in Egyptian Villages**, by the Rev. R. MacInnes, and No. 13, entitled **The Rubbish Heap of the World**, by Dr. and Mrs. J. Summerhayes,



giving particulars of the work at Quetta, have been added to the series of M.M. Leaflets. Free of charge in small numbers.

The paper which appeared in the *C.M. Intelligencer* for July, entitled **Possibilities of Missionary Work in Rural Districts**, by Miss M. Maude, has been printed in separate form for use by such friends as may need this particular information. Free of charge.

The Gleaners' Union address for 1904, entitled **Thou art Mine** (No. 19, Series B, G.U. Booklets), can be obtained separately for general distribution. Price 4d. per dozen, or 2s. 6d. per 100. Another Booklet (No. 20 of the series), entitled **So she gleaned in the Field**, has also been issued at the same price.

A Publication that should be much more widely known in C.M.S. circles is the *Magazine* (or Report) issued annually by the Students of the Church Missionary College, entitled **The Islingtonian**. It is specially suitable for circulation amongst young men. The issue for 1903 will be ready early in December, and will contain illustrated articles on the College Work in its various Departments and other interesting information. A great feature of the Magazine is a supplement containing photographs of all the men who have gone out from the College to the mission-field during the year. Copies will be on sale in the Publishing Department, C.M. House, or can be obtained direct from the Editor of the Magazine at the C.M. College, Upper Street, Islington, N. Price 6d. net (td., post free).

The series of **Helps to Missionary Reading**, published by the C.M.S. circulating Missionary Library, has been added to by the issue of No. 3, "A Study on West Africa" Price 3d. (post free, 3½d.). Can be obtained from the Publishing Department of the C.M.S. or from the Hon. Librarian, Bracken Lodge, Hampstead, N.W.

Four **Missionary Stories** have been added to the stock of books kept by the Publishing Department for the convenience of friends, and can also be supplied to C.M.S. Sales of Work on sale or return, viz.:—

*He died for me*, by the Rev. A. Le Feuvre, C.M.S. missionary, dealing mainly with work in Ceylon. (Reduced price 2s. 6d.) Supplied only by C.M.S. for 2s. 3d., post free. Specially suitable for Public Schoolboys.

*On the Winning Side*. A story of pioneer work in South Africa, the Author being a well-known friend of the Society, writing under a non de plume. (Shaw & Co., 2s. 6d.) 2s. 3d., post free.

*Adora*. A Story of West Africa, by Miss Mary E. Bird, of the C.M.S. Niger Mission. (R.T.S.) Price 1s., post free.

*Anni Chatterji*, by a Lady Missionary. A Story of Zenana Work in Simla. (S.P.C.K.) 1s., post free.



"Jesus sat over against the Treasury."—St. Mark xii. 41.

THE receipts to the end of October were distinctly disappointing. Compared with the figures of the previous year they were in all nearly £10,000 less. About £7,000 of this diminution is accounted for by much smaller receipts from Legacies, leaving £3,000 due to other heads of receipt. It is earnestly hoped that as the year goes on this present deficiency in receipts may be turned into a large increase, otherwise the expenditure cannot possibly be covered.

Gifts in answer to Bishop Peel's suggestion still continue to come in, making the amount traceable to that appeal about £220. The total received towards the Adverse Balance of last year to the date of going to press amounts to nearly £4,000.

#### "The sacrifice and service of your faith."

A "Working Girl," with 6s., writes:—"I cannot forget the short speeches I heard in Exeter Hall (in the Farewell Meetings), and as I cannot be a missionary myself, I will do my best to send some one who is more capable than I." "A Friend" sends £500 "in hope and faith that retrenchment will not be needed." An annual subscriber writes:—"Having read yesterday the November Letter to Leaders, and the urgent need of the C.M.S. for funds, if its work is to continue, I have determined to double my subscription. Last March I sent £8 10s.; I therefore now enclose another cheque for £8 10s." A friend of the Society and his wife, in paying their annual subscription of £10, send also a donation of £10, an extra gift for 1903 ("Forward") of £100, and contents of missionary-box, £45.

E. P. writes:—"When we were first asked to contribute tenpence a month I greatly feared I should be unable to do so, and then God showed me a way. I have been fortunate enough to sell some things

for a friend, and have had 1½d. commission on every 2s., and I have since then saved enough to make it up to 6s."

The Director of the C.M. Children's Home at Limsfield writes:—"Our collection in chapel on prize day amounted to £13 5s. 7d., and our Sale of Work to over £46, or £10 better than last year. I am very glad to send on a cheque for £65 18s."

A retired C.M.S. missionary, writing from South Africa, sends £47 from a lady—£7 for support of a native agent, and £40 for the Society's "most pressing present need." He adds, "As this is money which has been conscientiously set aside out of a limited income, I trust it may come as an encouragement to the Society in their decision to 'Go Forward.'"

A Gleaner writes:—"Having seen in the GLEANER the suggestion of giving a penny as thankoffering for the answered prayers of one week, I gladly and thankfully send the enclosed 1s. 6d. towards the Adverse Balance and as a tiny thankoffering for eighteen most direct answers to my prayers during one week. I too, like your correspondent, hope to do so during another week shortly."

#### The Gospel for Nigeria.

F. S. writes:—"I have been thinking about Nigeria. It would be sad now that the door is opened for the Gospel if the work should be hindered for lack of means. We shall be pleased to be responsible for £500 for this special work, and we trust the right men may be raised up, called by the Holy Spirit to carry it on."

#### Jottings from the Contribution List.

Amongst the contributions gifts have been received as follows:—

A Gleaner on the anniversary of her wedding day; a missionary; a Yoruba missionary and his wife; a retired missionary, received for literary work in 1893; in gratitude for mercies received on a holiday trip on the Continent; a Yoruba Gleaner; amount unexpectedly refunded; proceeds of glove-knitting from a Gleaner.

#### Acknowledgments.

The following anonymous contributions are thankfully acknowledged:—

L. V. M., £1; Thankoffering for Answered Prayer, from Norfolk, £1; Half as Much Again, £1 10s.; Chrysanthemum, 8s.; Thankoffering, Hull, £5; A. M. W., 3s.; Reader of the GLEANER, 2s.; Two Sisters, 10s.; Anonymous, for Biblewoman, Old Cairo, £35; M. B., Gleaner, 5s.; Anonymous, 3s. 7d.; Gleaner (including 1s. for Medical Missions, 6s.); Christ Church, Burton-on-Trent, G.U., £10; Gleaner, 6s.; Sale of Gold Bracelet, £1 10s.; H. G., 3s.; Proceeds of a Private Magazine, 6s. 6d.; B., thankoffering for recovery from severe illness, 2s.; W. S. C., £3; A Working Girl, 6s.; Sale of Old Silver Thimbles, 3d.; Reader of Gleaner, birthday thankoffering for many years of health and blessings, for Medical Missions, £1; R. E. M. G., £1; God's Tenth, £1; Friend, for Bunjoro, 5s.; R. R., 10s.; Anonymous, £2; Gleaner for Sierra Leone, £1.

Towards Adverse Balance and increasing expenditure.—Part Exemption, 10s.; Hampstead Gleaner, part of birthday gift, 5s.; Gershom, 5s.; Gleaner, £1; H., 6s.; Thankoffering for Son's Recovery from very severe illness, 5s.; J. H. B., 5s.; Two Gleaners, 10s.; W. E., 10s.; M. M. Gleaner, 10s.; Two Gleaners in Kavirondo, £1; Gleaner, 6s.; Gleaner, 5s.; E. H., 2s.; C. J. B., thankoffering for mercies during illness, 10s.; Mite, 5s.; Gleaner, thankoffering for the answered prayers of one week, 1s. 6d.; Gleaner, £2; Gleaner, £1 1s.; C. E. P., thankoffering for preservation during thunderstorms of the past season, 5s.; Ross Gleaner, 5s.; L. H. M. U., 10s.; C. F. B., thankoffering for mercies, 5s.; Great Yarmouth Gleaner, 5s.; Kuarebororo, 5s.; Two Gleaners, 10s. 6d.; Anonymous, 7s.; H. L., 3s. 9d.; Gleaner, £1; 2 Cor. ix. 10, £5; Gleaner, 2s.; Anonymous, 2s. 6d.; Thankoffering for Preservation from a Serious Accident, 5s.; Two Gleaners, 10s.; M. W., difference between second and third class railway season ticket, 7s. 6d.; Saved by Travelling Third Class instead of Second, 10s.; Gleaner's Thankoffering, £2; E. H., 2s. 6d.; Gleaner, 10s.; A Non-Gleaner, 5s.

Will the friend who sent two bracelets kindly send name and address?

#### Articles for Sale.

Amongst others the following are for sale at the C.M. House, Salisbury Square. The Lay Secretary will gladly afford all information on application:—

Lady's diamond rings, £22, £12, and £3 10s.; Pearl and opal ring, £7 10s.; Six silver afternoon teaspoons in case, 15s.; Bicycle saddle, 16s. 6d.; Mounted horns from India for ornamenting halls or rooms, from 15s. to £1 10s. each pair; Embroideries, books, curios from British Columbia, &c., water-colour drawings, the latter from 5s. each; Sacred song, "The Coming Glory," 1s. 6d. each; Nocturne for pianoforte, 1s. 6d. each; Autographs, &c., &c.

#### Foreign Postage Stamps.

Good stamps, both foreign and Colonial, are much needed and will be gratefully accepted. They should be addressed to the Lay Secretary, C.M. House. Common English ones are of no value. All communications respecting the purchase of stamps should be addressed to the Rev. A. W. Robinson, St. James' Vicarage, West Derby, Liverpool.

Thirty packets, a Mulready envelope, and an album from friends are gratefully acknowledged.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon's Bank, Limited. Cheques and Post Office Orders payable to the Lay Secretary, Mr. David Marshall Lang. Telegraphic Address—"Testimony, London." Telephone—No. 1966, Holborn.